Srimaan Vagulabaranan swami's

Alzhwars and Guru Paramparai Prabhavam

Upanyasam extracts

Translation to English by PS Krishnan

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Foreword

To be written by Vagulabaranan swami or whomsoever he decides.

Visishtadhvaitham followed by Iyengar community in India is full of rich past. Getting to know about it is very essential for leading a meaningful good life. While Perumal chose alzhwargal to propagate ideas and knowledge into people what he had not been able to successfully correct the humans, acharyas are required to tell us what the alzhwars have sung in their pasurams. Guru paramparai is not only history of this great lineage but also words of advice for us to lead our lives correctly.

This present compilation by Shri PS Krishnan swami is a great work by itself in translating what adiyaen has been able to interpret from the manapravalam texts from many granthangal. He has applied caution not to mis represent what adiyaen had orally told. He has also added many relevant portions such as addition of his late father in law Dr TS Ramaswamy's kalakshepam of bagawath vishayam (Thiruvaimozhi) and material from other texts to give a wholistic picture of this wonderful way of life of Visistadhvaitham, which will lead us to the path of moksham. Being in English and in written form many educated people serving in their life will get a chance to absorb in their pace.

Other interesting features of this book are good pagination, table of contents, meanings of sampradaya words, index to important phrases from the book, table of abreviations etc. These make the book reader friendly. Reader is requested not to get overawed by the voluminous text that follows. These works are to be absorbed in one's life time. This primer book should pave way for the reader to dive deep into attending kalakshepams, getting into the totally philosophical works of Udayavar, Pillai Lokacharyars and other acharyas.

Dasan Vagulabaranan

Foreward

By Athangi swami Shreenivasachariyar, Triplicane.

Adiyaen was pleasantly surprised when the author had approached me for a foreword for this compilation. Adiyaen had just completed one year's kalakshepam on this topic and had forwarded the saththumurai recording to him. He atonce approached me to write a foreword. I went through the voluminous text. It covers the true spirit of Pin Pzhagaram Jeer's grantham. The author has also added other works covered in Vagulabaranan swami's kalakshepam. What is interesting is that he has given material on srishti, gathi of athma after it leaves the body in an elementary form which will make the reader to grasp a bit about the basics of Visishtadhvaitham. Reading the advices given by the acharya purushans is extremely important for us to understand their minds and possibly correct our ways of life. This text is a good beginning for the uninitiated into this topic. My blessings to all who pick up this text to understand our past. Namaskarams.

Dasan Shreenivasachariyar.

Preface

Guruparamparai is something which each Vaishnavan must know of. There are a number of granthams on Guruparamparai of the past and books of the present age largely in Tamil and a few in English. What makes this book different from others is that largely it is a direct translation of a series of Upanyasams given by Sriman Vagulabaranan swami in the Covid period. It started off as a series of upanyasams in various topics starting with yearly Thiruppavai kalakshepam in adiyaen's Kudisai in Bhuvaneswari Nagar, Bangalore for about two years then we crystalised Kaggadasapura baghavathas group, set up a number of Whatsapp groups, started chanting Naalaayira Divya Prabandham in over 7 groups using Skype, direct cell calls, whatsapp group calls etc. These efforts began in around 2015. Sriman Vagulabaranan swami suggested kalakshepams on various topics and the group also had become bigger. We had been arranging these in a school premises of one baktha of this group, moved to residence of Dr Mythili and then the Covid struck and the upanyasams had gone to on line mode. Meanwhile Sriman Vagulabaranan swami's net work also had gone big with direct broadcast of every upanyasam through You Tube watched by bakthas largely all over South India. Sriman Vagulabaranan swami had given kalakshepams/upanyasams on around 50 topics. They are largely recorded and posted into cloud coutesy adiyaen's son's (Hari Kesavan) work organisation Egnyte in the USA. Thanks to him these are still available even 12 years down the line.

Guru Paramparai upanyasams started on 10th may 2020 and the 103 of them went on till 20th august 2020. Each recording was for 90 to 120 mins of voice recroding largely in .mp3 and some in .wav formats. These upanyasams were held every day evening in this period.

Adiyaen had recorded them and my son too listened to the entire series. The recordings were shared as link every day in the whatsapp group. The link of the entire recrdings are also with Sriman Vagulabaranan swami's group member one lady baktha.

Adiyaen thought that other than listening to this tamil text, one should have it in English form even at the cost of diluting the sampradayam language so as to reach it to next generation. The next gen may not have the time to listen in tamil in spite of it containing the treasure of actual rendering with emotion leave alone reading printed Tamil Vyakyanams having a mix of manipravalam script. This is the motivation to compile this text in English.

Compiling this text was a challenge in itself as it requires 7 to 10 times the real time to translate the audio Tamil form into English text and also simultaneously type it out. However the today's AI tools may be efficient in this that they will reduce the time for translation but one does not know the errors that might crop. Any way I have not yet tried that. Given that I could devote only 1 to 2 hours a day and on an average 5 days in a week it has taken me 5 years to come to this shape. I have included material from other sources like my Father in law Dr TS Ramaswamy's discourse on Thiruvaimozhi, some text from Sreebashyam ongoing classes rendered by Kapisthalam U Ve Sreenivasachariyar swami of Srirangam, and from a few religious books from the past.

Thus I have come up with this English readable text meant as initiator on this subject for the use by Next Gen. I have my grand daughters in mind as future users. Maybe news will spread and others too might need it. However Adiyaen is concentrating at present to bring it out for the interested.

Dasan Krishnan.

We are grateful

Adiyaen first extends my regards to Sriman Vagulabaranan swami who has been responsible with others like late Shri Yekamurthy swami, Sriman Parakalan Balaji swami for the formation of this Kaggadasapura Bakthi group. It is through the bakthas of this group that we got the opportunity to listen to this Yeomen effort of Sriman Vagulabaranan swami in rendering the upanyasams in a war footing and even agreeing to write a foreword going its word file. Adiyaen is greatful to my late Father in law Dr TS Ramaswamy who has written many books on religious matters including the great book on Baghavath Vishyam (Thiruvaimozhi), another on Mahabaratham at this late age of nearly 95 years which itself is a world record. Adiyaen is greatful to Athangi swami Shreenivasachariyar, Triplicane for having agreed to go through the text even as a word file and write the preface to the book. There have been many Dronacharyas for this Ekalavyan, like U Ve Velugudi Krishnan swami, U Ve MA Venkatakrishnan swami who have been source of admiration and motivation to jump into this field like a child into the mid seas. I am grateful to my dharma pathni who had been source of consultation and other relatives. I am also grateful to our group Bakthas who have helped in giving meanings of some of the sampradaya words.

Dasan Krishnan

Part 1

Alzhwargal prabhavam

Guru Paramparai

1.1 Organisation of the book.

The book is being written as English translation of Guru Paramparai upanyasams/commentary which includes alzhwargal prabhavam amongst other topics, in Tamil, having been rendered by Sriman Vagulabaranan Swami, who is an Engineer by profession having worked in Bharath Petroleum Ltd, and who took voluntary retirement and first settled in Bangalore living in Ulsoor area near one Pan Perumal Koil. Right from his birth he has been inspired by his late mother when they were living in Srirangam, who used to relate a lot of Sampradaya epics to her sons. Sriman Vagulabaranan Swami has heard many kalakshepams notably those from U Ve Velugudi Krishnan swami whose devoted follower is this swami. He has read many granthams referred to in this book and more to gain knowledge to render the upanyasams. He is now settled in his flat in Mahabalipuram road in the outskirts of Chennai in the happening area amidst Software Tech offices. U Ve Velugudi Krishnan swami founded Kichithkaram trust whose core group has Sriman Vagulabaranan swami and his other brothers. Sriman Vagulabaranan swami is also managing a branch of Kinchithkaram trust formed to uplift vaishnavars in Deep South Tamilnadu. The text also includes translation of upanyasam of Thiruvaimozhi by Dr TS Ramaswamy, my late father in law. Adiyaen has added a few information on Visishtadhvaitham obtained from other texts.

In the following text, the upanyasam numbers such as 1 GP followed by the date are given under which the English translation of the upanyasam has been written. These upanyasams numbering to 103 are recorded as audio files, in .mp3 format, and are stored in the Egnyte cloud. These original audio files are available for listening to if one wants. Interested persons can contact the author in cell number 9845005438.

The book is split into four parts and follows the table of contents which itself runs into 20 odd pages. Part 1 is about Alzhwars (254 pages) in addition to introductory pages (5 pages), table summarising life and works of each of Acharya purushan (42 pages) and the total number of pages of part 1 is 301.

Part 2 is on Acharyas before Ramanujar described in 43 pages.

Part 3 is on Ramanujar for 214 pages

Part 4 is on acharyas after Ramanujar for 316 pages.

The table summarising about Acharya purushans for 42 pages given in Part 1, is a quick look into the whole book without having to read the entirety. It is given at some places as just points and not full sentences.

List of abbreviations has been included. Meanings of the sampradhaya words used in the text have also been included in the end.

An index is made and given which captures the phrases of the topics that might need reading again and again. As an illustration words of advice for ujjevanam of people like us has been given by many Acharya purushans and has been included in the index. We may want to read these advices of the Acharya purushans again and again. The key phrase of each set of these advices has been captured and given in the index. List of references which have been largely referred by Sriman Vagulabaranan swami in his upanyasams and some others by adiyaen are made and included.

1.2 Introduction to Guruparamparai:

1 GP 10may20

1.2.1 scripts on guruparampara

There are two types of scripts for guruparamparai. One is sloka guruparamparai and other vaakya guruparamparai. Vaakya guruparamparai starts with Asmad gurubyo namaha (the guru who did pancha samskaram to the chanter of the manthiram). Asmad parama gurubyo namaha (The head in our guru tree). Asmad sarva gurubyo namaha (one of the 74 gurus nominated by Ramanujar from which each one's branch starts). Next is **Srimathae Ramanujaya** namaha. Sri parankusa dasaya namaha. **Srimathae Yamuna munayae** namaha. Sri Rama misraya namaha. Sri pundari kakshaya namaha. **Srimathae Natha munayae** namaha. Srimathae satagopaya namaha. Srimathae viswaksenaya namaha. Sriyai nahama. Sridharaya namaha. Those marked in bold are called muni thraya sampradayam. There is a small slokam connecting all these gurus also.

Narration of Guruparamparai is based on 6000 padi grantham. 6000 padi grantham means it has 6000 * 32 letters. Taking on an average each word has 5 letters per word the grantham has 36000 words. Considering that each page has about 200 words the grantham has 180 pages. All of these are written largely in the old style Tamil being followed 1200 years back called Manipravalam. This book 6000 padi grantham of guruparamparai was originally published by Pin pazhagaram Perumal Jeer who lived at that time. He looked very beautiful when looking from his back and thus his name. Nathamuni got us the divya prabandham pasurangal from Nammalzhwar after he sung Kannin Chiruthambu 12000 times in Alzhwar Thirunagari about 1300 years back. More of that story will follow. The work is based on over 47 Sanskrit pramangal. A lot of inputs have been taken from later published 12000 padi grantham.

1.2.3 Who is a guru

Who is guru? What is Guruparamparai? Thaayar/Mother in real life is the first guru who shows us our father. Next is father. Other relations are also gurus as they teach us what we do not know. We must learn always from others so that we are in the right path. We have gurus for all aspects of life. Some gurus teach as they like. For instance one Rishi Sukracharyar was teaching asuras to fight against Vishnu. He was a great Siva bakthar. So we have to be careful in choosing our guru. Guru teaches us the do's and don'ts of life. Leaving out don'ts is more important than doing the do's.

1.2.4 What is aanmikam/philosophy

Next what is aanmikam or philosophy? Who is aanmika guru? When one speaks of that which is not visible to the eyes and which has preaching values for the real life is called aanmikam or philosophy. For instance we do not know where we came from and where we are going and hence these are adrishtam to us. Thus the one who preaches such aanmikam is aanmika guru. As opposed to this, Loukika gurus teach us all about how to gather knowledge to prosper in life monetarily. Such matters are called artha and kaama vishayangal. These get us happiness in our daily life such as eating good food, wearing good clothes, seeing movies etc. Learning these philosophies, are they good only for next life? No, say alzhwars, it is useful for both this life and the next. It is important to learn all these in this janmam as one is having good eyes, ears, legs, hands etc. and being a human what you learn now will get you palans useful for your next janmam whatever it maybe. It is nice to recall that Barathan (who in later birth was called Jadabarathar) rishi who was very careful throughout his life and was learning all that is needed to be a good sage but left all his learnings and practices and developed affection towards a deer and kept thinking of it even at the time of his death due to which he was born as a deer. However due to Barathan's learning throughout his life he got to be born as a deer in a rishi's ashram and kept hearing all the Vedas in that deer life due to which he got to be born as a human with the name Jadabarathar and did all good deeds and got rid of sanchitha karma in the life as Jadabaradhar itself and got moksham.

1.2.5 Qualities of a guru

Which qualities should a good guru have? He should have good knowledge and good way of conducting his life. Lord Krishna as geethacharyan kept preaching the Kshatriyas - pandavas and even kauravas and each one got benefits as per his absorbing capabilities. Perumal wanted to become from shastrapaani which he was in thretha yugam as Ramar, to saastra paani and took avatharam as Krishna and gave geetha upadesam as a guru. He came as a guru with the capability of giving upadesam of even brahmam. From Brahma these philosophies were propagated to vasishtar then to Shakthi and then to Parasarar, to Vyasar and then to son Sukhar as guru vamsam. The gurus are like beads in a chain through which knowledge is passed on. In this chain of gurus we learn from our guru as acharyan and the chain leads all the way to thaayar (Maha Lakshmi) and finally to Sriman narayanan. Pillai urangavilli dasar a shishya of Ramanujar once asked his acharyan, Ramanujar that when Vibeeshanar had such a great difficulty in getting moksham, do I stand a chance at all to get moksham. Ramanujar replied your moksham is assured as you have accepted me as your acharyan. Do you know why my moksham is assured to me, it is because Periya nambigal who is my acharyan got moksham and his acharyan Nathamuni got moksham and his acharyan too got moksham[1]? Down from Sriman Narayanan then Mahalaksmi we have the guruparamparai as Vishwaksenar, Nammalzhwar, Nathamunigal, Uyyakondar, Manakkal nambi, Aalavandhar, Periya nambi, Ramanujar, Embar, Bhattar, Nanjeer, Nampillai, Vadakku thiruveedhi pillai, and so on.

1.2.6 Thaniyans of divya prabandham - meanings

The meanings of thaniyans of the nallayira divya prabandham that need to be sung daily starts from Srisailesa daya pathram, Deebakthadi gunarnavam, Yatindra pravanam vande ramyajamatharam munim. Lakshmi naatha samarambam nathaya muna mathyamam. Asmad acharya paryantham vande guru paramparam. This thaniyan on Manavala mamuni means the following. Srisailesar or srisailapurnar refers to Manavalamuni's acharyar Thiruvaimozhipillai also called srisailapurnar. Daya pathram: Manavalamuni becomes daya pathram of his acharyar (person on whom Karunai (mercy?) of acharyan is shown). Dee bakthi adi: Gyanam, bakthi, Vairagyam etc. Gunarnavam: Guna kadal. Yatindra: Ramanujar. Pravanar: One who has a lot of respect (Mamuni had lots of respect for Ramanujar). Vande: I worship. Ramyajamatharam: Ramya-beautiful; Jamathra: Bridegroom or manavalan. (Ramyajamathra means azhagiya manavalan which is his (Manvala Maamuni's) name). Munim – munivar. Lakshminaathan: Sriman Narayanan. Samarambam: Begin with. Nathaa muni madhyamam: Nathamuni in the middle. Asmad acharya paryantham: ending with my Acharya. Guruparamparam: Lineage of gurus. The complete running meaning is "I do vandanam to that person who gets his acharyan Srisailaser's karunai, one who has the gunangal such as gyanam, bakthi etc, as plentiful as water in the sea, one who has got the name Azhagiya manavalan. I worship the guru paramparai which starts with Lakshminathan, has Nathamuni and Yamunamuni of eedu paadu with yatindrar (Ramanujar) and the one who is in the middle and ends with my acharyan."

Yo nithya achyudha padambuja yugma rugma vyamahodos thathitharani thrunaayemene. Asmad guror bagavadosya dayaika sindho ramanujasya charanov charanam prabathye. This slokam has been sung by Koorathalzhwan for his guru Ramanujar. Yo nithya: yaha nithya means for ever. I, Koorathalzhwan forever (Yo nithya) am deeply immersed (Vyamahodos) in the worship the two lotus feet (padambuja) of achythan and consider other matters (Tha itharani) as trivial as grass (thrinayamene). I prostrate at the feet of my guru Ramanuja, who is like bagawan to me, one who has plenty of karunai for me.

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[1] Periya Thirumalai Nambi(shishyan of Aalavandhaar) who taught Ramayanam to Ramanujar who was his mama, his son is Mudhali aandaan. Mudhali aandaan's son is Kandhaadai Aandaan. Annan thirumaaligaiyaargal. 1. Kandhaadai vamsam(All Ramanujar followers are from this vamsam). --→ appan thirumaaligaiyaar are one branch(x) --→ thirumaniyaar another branch(y) --→ sreenivasa Iyengar (z branch)(Adiyaen got samshneeyam from this swami) ---- Dasarathi (present acharyan swami (as of 2026) who did samshneeyam to adiyaen's son Hari Kesavan around 2017). 1.x.y.z is my acharyan's and adiyaen's branch.

The next thaniyan is for Nammalzhwar and sung by Aalavandhar who is his shishya. Matha pitha yuvadayas thanaya viboothihi; sarvam yadeva niyamena madhadvayanaam; Aathyasya na kulapather vagulabiramam; Srimad thathangriyugalam pranamami moorthana. He, Aalavandhar says Nammalzhwar, for the kulam of Aalavandhar is their maatha, pitha, yuvadhayaha (wife), thanaya (children), viboothi (wealth). He, Aalavandhar stresses that all of his kulam (aathyasya na kulapather) worship the one who has ever vakula maalai on him (Vakulabiramam) and prostrate at his feet.

Bhoodham sarasya mahadavya bhattanadha; sribakthisara kulasekara, yogivahan; Bakthangrigenu parakala yathindra misran; srimad paranguja munim pranadosmi nithyam. I, Parasara bhattar forever worship the first three alzhwars (Boodham, sarassa- poigai, mahadavya - Pey), also Perialzhwar(Pattanathan), Andal (sree), Thirumazhisai and madhurakavi (Pathisarar), Kulasekarar (Kulasera), Thiruppanalzhwar (Yogivahan), Thondaradipodi alzhwar (Bakthangrigenu-bakthar angi renu), Thirumangai alzhwar (Parakalan), Ramanujar (Yathindrar) and Nammalzhwar (Parankuja muni).

Pinbazhagiya Perumall Jeer wrote this 6000 padi grantham which is the description of guruparampari. His thaniyan is as follows. Kali dwamsi (Lokacharyar or Nampillai is called Kali dwamsi) daya pathram; paschath sundara samvigdam; Agnyathaga gyapagam; asmad desika asraye. He was born in Ayippasi sadaya nakshathram.

1.2.7 Why did alzhwars take avatharam

Why did alzhwars take avatharam (avadharithaar?). Starts from the huge srivaikuntam. Tejomayam, sathvamayam. No day or night. No Kurtrangal and no palan. Sriman Narayanan is in the center mandabam in sitting posture with his consorts sridevi, neeladevi and bhooma Devi. Sriman narayanan wears grand aabaranangal, vibooshnangal and ayudhangal. Adiseshan and garudan are with him to ever protect him sitting in one side. Vishwaksenar is also in the same side. Nithya surigal, mukthargal are with him in the other side. All the above mentioned residing in Vaikuntam is ever happy except Sriman Narayanan. Even though Sriman Narayanan has distinguished personalities with him, still he looks down upon those on earth and wonders why these people are not doing the right acts to get to vaikuntam. It is like the mother will always long for the son who is not with her especially during festivities even though rest of her sons stay with her. It is due to this sorrow bagawan had, that he chooses some of the nithya surigal to take avatharam as alzhwargal to teach the humanity to reach vaikuntam. Srivaikuntam is far far away.

1.2.8 Aim of each human in this life

The objective of each human is to reach vaikuntam. It is to avoid rebirth so that one does not go through illness, hunger and sorrow in the rebirth. Our one and only father in all rebirths and for all the living beings is Sriman Narayanan. Let us learn about the place where we want to go – srivaikuntam. Adjectives of Sriman narayanan who resides in srivaikuntam are: Sreappathi: lakshmi's naathan; Srivaikuntanikethanan: Permanently residing in srivaikuntam; Srimadanathamukha nithya suri parishad nishedmananay: always surrounded by nithya suris numbering 33crores. The nithya surigal have all the knowledge as much as bagawan himself but do not have niyamithyika powers or creation (of universe) capability of bagawan. Upon reaching vaikuntam all the athmas have same knowledge and anandam as bagawan. When the athmas are sent to earth their knowledge are paled. Avaptha samastha kamanay: having achieved everything. Akila mangala guna swaroopan: Having all the mangala/kalyana gunam as his swaroopam. Sarva easwaran: He controls everyone and everything. 14 slokas are given in the grantham describing the greatness of srivaikuntam. Some of these slokas we sing every day during Thirumanjanam. Thathvishnor paramapadam sada pashyanthi surayaha… Vaikunte thu pare loke … If all the universe (andam) and all other such universes(bagirandam) which is going to be destroyed in the pralaya kaalam is one part then srivaikuntam is 3 parts. It is as big as that. The purity or calmness or completeness of happiness that we see if at all in any part of the universe is only a small fraction tending to zero compared to infinite sense of all the qualities found in srivankuntam. Srivaikuntam does not get bounded by the time as we have yugas, maha yugas in the universe, in srivaikuntam it is unbounded by time and is forever. Our universe is made of prakruthi using pancha boothangal but srivaikuntam is not made of these

pancha boothangal (aprakruthi). Srivaikuntam has pancha sakthi and pancha Upanishad. Nothing ever gets old in srivaikuntam. One who gets to vaikuntam is freed of all the papas. Sriman Narayanan is everywhere in the huge srivakuntam which is three times bigger than this universe (andam) and all other such universes (bagirandam) and also spread all over the andangal as paramathma. He is in every chit and achit matter. He is smaller than all nuclear matter and the size tends to zero. These are said in yoga, yagyavartha (smruthi), panchama Veda, purana rathna (Vishnu puranam), samukanchitha samanya (very many) pancharathya, divasa sanchayangal, alzhwar pasurangal (nalam anthathor naadu is vaikuntam – there is no limit to nalam in that naadu, thelivisumbu thirunaadu). Srivaikuntam has brightness which is unmeasurable.

The following table gives the details of where and when the alzhwargal did their avatharam.

1.3 Alzhwars avadharithal

Alzhwar	Avatharam period	Tamil Year	Tamil month	Day of the week	Tamil Star	Remarks
Thirumazhisai	4203 BC to	Sidharthi	Thai	Sun	Magam	
Poigai	4202 BC to	Sidharthi	Ippasi	Tue	Thiruvonam	
Boodham	4202 BC to	Sidharthi	Ippasi	Wed	Avittam	
Pey	4202 BC to	Sidharthi	Ippasi	Thu	Sadayam	
Madhurakavi	3224 BC to	Easwara	Chithirai		Chithirai	
Nammalzhwar	3102 BC to	Pramadhi	Vaigasi		Visagam	43 days before kali yugam began
Kulasekharar	3075 BC	Prabhava	Maasi		Punarpoosam	
Perialzhwar	3056 BC	Kurodhana	AAni		Swathi	
Andal	3055 BC	Sukkila	Aadi		Pooram	
Thondaradipodi	2814 BC	Prabhava	Margazhi	Tue	Kettai	
Thiruppan	2760 BC	Thunmadhi	Karthigai	Wed	Rohini	
Thirumangai	2716 BC	Nala	Karthigai	Thu	Karthigai	

In addition to the above it is nice to see in continuity the same details of our poorva acharya purushargal. In the remarks column of this table short summary of the lives of these acharyas are given. They are described in detail in the text that follows. Their life history is summarised to get a quick look of these acharyas.

1.4 Acharyargal summary table about them from the grantham for quick reference

1.4.1 Acharyas Before Ramanujar – tabulation of brief details on them

Acharyar	Avathar	Tamil	Tamil	Remarks

	am period	month	Star	
Nathamuni/ Ranganatha muni	824 AD to 917AD	ani	anuradha	Father : Easwara grantha alzhwar Son: Easwara munigal. Got us the 4000 verses of divya prabandham from Nammalzhwaar. Got us the thirumeni of Nammalzhwaar and Bavishyad acharyar from Nammalzhwaar. He passes the secret of Bavishyad acharyar to Uyyakondar. Naathamuni is considered as the big mountain on which Nammalzhwaar floats like a black rain bearing cloud taking water from the salted sea of Perumal and the resulting rain pours to give us fresh water in the form of 4000 verses.
Kurugai kavalappan/Kurugesar	??			Learns ashtanga yoga from Nathamuni. Passes away before he could impart the knowledge to Aalavandhaar.
Thirukanna mangai andaan	??	aani	thiruvonam	Shishyan of Nathamuni. Thirukannaamangai andaan asks Perumal why he is not showing his vathsalyam to the people of Thirukannamangai and correct them. Perumal wanted to show to the world meaning of sarva dharmaan prathignya slokam through him. Thus the dog fight story takes place in the koil. Dogs, people are killed due to their egos. It was the vathsalyam that one person had towards his dog that he took weapon to kill other dog. If this is the vathsalyam of an ordinary man towards his dog, think of vathsalyam that Perumal has for all of us. Thirukannamangai Aandaan realises through this incident enacted for him by Perumal Bakthavatsalan of Thirukannamangai, how much vathsalyam Perumal has for us. The alzhwar is so moved by this incident that he gives up everything in life and lives without clothes. He walks on all his fours. One day, Perumal comes in his dreams and announces that he will get moksham next day. He tells the same to all town people who had also got a similar dream. The next day all assemble to see if the dream is true. Thirukannamangai Aandaan comes on all his fours and in front of all assembled, he gets moksham. Perumal indeed showed his vathsalyam after all.
Sri Pundarikakshar/Uyyakondaar	886AD to 929AD	chithirai	karthigai	He is darsana pravarthakar (leader of Visishtadhvaitham) after Nathamuni. Refuses the offer to learn ashtanga yogam and learns Prabathi margam for moksham. He passes the secret of Bavishyad acharyar to Manakkaal Nambi. He is asked by Naathamungal to name Aalavandhaar as Yamunai Thuraivan. He is considered as one big stream of the mountain, which represents Nathamunigal.

Sri Rama Misrar/Manakkal Nambi	929AD must be around 909AD			Joined Uyyakondar for his last at least 10 years of life. He did all types of thondu like Lakshmanan to Raman. He once laid down flat on loose clay soil formed from the rains of previous night, for Uyyakondar's daughter and other children to cross over without dirtying their clothes. Such was his vathsalyam. He passes the secret of Bavishyad acharyar to Aalavandhaar and asks him to meet Bavishyad acharyar and show to the world that he indeed is the one who will uplift us all in future. He is darsana pravarthakarar after Uyyakondaar. He is asked by Uyyakondaar to name Aalavandhaar as Yamunai Thuraivan, as Uyyakondaar dies early before he sees Yamunai Thuraivan. He is asked to teach meanings of 4000 verses to Yamunai thuraivan. He takes thoodhuvali keerai for 6 months to correct Yamunai Thuraivan. He is considered as other big stream of the mountain which represents Nathamunigal.
Aalavandhaar /Yamunai thuraivan		aadi	uthiraadam	Born to Naathamuni's son Easwara munigal. He is named Yamunai thuraivan by Manakkaal Nambi. He has a son by the name Thiruaranga Perumaal arayar who was doing arayar kaingaryam to Ranganathar. Manakaal Nambi also corrects Aalavandhaar to come back to the bakthi ways of life. The main acharya who gave up his kingly life to spread vaishnanava dharsinam. He trains following acharyas to teach one or other sampradaya matter to Ramanujar. He identifies Ramanujar in Kaancheepuram Devaraja perumaal sannidhi. He says Ilaya Perumaal will be pravarthaka acharyar after himself. **Aam mudhalvan ivan.** 6 advices to shishyars at his death bed. Aalavandhaar says treat Baghavathar as bagawaan. He is considered as a big river formed by the merger of the two streams of Uyyakondar and Manakkaal Nambi.
Periya nambi/maha poornar/paranкusa daasar/poorna acharya; Yeari kaathavar;	997/8	Margazhi	Kettai	Did samskaram to Ramanujar in mathuranthakam. He taught meaning of dwayam to Ramanujar. Sang Sanskrit thaniyan of Amalanadhipiran. One of the main shishyar of Aalavandhaar. Periya nambigal upon order of Aalavandhaar in his end days goes to Kancheepuram to fetch Ilaya Alzhwaan to Srirangam. Nambigal sang Sthothra rathinam with bhavam to impress Devaraja Perumaal. Periya nambi was able to get Ilaya Perumaal to Srirangam. Aalavandhaar asks Periya Nambi to perform anthima samskaram of Maraner Nambi.

Periya thirumalai nambi. Srisaila poonar. Thatharyar; thirumalai kootasthar		Chithirai /vaikasi ?	Swathi	He is mama to Ramanujar. Had 2 sisters. One mother of Ramanujar (Kanthimathi) and other mother of Govinda Perumal (Dhuthimathi). Ramanujar's maama. Aalavandhaar is his acharyan. Taught meanings of Ramayanam slokam to Ramanujar. He is called Thatha chariyar because Venkatesa perumaal called him his father. So the town people called him thatha. In the later years he lived in Thirupathi.
Thirukottiyur nambi. Ghoshti purnar; Ghoshti purisar	987AD			Main shishyar of Aalavandhaar. Taught meanings of Thirumanthiram and charama slokam to Ramanujar
Alzhwar Thiruaranga perumaal arayar/ ranga arayar	1017			Son of Aalavandhaar and arayar in Srirangam koil. Taught meanings of 3000 pasurams except thiruvaimozhi to Ramanujar.
Thirumaalai aandaan; Maaladharar; Sri gyaana poornar		Maasi	Magam	Taught meanings of Thiruvaimozhi pasurams to Ramanujar. [2]Was shishyar of Aalavandhaar?
Thirukachchi nambigal/Gaj endra dasar. Sri Kaanchi poornar		Maasi	Mrigase ersham	From a lower caste born in Poonnamalli. Walks every day to Kanchee to do perumaal kaingaryam. He used to talk to Devaraja perumaal of kanchi. Got the answers of 6 questions of Ramanujar from Perumal. Refused to do samashneeyam to Ramanujar as he is from lower kulam. Confidant of Ramanujar in childhood. He asks perumaal if he will get moksham. Perumaal says you fanned me and I talked to you. Deal over. Then Nambi had to get an acharyan for seeking moksham. Periya Nambi is the acharyan
Thondamaan Chakravarthy				A raja highly devoted to Thiruvengadamudayaan in Aalavandhaar's period or before.
Kurumbu arutha Nambi				He was a poor man who offered flowers made of clay (panipoo) to venkatamudayaan. Perumaal refused Thondamaan chakravarthy's flowers and preferred his.
Maaraneri nambi. Born in maraner also called puraanthaka m		Aadi	Ayilyam	Direct shishyar of Aalavandhaar. He is from 4th varnam. Aalavandhaar sees him eating mud to satiate his hunger and wonders with the reply given by the Nambi, who tells, after all seeds for further growth of plants come from this mud and what is wrong in eating mud. Aalavandhaar takes

[2] Marked in red are the 5 acharyas for Ramanujar.

				him to Srirangam and makes him to stay at Kollidam. The Nambi listens to Aalavandhaar's upanyasam standing outside the premises. Story of expansion of the hall taking the house of a lady who asks for moksham which Aalavandhaar writes in a palm leaf and she produces before Ranganathar and gets moksham. Nambi took rajapilavai disease from Aalavandhaar as he considered his acharyan's life to be more precious and needed by all. He gives it back to Aalavandhaar when Aalavandhaar requested back for it, after finishing all that he had to do in this life for the others, as Aalavandhaar's life was not ending which he attributed to prarabdha karma of suffering with the disease is preventing him to get mukthi. Maaranaer Nambi again takes back Rajapilavai disease from Aalavandhaar in the death bed of Aalavandhaar. On instructions of Aalavandhaar, Periya Nambi does his anthima samskaram to Maranaer nambi. Ramanujar sees this and relieves Maranaer nambi of the disease which Nambi objects to and gets back. Only then the Nambi dies and anthima samskaram is done.
Yadava Prakasar				He lived in Thiruputkuzhi. Advaithie. He had also been to Kashmir but interpreted Sanskrit phrase "Thasyayatha kapyasam pundarikam evam akshini" which glorifies perumaal wrongly. Hearing this, Saraswathi Goddess is very sad. Ramanujar weeps for such a bad interpretation. Takes Ramanujar to Gaya and planned to kill Ramanujar on the way. Govindan Ramanujar's cousin helps and Ramanujar escapes. Yadava Prakasar returns and Ilaya alzhwaan/Ramanujar joins him. The ghost driving story. Again Ramanujar finds fault with him and they part. Yadava Prakasar's followers dwindle. Even as Ramanujar's fame spreads Yadava Prakasar's mother advices him to join Ramanujar at least in his later years. Now Yadava Prakasar through his mother and perumaal's intervention gets corrected, throws away eka dhandam and joins thri dhandi Ramanujar. He is asked by Ramanujar to write how sanyasis must conduct themselves. He writes Yathi dharma samyucham.
1.4.2 Ramanujar: tabulation on brief details in his life				
Ramanujar[3]/Ilaya	1017	Chithirai	Thiruadirai	Haridha gothram. After learning vedas from Yadava Prakasar, Kasi incident, is saved by Govinda

[3] The ghost advices Yadava Prakasar to get reformed and lead a good life. It asks Yadava Prakasar, don't you read yadavacha mahavathvam? **Kalow kashchith bavishyathi is told in yadavacha mahathvam – ahitha samhithai vakyam. Anantha prathamam roopam lakshmanasthu thathabram. Trividiyaha valabradhyashchu**

alzhwan/Emperumaanaar/				Perumal, brought to Kanchee by perumaal, gets married, has Thirukatchi nambi to teach him, one day Aalavandhaar comes to Kanchi and identifies Ilaya Perumaal and says Aam Mudhalvan, yadava prakasar returns from Kasi is sorry for what happened to Ramanujar/Ilaya Alzhwan, then incident of driving away ghost from raja's daughter, Ilaya alzhwaan parts with Yadava Prakasar, then the incident of insulting of Thirukatchi Nambi by Thanjamaambaal Ramanujar's wife, for which Ramanujar is angry, then getting meanings of six varthaigal from kanchee devaraja perumaal through Thirukatchi nambi, then meeting Periya Nambi in Mathuranthakam, samashneeyam. Invites Periya Nambi family to Kancheepuram. Fight between the two wives of Ramanujar and Periya Nambi. Ramanujar asks his wife Thanjamaambaal to go away and takes sanyasam. He is given the Dhasya Thirunamam of Ramanuja muni by Devaraja perumaal. Ramanujar's fame grows. Now Mudhali aandaan and Koorathu alzhwaan join Ramanujar as first shishyars. Now Yadava Prakasar through his mother and perumaal's intervention gets corrected, throws away eka dhandam and joins Ramanujar. He is asked by Ramanujar to write how sanyasis must conduct themselves. Srirangam wants Ramanujar. Thiruaranga perumaal arayar (son of Aalavandhaar) is nominated to go to Kanchi; he first goes with a palm leaf which Devaraja perumaal refuses. In the next attempt he sings Varadaraja ashtakam composed by Thirukatchi Nambi in front of perumaal. First he sang softly which didn't work then he sang with full energy and actions and perumaal gets moved and thus Ramanujar was allowed to go. Soon Ramanujar starts attending to Koil reforms. He reforms security, perumaal's amudhu, kitchen, place of stay for administrators near to koil, sathupadi etc. He established Pathu padi Kothu of two types one of Brahmins and other of srivaishnavas. Pillai urangavilli dasar is appointed to look after security. Emperumaanaar dharisinam title given by Nmaperumaal. 74 simhaadhipadhigal. VSA was called Sri vaishnava dharisinam from Nathamuni's times, which was changed to Emperumaanaar dharisinam after Ramanujar the new name being given by Namperumal himself.

kalaow kashchith bavishyathi. It means that in kali yugam a mahan will be born who will reform the world and help in getting moksham to those who follow him.

				Emperumaanaar learns rahasya grantha meanings from Thirukoshtiyur Nambi. 18 trips (50kms) to Thirukoshtiyur following 18 times sent back by Nambi. Comes with thridhandam and pavithram (Kooraththu alzhwaan and Mudhali aandaan). Thirukoshtiyur Nambi names him Emperumaanaar. Kooraththu alzhwaan gets to hear the meaning of sarama slokam first. Mudhali aandaan shishyar of Ramanujar gets sarama slokam meaning from thirukoshtiyur Nambi. Now Ramanujar says he has got dhandam and pavithram through these learned scholarly assistants. Thirumalai aandaan teaches Thiruvaimozhi meanings to Ramanujar. Because of questions of Ramanujar classes stopped. Thirukoshtiyur Nambi had to pacify classes resumed. He learnt meanings of 3000 verses from Thiruaranga perumaal arayar. Ramanujar used to apply chandhana kaappu on Thiruaranga perumaal arayar, give him sweetened milk and bathe him daily for 6 months. Manthiram, vidhi, anusandhanam: thirumanthiram, sarama slokam and dwayam. He now composes Gadhya thrayam having saranagathi gadhyam, shree ranga gadhyam and srivaikunta gadhyam. Gadhyam is the dialog between Ramanujar and perumaal. Kongil piratti from Karnataka border learns rahasya thrayam from Ramanujar. Ramanujar composes thiruaradhanan kramam. Ramanujar does saranagathi to Namperumaal through piratti by chanting Gadhya thrayam. He gets assurance of moksham for himself and more importantly for all his true devotees. An attempt to poison Ramanujar by Srirangam town dweller through his wife. The wife was nervous and weeping when giving food. This is 2nd attempt. There is a third too by Kirimi ganta chozhan. In the 2nd attempt Ramanujar throws the food which then a crow consumed and died.

				Kidambi aachaan takes over food preparation. 18 days vaadham with Yagnyamoorthie which Ramanujar wins when Perumaal reminds him to use Aalavandhaar's Sidhithrayam. After this Yagnya moorthie changes his name and gets daasya naamam of Arulaalaperumaal emperumaanaar. Paruthi ammayaar incident – poor lady who sold herself to arrange for Ramanujar's food. Ramanujar does kalakshepam of thiruvaimozhi. He asks for volunteer to do pushpa kaingaryam in Thirumalai. Anantha alzhwaan immediately agrees. Ramanujar goes to Thirumalai and gets Raja Vittala Devan's assurance that 30 devotees will serve in Thirumala. Ramanujar ate curd rice and mango given by a boy and threw the seed which today is the mango tree. First of 3 visits to Thirumala. Goes on all fours for the last steps. Meets periya Thirumalai Nambi Ramanujar's mama (used to walk twice from Thirupathi to Thirumala in a day) and Anatha alzhwaan. Learns Ramayanam from Periya Thirumalai Nambi his mama. Incidents of checking bed and putting his finger into snake's mouth by Govinda perumaal also his nephew. Takes Govinda perumaal. First goes to Kanchipuram but Govinda perumal returns to his acharyan Periya Thirumalai Nambi and is refused to be let in. Nobody takes back a sold out property. After this Ramanujar treats him kindly and gets Ramanujar's special attention. Ramanujar takes Kooraththu alzhwaan and goes to Kashmir and gets Bodhyaayana vrithi grantham of Brahma suthram of Vyasar. Saraswathi devi directs the raja to give the grantham and blesses him. He dictates Sree Bashyam and Kooraththu alzhwaan writes. At one point Koorathu alzhwan disagrees when Ramanujar dictates gyaanam is pradhaanam and not Bakthi. Kooraththu alzhwan says Bakthi is pradhaanam. Writing stops for months. Ramanujar introspects and agrees. SB has 156 adhikaranams and 545 suthrams. There are 9 granthangal Ramanujar wrote. Vedhartha sangraham, Vedhantha Deepam, Vedhantha saram, Geethartha sangraham, Sree Bashyam, and three granthangal called gadhya

				thrayam – saranagathi gadhyam, sreeranga gadhyam, sri vaikunta gadhyam. Lastly he wrote Nithya grantham – for doing thiruaraadhanam. Ramanujar goes on Digvijayam. Thirukudandhai then thirukannapuram, thirucherai….In Thirukurungudi perumaal asks Ramanujar why he is more popular than even perumaal. Ramanujar makes Perumaal to sit as a shishyan and tells that while perumaal kept saying I did this I did that; he/Ramanujar tells perumaal did all these. Ramanujar did not take credit for it. As perumaal listens to Ramanujar as a vaishnavan, perumaal gets the name Vaishnava Nambi. Thiruvattaru is next. Thiruvalla, thiruchuttraatru, thiruchenganoor, thirumoozhikalam, thirukaatkarai, thirunaavai, thiruvithuvakodu. At thirupuliangudi he asks a lady, route to Alzhwar thirunagari. She in turn says it is in calling distance and asks him have you not read Thiruvaimozhi 9.2.11. Thirukolur pen pillai rahasyam took place at this time. At thiruanathapuram, Ramanujar wanted to change the temple practices to be as per agamana principles but the local Namboodharies appeal to God and Ramanujar is shifted immediately to Thirukurungudi. Here the thirumann kaappu story involving Vaduga Nambi takes place. It is in Thiruvattapaarai. Now he goes to Dwarika, pushkaram, prayagraj, Mathura, then to Kashmir his second visit. Now Saraswathi Devi is pleased when Ramanujar presents Sreebashyam. She asks him what meaning have you written for “Thathyesaa kaapyaasam pundarikam evam akshini” Ramanujar replies “one who has two lotus shaped eyes sparkled by sun”. She is pleased and gives him the title Bashyakarar. Saraswathi takes the SB and keeps it over her head and names the grantham Sreebashyam. People of the town debate with him and are defeated and the angry people of the town throw ghosts at him. Goes to Badri, stays in Pandukeshwar. Thirupiridhi, devaprayag, nemisaranyam, Varanasi then to Puri Jagannath. Stays here for months establishes mutt. Gets large properties which have all been snatched back by locals. Tries to bring agamana sasthram of

				worshipping in the koil. Locals object and plead to perumaal. Ramanujar is lifted off and brought to Sreekoormam overnight. Next to Simhachalam, Ahobilam, then to Thiruvengadam. Here the local smarthas claim the deity of thirumala is that of Sivan as he has a lot of hair. தாழ் சடையும், நீள் முடியும், பொன் வழுவும் (it is a weapon made of gold), சக்கரமும், பொன் நாவும் சூழ் அரவும், போன்றுமால். He sets a chalange. Bring the ayudhams of your gods, let us line up whichever weapons God picks in the night it is that God. God picked up chanku, chakram etc. This established that the God is Vishnu. Thus big cover has been made on his body hiding the long hair etc. It is now undoubtedly Vishnu God. Ramanujar takes the help of the raja (Vittala Devan?) to avert further trouble and for everyone to follow. Goes to Thiruvallikeni, kancheepuram, thiruneermalai, sreeperumboodhoor, mathuranthakam, thiruvaheendrapuram, thirukovaloor, and finally to kaattu mannar koil. In all the places Ramanujar has debates with maayavaadhigal and wins over them. Sent Mudhali Aandaan as சீதன வெள்ளாட்டி to Athuzhai the daughter of Periya Nambi as திருத்தி பணி கொண்டான் act. Athuzhai's inlaws got corrected. Meets Maranaer Nambi with Periya Nambi in the end years of Maranaer Nambi. Anthima samskaram by Periya Nambi which town people object. Ramanujar brings the justification out of Periya Nambi's own words. Kirimi ganta chozhan wants to destroy Vaishnavism. Kooraththu alzhwaan goes disguised as Ramanujar in Kaavi with his thridhandam. Meanwhile king hears of escape of Ramanujar in white veshti with 7 followers. They go to the hills of Nilagiri for 6 days. Ramanujar party escape from soldiers by throwing sands chanting Senniyongu pasuram which turns the sand into fire stopping the king's men. They meet Nallan chakravarthy's followers from hunter community. They take them to Kongil Piratti's house. She shows padukas and gets her husband also to become Ramanujar's followers. Ramanujar assembles 52 followers to go with him to Melkote. He goes to Salagram. Asks Mudhali aandaan to keep his feet in a pond from which drinking water

				used to be collected which will purify the water. It is a treatment for the ills faced by Jain community. The illness goes off and the impressed Jains convert to VSA. Then goes to Thondanur. Thondanur Nambi helps Ramanujar through the Raja Vardhamaan whose daughter is treated of ghosts. Raja is named Vishnu Varadhan and people are converted. Ramanujar debates with 12000 Jains simultaneously and wins as he has 16000 faces. Converts them to VSA. Names raja as Vishnu Vardhan. Builds the thondanur yaeri. Goes in search of Thirunarayanan and also Thirumann kaappu. Establishes Melkote temple, Narasimhar temple. Gets Thirumann kaappu near Kalyani saras. Needs uthsava moorthie. Finds it with Dilli sultan near Melkote. Names it Chelva pillai. Bibi natchiyaar comes with them. Perumaal turns her into a stone and has her at his feet. Hears the news from Srirangam of Kooraththu alzhwaan loosing eyes and Periya Nambi loosing life due to Kirimi ganta chozhan. Sends Mudhali aandaan to Srirangam to find out news who returns to tell Raja is dead. Gives a thirumeni which can talk to people of Melkote. Thamar ugandha thirumeni. Goes back to Srirangam. Establishes Govinda raja perumaal koil in Thirupathi in place of Chithrakoodam/Chidambaram where Raja had thrown moolavar diety into sea. Tries to get back eyes of Koorathualzhwaan who refuses to get them back. On Kooraththu alzhwaan pleading, Ramanujar gets him eyes for seeing only him (Ramanujar) and perumaal. Last 2 of pancha sthavam sang by Koortathu alzhwan. In the song 23 when Kooraththu alzhwaan sings perumaal you are so beautiful should I not see you, then he gets eyes to see perumaal and Ramanujar. Periya Nambi prostrates before Ramanujar in the street procession. People ask Ramanujar how he allowed his Acharyan to prostrate to him. Probably Periya Nambi saw in Ramanujar his acharyan Aalavandhaar. Ramanujar completes 100 thada promise of Aandaal. He then goes to Srivillipoothoor. Aandaal walks two steps to greet him. Vaarum em annarae says she. Ramanujar was 100 years old by this time. Many people spoke in praise of Ramanujar. Ramanujar had 12000 followers men, women, 700 sadhus, many rajas, vaishnavars. **Varthathaam**

				abivarthathaam means let this clan grow more and more. Ramanujar nominates Parasara Bhattar as future darisana pravarthakar to VSA after Embaar (Govinda perumaal). Perumaal of six temples speak in praise of Ramanujar – Srirangam, vengadamudayaan, Kanchee, Thirunarayana perumaal, Alzhagar koil in Thirumalincholai, Thirukurungudi Nambi. All the alzhwars have praised Ramanujar. As a representative Nammalzhwar in his 96th pasuram of thiruviruththam and also in poliga poliga pasuram of Thiruvaimozhi praises Ramanujar. Naathamunigal called Ramanujar Veeraana yaeri for our Kulam/clan as not just one bird from small water body but all birds of humanity can drink water from this yaeri. Velugudi says Perumaal is sea with salt water. He can do good and also reprimand but piratti is the evaporation and formation of clouds to conceal punishing nature of perumaal. Nammalzhwar is Kar megam, he rains on Nathamunigal and two streams of Uyyakondaar and Manakkaal Nambi join the ferocious river of Aalavandhaar who (river) goes splits as 5 branches of periya nambi, thirukoshtiyur nambi, periya thirumaalai nambi, thirumalai aandaan, Alzhwar thiruaranga perumal arayar and joins the Veeraanam yaeri which is Ramanujar. It has sweet water. Ramanujar gives this water to us through 74 madathipathis. Thirukoshtiyur Nambi had given the title of Emperumaanaarae to Ramanujar. Thirumalai nambi had come down with prasadam to Ramanujar when the later came to Thirumalai and when asked you could have sent some smaller person, he says I am the smallest of them all. Thirumaalai Aandaan had tharkam/arguments with Ramanujar of Thiruvaimozhi meanings but taught all the meanings of that prabandham. Thiruaranga perumaal arayar who says have you come to rob me of all the knowledge teaches him arayar sevai, panchamopaaya nishtai (how to serve acharyan thinking he is deivam). Arulaala perumaal emperumaanaar had 18 days tharkam and Ramanujar won and the former took Ramanujar's name. Through Pillai pillai alzhwaan we come to know saying Emperumaanaar thiruadigalae thanjam as papa prayichitham after realising the mistake. All the Acharya purushan and also Vishwaksenar have praised Emperumaanaar who is greater than all the Acharya purushans including Naathamuni.

				Thus he is paramacharya for us. **Ramanujar is the praadhaanigar compared to all said above starting from Ramar, Krishnar, rishis, divya suris, Alzhwars and all the acharyas. He is above all of them.** Essential condition for attaining moksham is to fall at the feet of Ramanujar not even doing prabaththi in divya kshethrams. Do araadhanam to Udayavar. Chant ramanuja charanou charanam prabathyae, srimathae ramanujaaya namaha. Emperumaanaar's thiruadi is parama praapyam. Even perumaal and thaayaar say this and recommend it. Ramanujar's thirumeni is in Melkote, sriperumboodhoor and srirangam. Ramanujar in his final days describes about Vaikuntam. Read the advices of Ramanujar in the text. Six commandments of Ramanujar: 1 learn sreebashyam or 2 do service in perumal koils or 3 chant divya prabandham/make others chant divya prabandham or 4 reside in Melkote or 5 chant dwayam knowing its meaning or 6 doing kaingaryam to a ramanuja dasan. Ramanujar told us 12 worst apacharams to be avoided. He also told how to deal with when you see apacharam is being done. He also gave us the 12 niyamangal. References for writings on guru paramparai and on Ramanujar are given in the text. Ramanujar's daily routine is described. How he has morning bath in thurai, goes to madam and does a brief thirumanjanam, goes to koil and is there for viswaroopa sevai, how small thirumanjanam is done how prasadm is taken to all sannidhi, how and who sing pasurams, details of what happens in each sannidhi, how uthsavams are celebrated processions how he returns to madam, does pancha samskaram, thirumanjanam in madam, thathiaradhanai, afternoon classes, examining the classes in each assembly, evening lighting lamp in the koil with his own hands, pasurams, his return to madam, thirumanjanam, walking in madam, how he sleeps and who attends to him in sleep. The thirumanjanam sthothram sarva desa dasa kaalae tells us the importance of following all the uthsavams for perumal instated by Ramanujar in Srirangam. Read the pages around snippets on Ramanujar for details. Jeeayapuram story, lady brings koozh to her son but perumaal takes it, she sees perumaal and dies there itself. Her son also

				gets moksham. **10 varthaigal to Mudhali aandaan. Must read as often as possible**. Perumaal liked works of Ramanujar. To test Ramanujar and then to come to his rescue, the story of big 18 children familied srivaishnavar asking for prasadam, complaints by organisers, Ramanujar asking him to go away saying perumaal will take care of you, and perumaal indeed giving prasadam to his family much to Ramanujar's awe. All the koil perumals take turn to talk in praise of Ramanujar. Venkatamudayaan, Kanchee deva perumaal, Thirumalirunchola alzhagar, Thirukurungudi Nambi. Next acharyas have praised Ramanujar. Nathamunigal named him as Veeraanam yaeri as the people of the universe will benefit unlike a bird alone will benefit from a small water body. He called Nammalzhwar as Kar megam whose rain fell on mountains called Nathamuni in the form of 4000 verses; 2 big streams are Uyyakondaar and Manakkaal Nambi from it mix and forms ferocious Aalavandhaar. This river splits into 5 streams of Ramanujar's acharyas. The water represents the desalinated sea water (sea water is perumaal's gunam has both salt is swathanthriya gunam and fresh water kalyaana gunam), desalination done due to karunai of Nammalzhwaar. It flows into veeraanam lake which is Ramanujar and is identified by Aalavandhaar as "Aam Mudalvan". Why did Periya Nambi, Ramanujar's acharyan prostrate to him and what happened. Thirukoshtiyur nambi, Thirumaalai aandaan, Thiruaranga perumal arayar, Vaduga nambi, Pillai pillai alzhwaan etc., praised him. His shishyars too praised him. Many of his erring shishyars were corrected when they were made to realise their mistake and as a prayachiththam they had to keep uttering to them Udayavar thiruadigalae thanjam and they were corrected in due course. Ramanujar is bigger than Nathamuni as he has the qualities of both Ramar and Krishnar put together. Ramanujar is pradhanam amongst all the acharyas. In thiruparkadal, Nithya soories were conversing amongst themselves that Vishwaksenar was born as Ramanujar. Koils also have praadhanyam esp. Srirangam, Thiruvengadam, Kanchi deva perumal, thirunarayanapuram. Rishis and munivars also have praadhanyam like Veda Vyasar (he brought out the first name of SN is

				Kesavan and thus adi kesava perumal in Thiruvattaaru), Sri parasara maharishi for Vishnu sooktham and Vishnu puranam, Sukha Brahmma maharishi for baghavatham, Sounaka Bagawan for Vishnu dharmam, Naradhar for vishnu sankeerthanams. Amongst alzhwars, Nammalzhwar is pradhanam. Amongst acharyas Ramanujar. Who is acharyan and his role in giving us moksham. Ramanuja nootrandhadhi Ramanujar why was he born and his 9 granthams Ramanuja thirumeni Thaam Uganda thirumeni in Sripreumboodoor by Khandhaadai aandaan son of Mudhali aandaan. 18 sambandam with Ramanujar which can get us moksham Last 7 days in Ramanujar's life. 15 thoughts on vaikuntam. Also what will happen to us when we go to vaikuntam Advices of Ramanujar and six commandments to us. 12 virodhies which prevent us from bakthi margam. Final journey of Ramanujar 10 varthaigal given to Mudhali aandaan Ramanujar goes to Thirupulingudi koil and has to reach Alzhwar thirunagari. He loses the way and asks the girls who were playing. They ask don't you know thiruvaimozhi where it is said it is at calling distance. Ramanujar and the poor man having 16 children who used to collect lot of prasadam. Complaint. Poor man was sent out of town. Ramanujar says he will make arrangements to get him prasadam. Forgets but perumal as ranga gives him. Ramanujar is amazed when he found out. Ramanujar gave advices to Embaar. Treat Vaishnavars without poonal with respect. Table of us, acharyan, piratti and perumal.
1.4.3 Acharyas after Ramanujar tabulation of brief details about them				
Arulaalaperumaal Emperumaana		Karthigai	barani	Initially a strong Advaithie comes to Srirangam hearing Ramanujar's fame to argue on Vedic matters. Throws a challenge that if he loses he will

ar/Yagnya moorthie				change his name and become Ramanujar's pupil. If Ramanujar loses he will give up religion. This swamy wrote gyana saram and pramaeya saram. These compositions are about gyanam and pramaeyam or bakthi. Bakthi should be like thaila dhaaraa. His madam (house) having the name of emperumanar madam causes confusion. So he decides to destroy his house. He is dejected that he is asked to stay away from Ramanujar. Ramanujar consoles and shifts him to Ramanujar's madam thereafter. He was given the task of doing. He was doing Thiruaradhanam to Ramanujar's mada perumaal- deva perumaal/Varadharajar from Kancheepuram.
Koorathu alzhwan (KA)/Srivatsa chinar/ Kooraesan/etc.	1010	thai	Hastham	Son of Ananthar and perundevi nayaki. Haridha gothram same as that of Ramanujar. Composed Varadharaja sthavam, Sundara bahu sthavam, Athimanushstha sthavam, Srivaikunta sthavam and Sri sthavam. He was responsible for composing Sreebashyam. At one point KA refused to write SB further as he had philosophical difference in opinion. Vedantha adviser to Ramanujar. He is called alzhwaan as he has a chinnam on his chest like perumaal has for thaayar. His father King of Kooram. They were doing annadhaanam daily. The father gave everything to his son and went away on sanyasam. As a king KA went on a nagara sodhanai and finds a weeping girl as she was being scolded. The issue was as soon as she marries, her husband will die and hence no one comes forward to marry her. KA offers and marries her but does not have family life with her and hence both are saved. One night they dreamt of how Devaraja perumaal and thaayar were talking about that it is late in the night as they could hear the gates of the palace in Kooram being shut. They talk to themselves of how the Alzhwaan is rich and pious. Hearing this Alzhwaan is depressed that perumaal did not talk about his other good qualities but only about his richness. KA and his wife Aandaal throw out all riches including, the hidden golden plate in Andaal's dress, on the way, and go to Srirangam. KA was so close to Ramanujar that he only gets thirumanthiram meaning not even Mudhali Aandaan who had to go to Thirukoshtiyur nambi and learn. KA joins Ramanujar and is his antharanga shishyar. He travels with Ramanujar to get Bodhayanar's Brahmma suthram. It is forcefully taken back. Ramanujar is sad as he had planned to use the grantham to write SB. KA says I have memorised it. They come back and write SB. KA

				disagrees with Ramanujar on importance of gyaanam or bakthi. KA is adamant that it is bakthi koodina gyanam. Ramanujar concedes after 6 months. SB is completed. They go on Digvijayam. After return, Chozha Raja wants to make Ramanujar to agree that Sivan is bigger than SN. KA disguises in Ramanujar's Kaavi dress, goes with Periya Nambi and they lose their eyes. KA stays for many years in Thirumaliruncholai and returns when he hears that Ramanujar has come back. Ramanujar pleads with KA to ask for his eyes by praying to Kanchee Varadharajar. KA refuses. Ramanujar insists. KA after he completes Varadharaja sthavam sings it to Kanchee deva perumaal and gets moksham for himself and his associates. Hearing this Ramanujar is happy to be KA's associate and will get moksham. KA is asked by Ramanujar to do upanyasam of Thiruvaimozhi and is amazed by his listeners which was more than Ramanujar's. KA faints during upanyasam and is reminded of Nammalzhwar who too used to faint writing Thiruvaimozhi. KA goes to perumaal and asks for moksham to Naalooraan who was instrumental in his eyes getting removed. Ramanujar who had sent him to ask back for his eyes is aghast. As a deal in Kancheepuram KA gets eyes only see Ramanujar and perumaal. KA departs before Ramanujar. KA was full of jeeva karunyam. Frog and snake story. Frog has total faith that someone will rescue it and hence the call. KA is moved by the sight of sap from cut plantain tree. KA helps a pregnant lady to keep pot on her hip. KA has all the 20 kalyana gunangal that Lord Krishna told in Bagahvath geethai. He is the ideal example of how a shishyan should be. KA was asked to give discourse of thiruvaimozhi by Ramanujar but he refuses however he agrees to this request from Ramanujar's other shishyars like Pillai Urangavilli dasar and Mudhali Aandaan. This discourse is so good that all the bakthas were attending to KA's discourse and there was little attendance in Ramanujar's upanyasam which was to start in another place just after that. Ramanujar himself finds that out. KA falls unconscious telling the meanings just as Nammalzhwar himself had fallen unconscious. Such was KA's devotion and that is the reason for so many bakthas coming for KA's upanyasam. It was at this time that KA got the title Alzhwan. KA had sung in some slokam pleading perumal to give him moksham. In the presence of Ramanujar, KA sings that slokam in

				front of perumaal. He tells the meaning too. Perumaal is so pleased that he tells KA I will grant you anything that you ask. Perumaal yields and gives him moksham and also to those who are in his sambandham. Ramanujar listening to this becomes so happy that he goes out dancing that I have got moksham as I have sambandham with KA. KA prepares for going to paramapadham. In the final moments he asks Ramanujar to keep his feet on KA's head and does saranagathi to acharyan. He consoles his children Bhattar and Srirama pillai not to cry and says athma sambandham never declines. KA keeps his thirumudi on his shishya, Pillai pillai aandaan. KA keeps his legs on Andaal's thighs. KA personified Jeeva karunyam showing pity on those in trouble and helping them; he helped Ramanujar in dealing with thanthric people reducing Koil's perumaal's powers; devotion only to SN;
Govinda Bhattar/ Govinda perumaal/Embaar				Born in Mathura mangalam, called Sunguvar chathiram today was Ramanujar's chithi's son. Cousin of Ramanujar. Learns along with Ilaya Alzhwaan/Ramanujar under Yadava Prakasar. Saves Ramanujar from being killed when on the way to Kaasi. Gets siva lingam in his hand while bathing in Benaras. Becomes madadhipathi in Kalahasthi a sivan koil. Periya Thirumalai Nambi mama for both Govinda Perumal and Ramanujar is requested by Ramanujar to correct him. 3 stage correction. Instigation, vichaaram, convinces and reform. PTN (his mama) stays in Kalahasthi near river bank and does this. Palm leaf thrown. Govinda perumaal asks 8 questions which are replied and Govinda perumaal was corrected. Govinda Perumaal becomes shishya of Periya Thirumalai Nambi. Govinda perumaal went to Periya Thirumalai Nambi's house (mama's house) in Thirupathi. Used to feel Nambi's bed for any nails and even used to lie down on it to check. Ramanujar sees and questions him. Here snake incident took place. Putting his (Govinda Perumaal's) fingers inside snake's mouth to remove thorn. It is in this period that Ramanujar learnt Ramayanam from Periya Thirumalai Nambi. Taken to Srirangam by Ramanujar. Home sickness and he comes back only to be refused to be taken back into the house by Periya Thirumalai Nambi his mama. Govinda Perumaal is corrected by Ramanujar in Srirangam. He becomes close to Ramanujar that he

				follows him like a shadow. Thirupaadha chaaya. Goes from Thirumalai with Ramanujar (after Ramayanam classes get finished) to Kanchi but returns to Periya Thirumalai Nambi due to home sickness and is refused to be let in. Nobody takes back a sold out property. After this gets Ramanujar's special attention. Govinda perumaal refuses marriage proposal by his mother. His bakthi is so much that he sees athma and paramathma in every animate and inanimate object. Story of finding needle even in a dark room. He is called Ramanujar's thirupada chaaya. When Ramanujar was leaving this life, he pleaded with Ramanujar not to leave as he had converted this aparamathmana vishayam into paramathmana vishayam. At this stage Ramanujar tells Embaar 3 vishayangal as upadesam about how srivaishnavars, acharyan, Piratti and perumaal help us in this life as given in a table in the main text. Soon Embaar himself was so dejected after Ramanujar's demise that he went and asked Perumaal to take him to Ramanujar (and not even to Perumal/vaikuntam). Perumaal shows himself to Embaar who describes perumaal's beauty as 12 varthai for us to know. Embaar next gives 9 advices to us. Dhrida athyavasaayam on perumaal that he will give moksham. Don't go to other gods and avoid such people. Visit divyakshethrams, do maala kaingaryam, don't do abacharam. Recite arulicheyal and be in their company. When he leaves he appoints Parasara Bhattar as Dharshana Pravarthakar. We learn from Embaar about Acharya kaingaryam, are with him, and do thondu to him. He sang the poem Padmam ena thigazh… on Ramanujar. (611). He describes each avyayam of perumaal (612) He gives 9 advices to us (612). He was not able to exist even for a little time without acharyan and hence leaves soon after Ramanujar. (614) His views on acharyan.
Kandhadai Mudhali aandaan[4]/Maruthi aandaan	1027	maasi	Punarvasu	Nephew of Ramanujar-1st sister Natchiyar amman's son. Born in outskirts of poonnamalli called Purusha Mangalam. Today it is called Pettai where lots of Muslims are dwelling. Pettai close to

[4] All of the Srivaishnavaites are Ramanujar's kulam and then Kandhadai Mudhali andaan(1) vamsam also called as Vadhoola kula desikargal. This is the root of Sreevaishnavism. Our branch/PSK family branch is from koil

				Thirumazhisai. Wrote Rahasya thrayam. Did prathishtai of Ramanujar's thirumeni in Sriperumboodhoor. He is the koodasthar for all the kandhadai vamsam. He once went as சீதன வெள்ளாட்டி to Athuzhai the daughter of Periya Nambi on the directions of Ramanujar. This was one of Ramanujar's thiruthi pani kondaar. He was with Ramanujar as one of the 50 who went away from Chozha raja to Kollegal and then to Salagramam. He gets the name Maruthi aandaan as he went on behalf of Ramanujar and found out how Kooraththu alzhwaan was and more importantly that Chozha Raja had demised. He was responsible for composing Sreebashyam. Vedantha adviser to Ramanujar. He got the 10 varthaigal directly from Ramanujar to emphasise the importance of regarding srivaishnavars without poonal however if they have athma sudhdhi. His brother is Nadadhoor Aandaan. MA too gave 10 varthaigal to us. He describes how perumaal takes care of us just as farmer tends his fields. He then takes example of life of Sitha Piratti and describes what gets us into trouble in this life and how to reform ourselves using Acharya kataksham, texts, good Vaishnava community, not to worship other devathas. Prakrithy sambandham is other virodhi. Embaar by Ramanujar. Kooraththu alzhwaan and Mudhali Aandaan used to discuss on matters like vibeeshana saranagathi is he aiswaryarthy or ananya prayojanar; meaning of sarva dharmaan parithyanjya; should acharyas see the shishyas with krupai or anushtanam. 10 varthaigal of Mudhali aandaan. SN is the farmer he sows gyana seeds. Jeevathma is the fields. Chethanan and his athma are the seeds. Swaroopa Virodhis are insects. Daegam is athma's 1st Virodhi. Thinking one is Swathanthran is 2nd. Thinking one is slave to other humans is 3rd. SN helps to remove these virodhies. Acharya anugraham is watering plants. Ahankaram, mamakaram are weeds. Baghawath vishayam is the tool to remove weeds. Spoilers are friends around us. So what attitude. These are the cattle which eat the crops. Sabdha, rasa, roopa, gandha are like cyclonic winds which spoil crops. We must put a big fence to guard the crops from cyclone. The fence is prapannathvam. Seetha piratti goes to Ashoka vanam due to ill

kandhaadai appan(2) of vaadhoola kulam (Kandhaadai Annan is T. Desikan's)branching again at appan varadhachariar(3) and further branching at kandhadai appangaar(4).

				words spoken at Lakshmanan. Piratti saw thiruadi and got reformed. Bhagavatha apacharam must be avoided. Vaarthai between KA and Mudhali Aandaan. Vibeeshna saranagathi is it aiswaryarthi or ananya prayojanar; Leave other dharmas and seek perumal's thiruadi or vice versa? How should acharyas behave? Should they test the shishyas and then only give thirumanthira gyanam? Such dialogs are in Vaarthamaalai grantham.
Nadadhoor alzhwaan/Vaathsya varadhar				Nephew of Ramanujar-2nd sister Kamala Natchiyaar's son. Mudhali Aandaan's own brother. Wrote continuation of Brahmma suthram. Got Sreebashyam rights from Thiru Kurugai Piran Pillan. He was acharyan to Vedantha Desikar. He spreads SB to the world.
Parasara Bhattar/Aranga maligai chelvar				One day it was raining so much that Koorathualzhwaan could not go out for bikshai and there was nothing in the house and the alzhwaan slept hungry. He offers only tulasi leaves to perumaal at home. Aandaal his wife hears the bells of Srirangam where perumaal was having prasadam made for him. She thinks your child (Kooraththu alzhwaan) is sleeping hungry how you perumaal can feast? Perumaal immediately sends prasadam with all melam to Alazhwaan's home. Alzhwaan is surprised and Aandaal tells him of her thoughts. He takes 3 balls of prasadam has one and gives two to her. They get 2 children due to God's desire. Parasara Bhattar and Srirama pillai. Parasara Bhattar though son of Kooraththu Alzhwaan born as ayoni adopted by Namperumaal of Srirangam. One wish of Aalavandhaar to name some one after Parasara Maharishi. Embaar (Govinda perumaal) is asked to look after Bhattar. Curious child asked hearing Nedumarkadimai pasuram chirumaamanisaram, how can small and big exist together? (chiru = small and maa = big how can they co-exist) Bhattar also tricked out a mayavadhi Sarvangnya Bhattan by asking him how many grains are there in his hand full of sand when he tried to boast he can do any maayam. The story of Bhattar going inside the Namperumaal behind Thirai when he was rebuked by God. Perumaal repents and asks Bhattar to treat him as his father and says he can come any time. Bhattar is married off to two sisters whose father earlier refused but God went into the father's dreams and asks him to give both daughters.

				He was the chief beholder of Sreebashyam on behalf of Ramanujar. Vedantha adviser to Ramanujar to spread VSA. Bhattar was made pravarthaga acharyar after Embaar. Was a great devotee of Ramar. Goes to Melkote and wins over Madhavachari (later named as Nanjeer) who was an Advaithie. Teaches him Thirunedunthandagam which Madhavachari never heard of. Bhattar was the greatest proponent of VSA after Ramanujar. 45 points from Bhattar's life. Perumal is near to us to help hence archavatharam. Nanjeer asked to relinquish sanyasam if he wants to hold Bhattar's palanquin. Bhattar's nandavanam is for his use and not for perumal to have flowers as perumaal is always sugandham filled. Bhattar reclines over Nanjeer's leg that does not move throughout the night. Way back from Thirupullani. Bhattar is given the only cot by the hunter on the way back. Athithi samskaram. Hunter relates the story of how the mother rabbit did saranagathi. Story of how the small king constructed the temple wall breaking Pillan's thirumaligai. Nanjeer runs several Kilomoeters bringing food for acharyan. Bhattar driven out of Srirangam. Sings Rangaraja sthavam in Thirukoshtiyur. The king dies and Bhattar returns but Aandaal his mother, is unhappy as the king being Shishyan of KA dies without asking pardon from Bhattar and hence will not get paramapadam. Such was her karunai. Bhattar tells Bhagavatha seshathvam is higher than bagawath seshathvam as advice. Bhattar advices us, God will take care of just as Ramar Lakshmanar asked vanara senai to sleep well. Bhattar refuses comfort which his friend king offers him. Bhattar says perumaal will look after him. Bhattar accepts the scolding of a baktha saying it is his paapa vimochanam. Bhattar does simple thiruaradhanaa kramam suiting his stature but teaches a difficult one to others. We should not follow other devathais as pathivratha dharmam.

				Aandaal ammal took sreepada theertham of Bhattar though her son. Anantha alzhwan teaches one must be like kokku as it leaves small fishes and catches big. Must be like kozhi as it picks only grains leaving out other things. Bhattar corrects a person with a lot of effort and tells, that is what an acharyan should do. We should not tell poorva janma sugruth as it is all given by SN. Believe HIM Bhattar tells however great one maybe we should not be proud. (Thiruarangaththu amudhanaar) Bhagawath kaingaryam is more important than say Sandhyavandhanam. Bhattar wants Namperumall with 4 shoulders in Vaikuntam also. Perumaal will show himself as whichever form one likes. Being a srivaishnavan, yamen will not come to you. Don't fear. Like this it goes on. 44th point is about who is higher in stature Ramar or Krishnar. 2 groups argue. Ramanujar is the judge. Bhattar is Rama bakthar. Ramanujar brings out the greatness of Krishnar and establishes giving examples of how miserable was Krishnar's life including in the end days when whole Yadava kulam becomes extinct. Goes up to 48. Bhattar is more inclined to sing on Thaayar than perumaal. Nambaduvaan story. How Bhattar was given moksham while telling Kaisiga puranam. A little later even as Bhattar was relating Thirunedunthandagam and was using Perialzhwar's Senniyongu to explain about paramapadham he breathed his last. Upon Bhattar's departure from this world, Aandaal didn't shed a tear and scolded her other twin son Srirama Pillai and asked him not to become sad. Parasara Bhattar's greatness. He is the only one who was adopted by Namperumaal and gives moksham also by him. Moksham during kalakshepam. He got both paeru (gaining) and izhavu (losing something) to perumaal. Vaikuntanathan gained and Namperumal lost.
SriRama Pillai/Veda Vyasa Bhattar				Son of Kootaththu Alzhwaan born as ayoni. He was given the responsibility of spreading Sreebashyam. Vedantha adviser to Ramanujar to spread VSA. Made pravarthaga acharyar by perumal after Bhattar.
Pillai				Was a wrestler in king's courtyard. Used to walk

urangavilli dasar				backwards looking at the beautiful wife of his. Ponnatchiyaar was her name. Got reformed looking at the beauty of Ranganathar which he realised was more than that of his wife. He and his wife joined mutt. He and his nephews (Vandar, Sondar) worked in king's court and earned money and Raja's good will for the koil. Was doing karuvonam kaingaryam in Ramanuja madam. Security in charge. Applying wax seal in the Koil after all the checks were done. Ponnatchiyaar while in sleep turns around for giving her jewels for Ramanujar's thadhiaradhanai work. She too attains paramapadam on the same day as Pillai Urangavilli dasar. Ramanujar considers Dasar as having so much of sudhi that he even after bathing puts his hands on Dasar's shoulders. Pillai urangavilli dasar on his death bed calls all his followers asks for their pardon and asks them not to worry when he is gone. He also asks Ponnatchiyaar not to be sorrow. When he departs, all the people make palanquin just as for other mahanths. Ponnatchiyaar cooks food for all the brahmins. She gives many gifts to all those who attended. Ponnatchiyaar also departs on the same day. So the burial is done for both. Vandar and Sondar his nephews do the kaingaryam. He advised his thondars not to claim that I have done this, I have done that to perumal. Ask perumaal to give moksham only due to his souseelya gunam. We must be sad of other's sorrows he told.
Kongai Piratti/Sumathi and Sri Ranga dasar.				She is from Kongil near maekae dhaattu/Kollegal. She used to come in non-rainy season to Srirangam. She used to give uncha vruththi to Ramanujar and in turn got samashneeyam done, learnt manthra rahasyam and became his shishya. She got 2 padukas from him. At a later time when Ramanujar had to leave Srirangam even in white veshti and was going North running away from Chozha King, he happened to come to Kollegal. She shows the padukas as proof of her sambandham with Emperumaanaar. She prepares food for the Ghoshti of 52 shishyas. She makes her husband also to prostrate before Udayavar and is made to undergo pancha samskaram. The husband (Kongil Aachaan) is given the daasya naamam of Sri Ranga Dasar.
Kidambi aachaan,		chithirai	hastham	A trusted devotee of Ramanujar. He objected to Thirukoshtiyur Nambi for testing Ramanujar lying down on hot sands of Srirangam. After poisoning incident he was asked to prepare food for

				Ramanujar. He has sung thaniyan for Thiruvirutham. Mada palli kaingaryam in Ramanuja madam. He was the mama to Vedantha Desikar. Saraswathi Devi gave Sreebashyam in Srinagar to Kidambi Aachaan and thus was the first to receive it. He was called vedantha udayanaar by Ramanujar. He brought out Sreebashyam/vedantham to the world.
Kidambi Perumaal				Was doing madapalli kaingaryam with Kidambi Aachaan.
Anantha alzhwaan		chithirai	chithirai	Like Madhurakavi alzhwar (also having same month and nakshathram) he was acharya bakthan. This vamsam people say adiyaen madhurakavi dasan. This is called panchama upaayam. He does pushpa kaingaryam in Thirumala. Crow bar incident. The alzhwaan called Perumaal as kaingarya virodhi as kaingaryam was given by his acharyan to only him. He hails from Kiranganur on the way from Mysore to Salagramam, in the outskirts of Mysore. A snake bit him when doing gardening. He took madi bath and continued gardening. When asked why he did not cure for poison, he says if snake dies, I continue my life and do kaingaryam to perumaal in this lokam but if I die I will do kaingaryam to perumaal in Vaikuntam. The food brought by him when coming down the thirumala hill got infected with ants from above the hill, and the alzhwaan does not eat the food but takes the food with the ants up the hill and leaves it there as the ants had meant to live there. He considers them as nithya soorie. During a tussle with perumaal whom he keeps waiting as the maalai is not ready as his acharyan wanted, perumaal tells him this is my hill you must listen. Alzhwaan replies no; both of us are tenants and this is adiyaargal's place. You can't ask me to go. One day he sends maalai through some one. Perumaal asks through the maalai bearer is aandaan not well? Aandaan asks why perumal himself did not come to ask about his welfare and sends a substitute. Aandaan further asks can we send a substitute to do Sandhya vandhanam, and hence Perumaal himself should have come to enquire about my health. When Perumaal comes Alzhwaan makes him to wait. He tells only baghavatha abachaaram is unpardonable not bagavath abachaaram. His nandavanam is intruded by the perumaal couple disguised as young newlyweds. Alzhwaan

				manages to catch the erring girl not knowing she is piratti and ties her to a tree. After realising it is thaayar he begs for mercy. He takes her (Padmavathai thaayar) on a basket and offers to perumaal for marriage and thus becomes father in law to perumaal. A tiger tears Alazhwaan's hanging clothes when he was bathing in pushkarani. Alzhwaan found out that the tiger wants moksham and argues with perumaal and gets the tiger moksham. Ramanujar and his shishyas once when on the way to thirumala were hungry and got a basket of food and mangoes from thirumala brought by a boy. They ate the food and threw the seeds which have become mango groove today. The boy who brought the food was indeed perumaal himself as tested by Ramanujar asking the boy to chant his acharyan's (Anatha alzhwaan) thaniyan which did not exist till then. Thus Anantha alzhwaan's thaniyan is also the one given by perumaal himself like that of Manavala Maamuni. Anatha alzhwaan got Ramanujar's thirumeni kept inside the thirumala koil. In the memory of Anatha alzhwan a magizha maram is planted in the center of his nandavanam. On his star day of his death, (adi pooram) the malaiappan himself with his ubaya natchimars comes and does respect to his acharyan of Anatha Alzhwan. He is called alzhwaan because he has a lot of eedu paadu with Alzhwar pasurams.
Andhra Poornar/Vaduga Nambi				He is a trusted shishya of Ramanujar. He used to give thirumann to Ramanujar daily. He used to make a paste and offer to udayavar. One day Perumaal did that to Ramanujar in Thirukurungudi. Vaduga Nambi hails from Salagramam. Now a Jeer swamy has established a mutt in this place. Applying oil for Ramanujar. Gets hot milk for Ramanujar. Much liked shishya of Ramanujar. Vaduga Nambi, Kooraththu alzhwaanayum, Mudhali aandaanayum irukarai enbar. SVB vaakyam. The two used to hold on to either of the two banks represented by Ramanujar and perumaal. They are not steadfast on one. Vaduga was steadfast only and only on Ramanujar. He used to carry Ramanujar's thirupadugai even above perumaal's vigraham. When going to koil with Ramanujar he will be looking only at Ramanujar not at perumal turning his back to perumal, and is so devoted to Ramanujar. Used to apply remains of Ramanujar's prasadam on to his head. Even when

				Periya perumaal comes in the street he cares more for Ramanujar's milk kept for boiling. He breaks off all the utensils used for serving his relatives when they came on a visit to madam. He borrows fresh utensils for the next day from Mudhali Aandaan. Vaduga Nambi after Ramanujar's days returns to Salagramam his birth place. He brings Ramanujar's sreepadha theertham and mixes it in his well. Vaduga Nambi was so close and devout to Ramanujar that he was involved in the incident of Udayavar in Thiruanathapuram from where perumal transported him to Thirukurungudi and how he asked for Vaduga for his daily thirumann but perumal himself acted as Vaduga.
Echaan/Yagnyaesar				He is the Paruthi Kollai ammayaar's funder for serving Ramanujar's Ghoshti when they come to the town. After he gets reformed, he is asked to wash clothes of the villagers as prayachiththam. He becomes Ramanujar's disciple.
Thondanur Nambi				Joined Ramanujar at the time he had 18 days vaadham with Yagnyamoorthie. When Ramanujar comes to Melkote this Nambi came with him and being wealthy and knowing Jainers in Thondanur helps Ramanujar and influences the raja Vardhamaan to give money for Ramanujar to set up his madam. He helps in removing ghost out of Raja's daughter. Raja became Vishnu Varadhan. He likes to hold thadiaradhanai to srivaishnavars. Once a pandaram saivaite came to Srirangam asking for food from a vaishnavaite who showed Nambi's house. He asked the pandaram to tell Srimathae Ramanujaaya namaha twice before he gave food. The pandaram did, Nambi was surprised that a saivaite telling Om Ramanujaya namaha and when asked he told the opposite house person asked him to tell Om Ramanujaya namaha. Nambi escaped the wrath of people for entertaining saivaite, telling them the saivaite told Om Ram.. Twice and hence he will not get moksham. The pandari saw the greatness of Nambi and he became his shishya.
Naalooraan				A Brahmin minister in Kirimi ganta Chozhan's ministry who asks people to sign up to "Sivaath paratharam naasthi" who had become Kooraththu alzhwaan's shishyan. Kooraththu alzhwaan got him moksham by praying to Varadharaja perumaal even after he lost his eyes through the cruelties
Gomadam Chiriya alzhwaan				Used to bring Kalasa paanai for Ramanujar for doing argyam, padam and achamaneeyam when returns from outside to madam. He was also looking after paadha rakshagai of Ramanujar

Ammangi Ammaal(man)				Was also doing paal amudhu kaingaryam for Ramanujar
Ukkal Alzhwaan				Was doing prasada kalasam – serving food to Ramanujar, was doing thiruaalavattam/parivattam kaingaryam for Ramanujar
Maruthi periaandaan				used to hold thirukai chembu used for drinking water etc
Maruthi chiri aandaan				Used to bring needed grains, vegetables for the madam. Amudhu padi (rice varieties) paruppu padi (dhal varieties) kari amudhu (vegetables) paal amudhu, nei amudhu. Used to cut them too. He was a shishyar in Melkote and had got many Narayanan koils constructed around Melkote, the prominent one in Gadag. He is sent to Srirangam by Ramanujar to find out about Kirimi ganta Chozhan Raja's wellbeing. This raja had troubled the Srivaishnavars throughout his life and was responsible for Kooraththu alzhwaan and Mudhali aandaan to lose their sights. He was the reason for Ramanujar to leave Srirangam for 12 years and come to Melkote. He brought the good news that the Raja had died due to an illness and this news as sweet as sita's well-being news brought by Hanuman the maruthi. Hence this swami was called Maruthi. When this Maruthi Chiri Aandan is about to die tells if Thiruvengada mudayaan forgets his creations, including various forms of hell, they (the hells he created) are not enough to send me to; he has to create one very cruel one to take me in. I have done so much of paapams in my life he says. The scenario is we have gone in front of Thiruvengadamudayaan who has to decide whether to give us moksham or naragam. Are you going to give naragam looking at the paapams I have made which is my swaroopam, or give moksham due to your karunai or piety which is his swaroopam? If he is truly extremely pious even the vaikuntam he has made will not be sufficient but build new vaikuntam.
Thuyya muni vaezham swami				used to bring water for Thirumanjanam etc from Kollidam
Thiruaranga maligaiyaar				looked after bhandaaram – library
Vandar and Sondar nephews of Pillai urangavilli dasar				Each one brought 1000 gold coins for the madam by doing service to King. They were the servants for Ramanujar and acted as body guard
Agalanga				He was the king of Urayur. He used to employ

Naataalzhwaan				Urangavilli dasar and his 2 nephews as his body guard. He gets reformed and becomes Ramanujar's disciple. He later does prathi paksha nirasanam for Ramanujar – means he used to argue with those who came for debating with Ramanujar bringing out the points of view of Ramanujar.
Engal Alzhwaan/Vishnu Chiththar				Hails from Thiruvellarai near Srirangam. ThiruKurugai Piran Pillan's shishyar. This swami wrote continuation of Sreebashyam after Kooraththu alzhwaan lost his eyes. He was acharyan to Nadadhoor Ammaal for Sreebashyam. He was born in Thiruvellarai a famous town for leading vidwaans and Acharya purushan. He makes Nadadhoor Ammal to forgo his ahankaram before teaching Sreebashyam, made him to change his utterance of I to Adiyaen.
Gomadaththu alzhwaan				Gomadam is the kulam for Mudhali Aandaan and so also Manavala Maamunigal as his father is from that kulam.
Somasi Aandaan				His praise of Ramanujar and the way pronounces Ramanujar "Emperumaanaarae" was most liked by all in those times. Learnt SB from Thirukurugai Piran Pillaan.
Kandhaadai Aandaan /Ilayalzhwaarana Ramanujan				Son of Mudhali Aandaan and Ramanujar's disciple on request of Mudhali Aandaan. He installs Ramanujar's thirumeni in Sriperumboodhoor. As he is the son of liked shishyan of Ramanujar (Mudhali Aandaan), he (the son) is given Ramanujar's own name by Ramanujar. He had samashneeyam from Atkondavilli jeer.
Kongil Aachaan/Sri Ranga dasar				Kongil Piratti's husband
Sottai Nambi				Aalavandhaar's son.
Vangipuraththu Nambi				Famous scholarly Vamsam from Melkottai even today. They do thiruaradhanam to Ramanujar in Melkote.
Atkonda villi jeer				His writings have been translated into English also. Did samashneeyam to Kandhaadai Aandaan given above.
Thirunarayana puram jeer				
Pillai thirunarayur arayar				
Paruthi Kollai ammal/ammayaar				Husband Varadhachari. Poor woman who sold her body to prepare food for Ramanujar and shishyas. Yagnyaesar the rich man loses out the chance to serve food to Ramanujar ghoshti. Ramanujar makes the greedy person also to repent and saves the ammayaar's chastity. Poor lady who arranges

				food for Ramanujar who refuses food in Yagnyaesar's home. Sells herself to buy items for food. Is she also Thirukolur Pen Pillai? She hails from Alzhwar thirunagari.
Thirumaalai Nallaan				
Thiru kurugai piran pillaan/Pillai thirumalai nambi.				One of two Sons of Thirumalai Nambi. Adopted by Ramanujar. Writes 6000 padi of Thiruvaimozhi in the lines of 6000 slokas of Vishnu puranam after Ramanujar refuses to write the same. He is asked to spread Sri Bashyam. Born in Thirukurugoor/Alzhwar Thirunagari. His shishyar is Engal Alzhwaan.
Thiruvarangat hthu amudhanaar/ Periya koil Nambi				Wrote Ramanuja Nootrandhaadhi. First version being direct praise was rejected. Second version is what we chant now.
Kumaandoor Ilayavilli				Many followers today. U Ve Bhoovaragachariyar of Rajaji nagar is from that vamsam. Boovaragan swami is in Alzhwar thirunagari these days.
Pillai appan				Son of Sottai Nambi and hence Aalavandhaar's vamsam.
Thumbayoor Kondi				She used to give buttermilk to Ramanujar through Kidambi Aachaan daily and asked for Udayavar's sripada theertham and after having it got knowledge and now when asked for how much the buttermilk costed she said get me moksham and got a palm leaf recommending moksham. This happened in Thirumala.
Kidambi appullaan				Grandson of Kidambi aachaan and is nephew of Vedantha Desikan swami. He plays a big role in Desikan swami's life.
Naduvil alzhwaan				A prominent shishyar of Ramanujar.
Marudhoor Nambi				A shishyan of Arulaalaperumaal Emperumaanaar. In his death bed, he offered all his bad deeds as his contributions (akinchanyam) in this life and sought HIS karunai/piety for moksham. Azhagiya Singar immediately gave moksham to him. This is his advice to us.
Pillai Pillai alzhwaan				A shishyan of Kooraththu alzhwan on whose lap Kooraththu alzhwan kept his head in the dying moments. He is hot headed person who was corrected by KA and had to say Udayavar thiruadigalae thanjam after each time he falters.
Kuruburutha Nambi				Offered flowers which got dirtied (actually made out of clay) but accepted by Thiruvengadamudayaan over golden flower offered by Thondamaan Chakravarthy.
Madhavachari				Adhvaithie in Melkote. Parasara Bhattar comes and

yar (later Nanjeer). Page 617 and thereabouts.				corrects him who gets admitted to a big feast and refuses food but wants to have tharkam. Bhattar wins in the tharkam and as a result Nanjeer becomes Bhattar's disciple. Nanjeer gives up worldly life gives his wealth to 2 wives and last third to madam in Srirangam. Bhattar throws the money away. Anantha alzhwan warns Nanjeer from going as sanyasi, which Nanjeer finally gives up preferring to do thondu to Bhattar as it comes in the way. Made pravarthaga acharyar after Bhattar. Learnt Thiruvaimozhi from Bhattar. Did kalakshepam of Thiruvaimozhi 100 times. Wrote 9000 padi for thiruvaimozhi. Asks Nampillai/Namboor Varadhachari to fair it. The palm leaves containing the original gets washed away in Cauvery. நீர் தான் நம்பிள்ளையோ says Nanjeer about Nampillai after reading the script version of his 9000 padi which he wrote out of memory as this version not only captured every bit of what he had told but also nicely expressed. During thiruvaimozhi kalakshepam, Nanjeer uses sathyavaan savithri tale to explain Parankusa Nayaki's pathivratha dharmam. He has 13 point varthalabam with Nampillai in which he explains in detail about saranagathi. Why so less references in vedas for saranagathi asks Nampillai, so few people take it and why there is no rishi/chandas or beejam exist for it unlike for sahasranamam. So many other points are given for us to follow to be a true srivaishnavan. Nanjeer and Nampillai are treated as equivalent to Thirumangai alzhwar and Kannan perumal being acharyan and shishyan set. Both of them have the nakshathram and masam same as the alzhwar and perumal respectively. Very close relation with Nampillai. Distinctions of Nanjeer. Sarva swadhanam katchi of Namperumal he saw without any adorations including silken clothes; kalakshepam of Thiruvaimozhi 100 times; sathabishekam for that; did sarva swadhaanam of all his gyanam without hiding anything; preached achithvath parathanthriyam; gave meaning of artha, thruptha, dhrutha prapannan;
Namboor Varadhachariyaar/Nampillai, Thirukalikanda dasar, Kalivairi dasar, Sri Sukthi		Karthigai	Karthigai	Was from the place Namboor. Karthigayil Karthigai. Vadamaal kulam. Lived for 95 years. Nanjeer called Nampillai from his village to write 9000 padi as he had good handwriting. Two wives. Son from 2nd wife by the name Ramanujachariyar. First wife very orthodox and God believer cooked for him, perumal and others. 2nd wife is also ran category.

maharnavar, Lokacharyar, Jagadhachary ar, Ulagasiriyar				He had many shishyas including his son (see 92GP). 14 main shishyas. Wrote Saaraartha sangraham, Rahasya thryam etc., which his son Ramanujachariyar transcripted later. Wrote the 9000 padi of Thiruvaimozhi as told by Nanjeer which got washed away in Cauvery as he wanted to write it in his home town. He then wrote out of memory. There were number of points of varthalabam between Nanjeer and Nampillai covering prabaththi, prapannan, saranagathi, rishis(chandhas, bijam from Vishnu sahasranamam), uthaman/madhyaman/adhaman, thiruman kaappu, perumal's uruvam, srivaishnavan, thiruaradhanam, avatharams, quotes from prabandham, last days advices of Nanjeer. Namperumal ghoshtiyo nampillai ghoshtiyo. Pin pazhagaram jeer very devout shishyar of Nampillai. There are number of charithrams concerning Nampillai. They are on upaayam/upaeyam; getting title of ulagaariyan from Khandhadai Thozhappar of Mudhaliaandaan vamsam; perumal interested in Nampillai's kalakshepam; ammayaar ready to sacrifice her life by jumping off into flooded Cauvery for saving Nampillai; demand for moksham for giving up her residence in Srirangam; essential conditions for getting moksham; kadal karai veli – how Ramar protected vanara sena; why do we pray to ithera devathas but not go into their koils; should we care for our sareeram; importance of dwayam; Nampillai after hearing all the 100 kalakshepams of Thiruvaimozhi from Nanjeer and did kalakshepams himself. He was regarded a lot by Naduvil Thiruveedhi Bhattar (grandson of Kooraththu alzhwan and son of Bhattar) after the praise by Raja on Nampillai's knowledge. He was called Srisukthi (4000 divya prabandhams) Maharnavar. ஸ்ரீமத் க்ருஷ்ண சமாத்வாய நமோ யாமுன சூனவே. யத் கடாக்ஷக லக்ஷாணாம் ஸுலப ஸ்ரீதர ஸதா – thaniyan of Nampillai. Nampillai is so keen in Thiruvaimozhi kalakshepam that he keeps repeating the starting Sriappadhi several times as new people join each day. That is why there are several Sriappadhi for Nampillai's vyakyanam. Indiran, Brahmma, Namperumal listen to Nampillai's Thiruvaimozhi kalakshepam. Key points of Nampillai's advice. #Nampillai advised about 6 steps to reach moksham even while telling us what we should

				leave (see GP 90 text). The table. See the three phases. #He explains how Bharatha alzhwan's saranagathi succeeded though Rama did not come with him to Ayodhya. (Acharya paramparai one liner: Nathamuni – Uyyakondaar – Manakkaal Nambi – Aalavandhaar – Periya Nambi - Ramnujar – Embaar – Parasara Bhattar – Nanjeer - Nampillai – vadakku thiruveedhi pillai - Periya vaachaan pillai – Pillai Lokachaariyar – Manawala maamunigal.) #Why we should not ask undue aiswaryam from Perumal. ask as per our status; what will suit your swaroopam; when perumal wants to come to you don't show interest in other things. #Nampillai appreciates wealth in shishyar's maligai as that shishyar considers them all Perumal's soththu and behaves accordingly. Three types of people. one says all money is mine. other says half yours half mine. Third says it is all yours. # பொன் உலகாளீரோ புவனி முழுதாளீரோ while explaining this pasuram, one swami chews (puts Salagramam into mouth mistaking it to be beetle nut) travelling thiruaradhanam saligram from his beetle leaf box, realizes, takes it out of his mouth, cleans and puts it back for worship again. This happened number of times with this swami. Seeing this apacharam, another swami volunteers to look after saligram with Nishtai, however Perumal wants to be in the company of such people (even not minding being put in the mouth) for their devout bakthi otherwise. #12 types of Bhagavatha abachaaram of which vaasa nirooba dhosham is worst in which one talks ill of a poor baghavathar's dwelling in a slum. #charithram 29 on who will get moksham. **We do not get moksham by our effort. It is due to his karunai/kripai. Thus Acharya samasreyanam is a must who does arul/sadha Acharya kataksha visaeshaththaelae – அருள்/சதாசார்ய கடாக்ஷ விஸேஷத்தாலே to you and that points you to Bagawan**. #charithram 30 on why perumal avatharam. To search for good people. He saw a lot of people wanting aishvaryam even in his time. Pandavas including were not really looking at Krishnar as bagawan. #31 born in Thirumanthiram and grow up in dwayam are srivaishnavars. Not so for Saivaits. #32 Dwayam is thanja artham for prapannan.

				#33-11signs of SN seen in srivaishnavars. #34 – 3 types of persons. Sathkara yogar, Sahavasa Yogar and Saththa anubava yogar. Say hello to 1 and move on. Get knowledge from 2. And aim to follow 3. #35 - Use your aiswaryam only for thathiyars/bhagawatha adiyars. It is because of Nanjeer and Nampillai that we have the granthams/Sri sukthi/Vyakyanams for Aruli Cheyal today. Passed away keeping his head on Pin Pazhagaram jeer's thighs; feet on PVP's thighs. Thought of his acharyan Nanjeer. His talking points: Lokacharyar; kalakshepam of aruli cheyal meanings heard by Namperumal and devars; Letter of recommendation to a lady for paramapadham. Karthigayil Karthigai birth star – anadhyanam start day.
Periya Vaachaan Pillai/Krishna Paadhar		Aavani	Rohini	He was born in Thiruchenganur. Kishna's avatharam. Same birth month and star. Nampillai and PVP are like Thirumangai and Krishnar. Acharyan and Shishyan in this period as promised by SN to Thirumangai. Nampillai's favourite shishyan. He gave kalakshepam of Thiruvaimozhi and Vadakku thiruveedhi Pillai wrote, based on Nampillai's kalakshepam, and wrote 36000 padi called eedu. Eedu was released 200 years later and today it is the authority for Thiruvaimozhi. Being very adept in absorbing, PVP is asked by Nampillai to make a grantham of Nampillai's vyakyanam of Thiruvaimozhi. Wrote 24000 padi. Nampillai appreciates it. Wrote meanings of 4000 prabandham pasurams. PVP had 4 simhasinadhipadhis which are vyakyanangal of the previous works. They are 1. Alzhwar's pasuram. 2. Ramayanam 3. Sthothra granthangal 4. Rahasya thrayam. Pillai thrayam is Nampillai, VTP and PVP. Trouble less period for Vaishnavism. In Ramanujar's period saivars trouble. In parasara Bhattar's period Veera Sundara Brahma Rayan King. #1: முப்புரி ஊட்டின ஸ்ரீவைஷ்ணவத்வம். One is I am pleased with myself. Second is Srivaishnavars join my group. Third is bagawan's kripai. #2: Perumal's Krupai and Leelai. உடன்பட்டோம் (to be involved in smsaram/enjoying the day to day aspects/vishayandharams of life) Perumal does Leelai on them. அகபட்டோம் (if we are caught in some despair of samsaram/hearing alzhwar's

				pasurams we think that it is an evil samsaram/if we feel like a trapped rat) as seen by perumal he shows his karunai. #3 கலக்குகிரிவனும், கலங்குகிரிவனும், கலங்கி கிடக்கிரவனும் : Prakrithi; Athma; Samsari தெளிவிக்கரவனும், தெளிகிரனவும், தெளிவிக்கிரனவும் : Acharyan; Chethanan; Easwaran #4 Don't show your sakthi to save yourself. Leave it to Perumal. #5 When we get moksham will we get a moksham fit for our swaroopam or should our swaroopam be fit to be given moksham. #6 even if you are great srivaishnavar no one tells the kutram of the other #8Don't worry about your moksham #9 PVP's vaishnavathvam #10: What is vaishnathvam? #11: How PVP educated Vadi Kesari Azhagiya Manavala Jeer who was ridiculed by others when he was cooking for PVP. Nainaar/Naayanaar aachaan Pillai is PVP's son. Vaikasi Chithrai. He is adopted son. He has written Charamopaaya Nirnayam. This Nirnayam grantham traces how Ramnujar's thirumeni changed hands and where these have been kept (prathishtai). He only showed udayayavar thiruadigalae thanjam is to be told ater (if) we have done a baghavatha abacharam and we repent for it.
Naduvil Thiruveedhi Pillai Bhattar				Grandson of Kooraththu alzhwan and son of Parasara Bhattar. Was jealous of Nampillai. Couldn't answer Raja's question how Ramar having taken avatharam as a human could give moksham to Jatayu? Took the help of Nampillai's shishyar Pin pazhagaram jeer. It is due to righteous life qualities of Raman that he followed on earth which we are not able to emulate to that very high standard, which gave him the power give such assurances. Other examples are by Ramanujar, Nampillai too to give moksham to others on this bhoomi. Raja is too pleased with the answer given by Bhattar (actually Nampillai's for which Raja gives lots of sammaanam. Bhattar (NTP) brings it and gives it to Nampillai). Bhattar (NTP) became a devout shishyan of Nampillai. He gives Nampillai the title Lokacharyar/Ulagaariyan. He wrote 1.25 lakh padi vyakyanam of Thiruvaimozhi as told by Nampillai but without the permission of Nampillai. Takes these palm leave to Nampillai who wets in water and throws it to white ants as the explanations are

				too elaborate. People after reading such elaborate vyakyanams will not come for kalakshepam. Also this grantham would have caught only few of 100 odd ideas in Nampillai's mind. The grantham disappeared that day itself. Still Bhattar/NTP accepted this and did not take it as a disgrace. Such was the nishtai.
Vadakku Thiruveedhi Pillai. VTP. (Naduvil TP is Parasara Bhattar's son-wrote1.25lakh padi of Thiruvaimozhi thrown to white ants).				VTP is Antharanga Shishyar of Nampillai. Wrote 36000 padi called eedu as it did not have any equivalent grantha vyakyanam at that time. Nampillai collects the grantham and keeps it in his thiruaradhanai koil. Another shishyar Eeunni Maadhava perumal pleads to perumal and gets it from Nampillai as directed by Namperumal. He is married off to Aachi ammaal. Have two ayoni sons one due to Nampillai anugraham – Pillai Lokacharyar and other due to Namperumal anugraham – Alzhagiya Perumaal (also Manavalan?) Naayanar. He is pravathaka acharyar after PVP. He explains athma swaroopam to his shishyas. He attains paramapadham thinking of his acharyan Nampillai. Nanjeer – Nampillai – Vadakku Thiruveedhi Pillai. In these three swami's period, Alzhwar pasuram meanings used to be told in tamil.
Pillai Lokacharyar(PLC)Ulagasiriyan	Krodhana varusham. 1205 AD.	Aippasi	Thiruvonam. Vadamal kulam	Son of VTP, Thiruaranga natchiyaar. Father taught him Thiruvaimozhi. Nampillai taught him SB. His shishyargal are Alzhagiya Manavala Perumal Naayanar(his own brother), Koorakuloththama dasa Naayanar, Thiruvaimozhi Pillai, Vilancholai Pillai, Manapaakkaththu Nambi, Thigazhakidandhaan Annan, Thiruputkuzhi jeer, Saathvika ammayaar. When he realised that commoner did not understand the inner hidden meaning of Alzhwar pasurams, puranangal etc., he wrote a lot of rahasya granthangal like Mumukshapadi, Sree Vachana Booshanam to bring out saarartham of these works. Actually 18 of them. Brahmachaari. Was against superiority complex of brahmins. SVB created a stir in brahmins who complained to Namperumal. Namperumal in purappaadu calls for Pillai Lokacharyar. He is not there and his brother comes and chants Acharya Hridhayam in support of SVB for us to get moksham. The first and 450th choornigai put together is the essence of SVB. Meanings of more than 20 choornigais are described in the detailed text.

				PLC assigns tasks to his shishyas. Koora Kulothtthama dasar to correct Thiruvaimozhi Pillai/Thirumalai alzhwan also srisailesar (from kunti nagaram near Madurai) son of Saathvika ammaal and make him pravarthaka acharyan. Thirumalai alzhwan was looking after running Madurai/Pandiyan nadu then. Thirumalai alzhwan was with his aunt after his mother went away to be shishyai of PLC. ThiruKannangudi Pillai and Thiruputkuzhi jeer to teach Thiruvaimozhi meanings. Naaloor Aachaan Pillai to teach meaning of 3000 verses. Saptha Khaadhai and other rahasya granthangal to be spread by Vilaancholai Pillai(of the lowest varnam) after teaching to Thirumalai alzhwan. Meanwhile Vilan Cholai Pillai was asked to go to Trivandrum. Vadamal kulam, Mudumbai kudi. He lived for 125 years. One swami, Manapaakaththu Nambi from Kancheepuram was told by Devaraja perumal to learn remaining meanings of rahasya grantham from one telling this on a landmass in between two streams which is Srirangam. To his great surprise this Nambi finds PLC to continue exactly from where Devaraja perumal had left and asks அவரோ நீர்? And the reply is Yes so what? This shows PLC is avatharam of Devaraja perumal. Manapaakaththu Nambi asks for permission and writes the rahasya meanings for future. PLC says if perumal wants it to be done, you do it. Devaraja perumal grants. In 1311 a Moghul by the name Malika kapur invaded srirangam, took away golden vimanam, golden sthambam pillar, chariot, perumal's gold covering, lot of jewels etc. Namperumal went up to Delhi and came back. Veera Pandiyan raja who was ruling then ran away unable to fight Moghuls. In 1319 Kurus Khan attacked Srirangam but it was mild attack. In 1323 PLC at the age of 118 guards Namperumal from Moghuls (Ulu Khan) and takes it to Jyothishkudi near Madurai, aanai malai. On 8th day of Panguni uthira adi mahothsavam in Srirangam, Moghuls invaded and killed 12000 people assembled for the thirumanjanam of Namperumal at ellai karai mantapam, when they refused to tell perumal's whereabouts. This is termed as Pandri maetaalzhwan kalagam in Koil ozhugu. The dhanavanthri sannidhi (advising ayurvedic treatments in the koil were broken. Madhil suvar was broken. Naanmugan Kottai Vaasal which is Ranga Ranga mantapam was broken. These are written in a kalvettu behind Vibeeshana alzhwan

				sannidhi. Vellai ammal jumped from top of gopuram and lost her life. It was due to one Sudharshan upaasagar who had used his yogic powers to make Moghuls ill when they touched certain places in the Koil that the Moghuls left. Coming back to rescue of Namperumal by PLC, when he was taking Namperumal vigraham, the robbers attack the entourage, take away the jewels and are asked to keep the rest of jewels which was with PLC. PLC refused to take back when the robbers wanted to return. Pillai lokacharyar and Desikanar are like 2 eyes for our sampradayam. In 1325 PLC attains paramapadam. PLC wrote 18 rahasya granthangal which includes Mumukshapadi and SVB. SVB has 6 prakaranams having 19 choornigais in first prakaranam talking about purushakara vaibhavam, 58 choornigais in second describing the upaayam prabaththi/saranagathi, 228 choornigais in third describing what we should do, to get moksham, 62 choornigais in fourth describing how to do kaingaryam to acharyan, 41 choornigais in fifth, describing nirhethuka kripai of bagawan and 57 choornigais in sixth describing importance of Acharya abimaanam which is the only saviour.
Story of Namperumal and Nammalzhwar vigrahams being taken away from their respective Koils.				Namperumal leaves Srirangam in 1323 and taken to Jyothishkudi. He had to shift from Jyothishkudi as Mohammedans had come to Madurai too. Namperumal went to Thirumaliruncholai for two years 23 to 25. He is taken to Kozhikode. Wants to be away from wealthy Chozha nadu which attracted Mohammedans. He was in Kozhikode from 1325 to 1326. Thuruks have come to Pandya desam too. Thus Nammalzhwar thirumeni is also shifted to Kozhikode (Thaenaikidambi?). Both Namperumal and Nammalzhwar share Vattamanai upon insistence of Namperumal. Namperumal goes further to Thirukannambi in the years 1326 and 1327. Nammalzhwar also leaves Kozhikode and is hidden in Muttirippu hill. After getting reinforcements from Trivandrum, they rescue Nammalzhwar and a swami Thozhappar loses his life in this process. Nammalzhwar is further taken to Thirukannambi. A garuda pakshi follows their path. Nammalzhwar also spends some time in Thirukannambi. After that Nammalzhwar returns

				to Thirukurugoor. He is taken by Thiruvaimozhi Pillai/Thirumalai alzhwar to Thirukurugoor who sets the town right. Builds a mantapam for alzhwar. Namperumal goes to Melkote stays for 15 years (1328 to 1343) and then goes to Thirumala and stays for 17 years (1343 to 1370). Namperumal returns to Srirangam via chenjee thanks to a raja Gopa Narayanan on 17th day of Vaigasi in 1371 after 48 years.
Alzhagiya Manavala Perumal Naayanar. (Note he has perumal in his name only diff with the name of Manavala maamunigal.)				Son of VTP brother of PLC. Will save Namperumal moorthie of Srirangam from falling into Moghul's hands. Brahmmachaari. He chants Acharya Hridhayam in Namperumal's purappaadu in support of SVB. He also wrote 6000 padi grantham on thiruppaavai meanings. Lived in PLC's times but for lesser years.
Nainaar/Naayanaar aachaan Pillai				PVP's son. Vaikasi Chithrai. He is adopted son. He has written Charamopaaya Nirnayam. This Nirnayam grantham traces how Ramnujar's thirumeni changed hands and where these have been kept (prathishtai). He only showed udayayavar thiruadigalae thanjam is to be told after (if) we have done a baghavatha abacharam and we repent for it.
Eedu paramparai				Nampillai kalakshepam first faired by Vadakku thiruveedhi Pillai. **Nampillai deposits it in his Thirumaligai's thiruaradhana perumal premises.** • **Nampillai is asked by Perumal to issue them only to Eunni Madhava Perumal as it is being asked be handed over one on one by Perumal.** • **Goes to Eunii Madhava perumal's son by the name Eeunii Padhmanabha Perumal** • **Eeunni Padhmanaba Perumal has an antharanga shishyar by the name Kola Varaha Naayanaar/Naaloor Pillai**/Kolaesar/Ramanujarya dasar and **Eedu goes into the hands of this shishyar (again one to one handing over – oraan vazhi)** • **Naaloor Pillai is now going to give the Eedu vyakyanam to his son Naaloor Aachaan Pillai (again one to one).** • **Naaloor Aachaan Pillai is directed by Kanchee Deva Perumal to give the eedu to Thirumalai alzhwan/Thiruvaimozhi Pillai and another swami from Melkote by the**

				name Aayi Jananyacharyar (oraan vazhi is broken from now on). Both of these are acharyas of Manavala mamunigal. Devarajar says adhu appodhu sonnoem idhu ippoedhu. • **Manavala Mamunigal got eedu from his acharyan. He did kalakshepam of eedu for an year in front of Namperumal.** **this flow is told in Upadesa Rathinamaalai.**
Manapaakaththu Nambi	PLC's times			From Kaancheepuram. Asks are you HIM to PLC. Yes he says and so what. He transcribes rahasya grantha meanings told by PLC onto palm leaves. Shishyan of PLC.
Kidambi appullaan				Mama for Desikanar. His acharyan is Nadadhoor ammaal. Also acharyan for Desikanar.
Srutha Prakasika Bhattar				Shishyan of Nadadhoor Ammaal. He is asked preserve Sree Bashyam. Gets it written as 36000 padi by his two sons which (the grantham) is saved from destruction by Muslims by Desikan swami and the two sons.
Vedhantha Desikanar	1268 AD	Purattaasi	Thiruvonam	Avatharam in 1268. About 200 years after Ramanujar. Father Anantha suri, mother Thothadri ammai. Born in Thoopool தூய புல், Thiruthangaal திரு தண் கால், Kanchee. Amsam of Gantam. Born as ayoni son due to anugraham of Thiruvengadamudayaan. Same month and star as perumal. Always had Hayagreevar thirumeni carried with him. **See the table under charithram of Desikanar.** He is in the family of Periya Thirumalai Nambi and Ramanujar. At first, acharyan mama Kidambi appullaan taught him Garuda manthiram. Next acharyan and a lasting one is Nadaadhoor ammaal. Learnt 16 types of vedham, Natakam, kaavyam, tharkam, meemamsa, Nyaayam. Gets Ramanujar's padukai from the family. Marries a lady by the name Thirumangai and has one son. Leaves family life and goes to Thiru ai Indira puram. Deivanayagan perumal at the foot and adiseshan on top. Medicinal plants on this hillock. Hayagreeva upasanam done under a peepal tree. Hayagreevan gives katchi and gives gyanam. Desikan next goes to Kaancheepuram via Thirukovalur. Sings on all Kanchee divya kshethra perumal. Lives on uncha vruthi. Throws away gold mixed in rice that was given to him. One needy Brahmachaari gets gold for his marriage from Desikar's bakthi. Desikar refuses to join his friend in Vijayanagar palace. He won over mayavadhi Advaithie sanyasi. Digs a well for a mason who challenges, saved by garudan from a

				snake charmer's snakes, sculpted his own image when challenged by a sculptor, he managed his mother's thiruadhyaanam when denoted brahmins do not turn up. After performing such miracles, Desikan walks to Srirangam. He debates with vedha vedhanthies here. Desikan wrote over 110 granthangal in his life and about 24 of them in tamil rest in Sanskrit. It includes one drama. Saves 36000 padi of SB from Moghuls in 1323 and takes it to Sathyakala in Karnataka. He makes the sons of Srutha Prakasa Bhattar, who (the sons) wrote the 36000 padi of SB composed by the father, to lie down as dead persons in a battle field. Moghuls come and see that all are dead and leave.
Thirumalai alzhwar/Thiru vaimozhi Pillai/Srisailer. Pravarthaka acharyar before Manavala Mamunigal	1290			Son of Saathvika Ammaal who became shishyai of PLC. He was born in Kundavi. In Thirumalai alzhwar's young days he was looked after by his maternal aunt. Learns all the scriptures and is bright. He is appointed to groom the young prince of Madurai after the Pandiya raja died in a battle. (Ponniyin Selvan). He is to run Paandiya desam on behalf of the crown prince. Koora Kuloththama dasar comes to Madurai to reform Thirumalai alzhwar. Few incidents. First he was on palanquin while dasar was chanting Thiruvaruththam with meaning. Alzhwar asks meaning while seated in palanquin which is disrespect. Refused. King's men quarrel with Koora Kuloththama Dasar why he refused such big person belonging to Pandya Rajam. Alzhwar's aunt advices him to be polite and says Koora Kuloththama Dasar who gave those meanings of Thruviruththam must be a vidwan. Next time Thirumalai alzhwan was seated on elephant while Dasar on a mound at a higher level than elephant. Wonders why Dasar ignores him. Reminded of aunt's advice. Gets down and asks to be taught. Arranges a place of stay for dasar. Wants class while he is putting on thiruman. No time. In the middle of learning he is un-attentive. Irks dasar who does not come to teach for some days. Alzhwar thinks over the disruption in classes and gives up the entire kingdom and comes for learning and is taught in Sikkil village near Thirupullaani. Dasar teaches everything. Asks Alzhwar to go to ThiruKannangudi Pillai. Thirumalai alzhwar exhausts learning Thiruvaimozhi one part

				which is padha padhartham part. Is directed to Thiruputkuzhi jeer. By the time Alzhwar comes Jeer is no more. Goes to Kanchee Koil and is made to meet, due to kripai of Devaraja perumal, Naaloor Pillai and his son Naaloor aachaan Pillai who only know Eedu. He learns after perumal gave sanction for two people to get to know Eedu – breaking oraan vazhi which was instituted in the first place by Perumal only. Gets permission to shift class to Melkote. Aayee Jananyaacharyar and Thiruvaimozhi acharyar also joins after taking perumal's permission which now is told is for all. Thirumalai alzhwar goes to Thirukannambi where Nammalzhwar vigraham is still there. Thirumalai alzhwar brings Nammalzhwar to Thirunagari and re-establishes the Koil, mantapam etc. Next he goes to Trivandrum, Vilancholai Pillai who is in his last days to learn SVB. He sees him in a very ill health. Though from 5th vargam, Alzhwan considered that his janma koththai got lost that is having the heavy high headedness of being from higher kulam. Alzhwan learns all the secret meanings of SVB. He adopts his nephew and names him Deva Perumal in the memory of Naaloor Aachaan. Lived up to 1406 or 1410.
Vilan cholai Pillai/Nalan Thigazh Naaraayanadasar				5th varnam. Family of hunters. Joins PLC. Learns everything and is assigned task of teaching SVB to the Brahmin Thirumalai alzhwan/Thiruvaimozhipillai. இழி குலத்தவரேலும் தொழுமின் நீர். Even if a bakthan is from lower caste, regard him and pay as much respect as you would to a Brahmin if not more. Due to separation from acharyan Vilan Cholai Pillai's health deteriorated to very boney structure. After this Vilan Cholai Pillai attained paramapadham and got to do service to perumal.
Kolli Kaavala Daasar/Kottur alzhagiya Manavala Pillai				Shishyan of PLC. Grandfather of Manavala maamunigal. His daughter Sri ranga Natchiyar is mother of Manavala maamunigal.
Koora Kuloththama dasar/Naayanar				Shishyan of PLC. Has to get Thirumalai alzhwan/Thiruvaimozhipillai out of rajyam and teach him rahasya meanings
Thiruputkuzhi jeer				Shishyan of PLC. To teach Thiruvaimozhi eedu to Thirumalai alzhwan/Thiruvaimozhipillai but passes away before that. Thirumalai alzhwan/Thiruvaimozhipillai learns eedu from Naaloor Aachaan pillai.
ThiruKannang				Shishyan of PLC. To teach Thiruvaimozhi overall

udi Pillai				meaning to Thirumalai alzhwan/Thiruvaimozhipillai
Naaloor aachaan Pillai				Son of Naaloor Pillai. Learns Eedu from his father. Shishyan of PLC. Ultimately teaches Thiruvaimozhi eedu vyakyanam to Thirumalai alzhwan/Thiruvaimozhipillai after obtaining permission from Devaraja perumal of Kancheepuram.
Saathvika ammaal/amm ayaar				Mother of Thirumalai alzhwan/Thiruvaimozhipillai. Shishyai of PLC. Stayed with him till his end.
Alzhagiya Manavala Naayanar/Ma navala Maamunigal	1370 Saadhaa rana varusha m	26th day of aippasi	moolam	Parents Sriranga natchiyar and Thigazha Kidandhaan thirunaa veerudaya piran Thaadhar annan. Thirukurugoor. Muppuri oottiya desam as Nammalzhwar, Ramanujar's divya thirumeni – Bavishyad acharyar and Manavala maamunigal were born here. This swami is from Gomadaththu kulam. Established by one of 74 simhadipadhis by Ramanujar namely under Gomadaththu Alzhwan. Called Alzhagiya Manavala Naayanar in his birth. Thus Manavala maamunigal has sambandham of Ramanujar from father's side and PLC from mother's side. Manavala Mamunigal vamsam even today called Gomadhaththaar. We have one Gomadaththaar, Dr Seshadri Ramkumar husband of my cousin Radha's daughter Gayathri in our family. Born in 1370. Aippasi molam. To bring out Tamil Saram of Mumukshapadi and SVB. To enable all commoners to know and chant prabandham, to set right worship practices in Divya kshethrams. To re-establish guru shishya relationship. Was 36 or 40 years when Thirumalai Alzhwan his acharyan departed. He has Ramanujar's Sambandam from father's side and PLC's Sambandam from mother's side. Manavala Maamunigal belongs to Gomadaththu vamsam. His original name is Alzhagiya Manavala Naayanar. Very soft natured. Quick grasp in learning. When Maamuni was 6 years old Namperumal brought back to Srirangam. Grows up in mother's place Sikkil gramam though born in Thirunagari. His grandfather Thathar Annar teaches him in early years in Sikkil then Thiruvaimozhi Pillai in Alzhwar Thirunagari. Learns eedu from Thiruvaimozhi Pillai. Learns all the 4000 verses and meanings. At this time Ramanujar's thirumeni given by Nammalzhwar to Nathamunigal then on to Thirukoshtiyur Nambi and his daughter which got mysteriously transferred to Alzhwar Thirunagari when Thirukoshtiyur Nambi asks Ramanujar avaroe neer? And reply given casually is

				aam and Ramanujar goes about his duties. The vigraham was found below the tamarind tree. Thirumalai alzhwan installs this in the time period of late 1300's as a separate Sannidhi in Alzhwar Thirunagari. Alzhagiya Manavala Naayanar at this young age wrote Yathiraja Vimsadhi which is all about Ramanuja dwayam and doing Kaingaryams to Ramanujar in paramapadam. It is for this reason of showing to us the path to follow Ramanujar Alzhagiya Manavala Naayanar is born. Thiruvaimozhi Pillai his acharya sees he is avatara visaesham. Grasps meaning far better than others. Gives Bavishyad acharyan's thirumeni to AMN. Installed in Ramanuja Chaturvedi Mangalam in Alzhwar Thirunagari by AMN. One side is Nammalzhwar and other side is Bavishyad acharyar. Eedu came to Manavala Maamunigal. AMN shows ability to complete half sung songs by completing his acharyan's half sung song which comes in handy in later years. While Ramanujar learnt from 5 acharyas, AMN's Acharya Thiruvaimozhi Pillai learnt from his 5 acharyas and gave all knowledge to AMN. 3 orders/advices to AMN by his acharya. One year only for learning SB; 1.learn for one year. 2. Tell for one year. 3. Spread Thiruvaimozhi and other Tamil pasurams to all living in Srirangam. That is why we sing adiyaargal vaazha, arranga nagar vaazha, Manavala maamuniyae innum oru nootraandu irum. AMN starts getting shishyars of whom early one is Ponnadikaal jeer/Vaanamaamalai jeer. AMN leaves for Srirangam. Misses neeraattam of Andal on Thai 1st in Srivillibothoor. However Perumal asks that to be done again for AMN on Thai 2nd too. Till today it is this practice (of celebrating neeraattam of Andal for 2 days which otherwise is only for 1 day in all other Koils) only in Srivillibothoor. Comes to Srirangam via Thirumaliruncholai. Very detailed description of Srirangam Koil. 7 prakarangal names which Sannidhi is where. AMN is escorted by Kotturil Annar his relative and Bhattar of the Koil who realise that AMN is visaesha avatharam. AMN is requested and gives Thiruvaimozhi kalakshepam of one pasuram on the very first day in such a detail that the two listening were stunned. He is called Yathindra paravanar and 36000 perukkar. AMN shows the kramam and sequence of bowing to different sannidhis when one goes to any big temple. Visits PLC's thirumaligai. AMN takes the palm leaves of all the writings from those who possessed it and creates a

				library. Perumal grants him the permission to be Dharshana pravarthakar. AMN corrects the people running the Koil with Perumal's help. AMN goes on yathrai to Thirumala for the first day of purattasi celebrations, on the way to Thirukovalur ulagalandha perumal. Goes to Govindaraja swami Koil down below in Thirupathi. Detailed description of Thirumalai Koil given in the text. AMN then goes to Kancheepuram. After bowing to all sannadhis and having seen the place where aam mudhalvan was said of Ramanujar, AMN proceeds to Sriperumboodhoor. AMN is called back to Kancheepuram by perumal to read and do kalakshepam of SB. Kidambi Naayanar the appointed bearer of SB teaches him SB which AMN grabs very quickly much to the amazement of those who have learnt it many times like Erumbiappa shishyar of Kidambi Naayanar, also Aigalappa's son from Erumbi village near Kancheepuram. Kidambi Naayanar also tells AMN is an avatara visaesham. In turn Kidambi Naayanar wanted to hear Eedu kalakshepam from AMN which AMN complies. Kidambi is stunned by the avatara visaesham of AMN and asks one day to show his (AMN's swaroopam). After hesitating and since the request came from his acharya of SB viz., Kidambi Naayanar, and asking his acharyan not to reveal it, Kidambi Naayanar is taken to a separate dark room and AMN turns into his swaroopam of Adi Seshan. Kidambi Naayanar gets scared and requests him to turn back to human form. Kidambi Naayanar gives a title "Chentamizhum Vadakalayum thigazhndha Naavar" as AMN is adept in both Sanskrit and Tamil. AMN collects all the sreekosams' Grantham written in palm leaves from the residents of Kancheepuram for them to be deposited in Srirangam Library. AMN returns to Srirangam and perumal enquires about delay in return. AMN gets news that someone from his family in Alzhwar Thirunagari has departed. AMN is wary of these events affecting his Koil kaingaryam. AMN seeks the permission of perumal and becomes sanyasi so that he need not observe all these obstructions to kaingaryam due to family bond. Perumal gives him the dhaasya naaman of Alzhagiya Manavala Maamuni (shortened version Manavala Maamuni) which he uses from now on. Manavala Maamuni is given the Pallavaraaya madam of Namperumal by the perumal himself for Maamuni to live as a sanyasi. This madam previously used by Atkonda villi Jeer also used to

				get one paid Prasadam from Koil which is restored to Manavala Maamuni. The vaazhi thirunamam sung in Thiruaradhanam is sung by his shishyas when Manavala Maamuni occupies the madam. Manavala Maamunigal does changes in the madam to help bakthas. Maamunigal used to give many kalakshepams including RN, eedu, SVB, Mumukshapadi. People experienced ithihasam and puranam through these pasurams. Manavala Maamuni's daily routines are described. The eight dig gajangal are described next. Srirangam is vibrant with all uthsavams having been reinstated. A daughter in law of Khandhaadai gomata vamsam becomes Manavala Maamuni's shishyai without the knowledge of her family and even before that she had taken Maamuni's sreepadha theertham on a rainy night when Maamuni had stopped at their house thinnai. Creates a stir which surfaces when she cooks for a ceremony in her husband's place and sings thaniyan of Manavala mamuni before going to sleep which is overheard by a visitor Singar Aiyyar sleeping in thinnai and he tells Khandhaadai Koil Annar. This Annar also gets in his dreams about Manavala Maamunigal in which Namperumal is rebuking him for disregarding Maamunigal even while telling that Maamunigal is avatharam of Adi Seshan. Singar Aiyyar had also got in his dreams that Manavala Maamunigal is avatharam of Adi Seshan. Listening to the orders of Perumal, Khandhadaiyaars become shishyars of Manavala Maamunigal. This increases the shishyars count of Manavala Maamunigal as more numbers come and join him. Manavala Maamunigal leaves for Alzhwar Thirunagari. A good description of the 9 thirupathis of Alzhwar Thirunagari is given here. The locals give respect and treat him as a newlywed bride as he is now a muni. Maamunigal was writing about Acharya Hridhayam. He gets a doubt and wanted to meet Ai Jananyaacharyar of Melkote and leaves for the town. Ai also gets in dreams to go to Thirunagari and they meet midway and return to Thirunagari. The locals in Melkote write off Ai's house etc., to Perumal as he (Ai) had not returned for a long time thinking he is dead. When Ai returns he is happy that he is a relieved man of the material wealth. This incident leads to writing thaniyan by Maamunigal for Ai. A raja of Thirunagari jealous of Manavala Maamunigal sets fire to his hutment in Thirunagari and Manavala Maamunigal escapes taking the form of Adi Seshan. Later, the raja is

				rebuked but let off and he becomes shishya of Manavala Maamuni. The raja does a lot of reforms in Thirunagari. Manavala Maamuni comes back to Srirangam via Thirukurungudi where he gets shishyars. One Appillaar from North comes to Srirangam with intentions of doing debate with Maamunigal but gets reformed and becomes his Shishyar. Erumbiappa however even after listening to Manavala Maamunigal kalakshepam and getting to know of knowledge of Maamunigal, does not take Prasadam from Maamunigal and faces the wrath of perumal who does not allow his doors to be opened at his home of Erumbi. Perumal sends him back to ask pardon of Manavala Maamuni. Erumbiappa upon return gets to see the divine capabilities of Manavala Maamuni being able to see periya perumal and his clothing without visiting the Koil that day which he tells to Erumbiappa who had returned from Koil after seeing perumal. Wonder of the inner eye of Maamunigal. After samashneeyam of Erumbiappa he is sent back to his village which makes him sad. Manavala Maamunigal names 7 gothrams amongst which marriages can take place in order that their vamsam will continue and Koil kaingaryam can continue. Appullaar and Appillai two great Sanskrit scholars hear the greatness of Manavala Maamunigal from others in Srirangam and from their own old associate and shishyar of Maamunigal, Erumbiappa. They join after doing Honours to Maamuni. Uththama Nambi who earlier was corrected by Maamunigal to do Koil kaingaryam correctly, is now suspicious of very white skin of Manavala maamunigal. The Nambi is rebuked again by perumal for thinking so and perumal tells him that Maamunigal is Adi Seshan avatharam. The Nambi writes so after this incident. Many Telugus and people from North India join Maamuni. A lady working in the madam gets to see Maamuni's swaroopam through key hole. Maamunigal wrote many Granthams as vyakyanams. He restored portions of Perialzhwar's Thirumozhi vyakyanam written in palm leaves and being the only copy available, that were eaten away by white ants. Upadesa Rathnamalai, Thiruaradhanaa kramam were written by him. Refuses unjust riches for madam. Strictly disallows any woman sleeping even in thinnai in the night even if she is old being a sanyasi graham. Manavala maamunigal gives 9/10 advices for us. Prathivaadhi Bayankaram Anna joins him - one

				who wrote Venkatesa Suprabatham and a great Sanskrit scholar. Has sung in Telugu. Annaamaachariyar who is a great Telugu srivaishnavan based in Thirupathi is from Prathivadhi's vamsam. After this Manavala Maamunigal goes to Thiruvengadam, Madurai alzhagar Koil and Thriunaangoor kshethrams. Gets a sannidhi for Govinda raja perumal in Chidambaram too. Perumal orders Manavala Maamunigal to do one year of Thiruvaimozhi kalakshepam taking inputs from all the 5 vyakyanams of Thiruvaimozhi and not just only eedu. No uthsavams for that one year. At the end on the satrumurai day, a young 5 year old boy comes and sings which later on becomes podhu thaniyan for Divya prabandham. ஶ்ரீசைலேச தயா பாத்ரம், தீபக்தியாதி குணார்னவம், யதீன்ற ப்ரவணம் வந்தே, ரம்ய ஜாமாதரம் முனிம். Appillai gives the vaazhi thirunamam given below which is sung in thiruaradhanai. வாழி திருவாய்மொழி பிள்ளை மாதகவால் வாழும் மணவாள மாமுனிவன் வாழியவன் மாறன் திருவாய்மொழி பொருளை மாநிலத்தோர் தேரும் படி உறைக்கும் சீர். செய்ய தாமரை தாளிணை வாழியே, சேலை வாழி திரு நாபி வாழியே, துய்ய மார்பும் புரி நூலும் வாழியே, சுந்தர திரு தோளிணை வாழியே, கையுமேந்திய முக்கோலும் வாழியே, கருணை பொங்கிய கண்ணிணை வாழியே, பொய்யில்லாத மணவாள மாமுனி புந்தி வாழி புகழ் வாழி வாழியே. அடியார்கள் வாழ, அரங்கநகர் வாழ, சடகோபன் தண்டமிழ் நூல் வாழ, கடல் சூழ்ந்த, மன்னுலகம் வாழ, மணவாள மாமுனியே இன்னும் ஒரு நூற்றாண்டு இரும். These thaniyans must be sung in all koils. Manavala Maamuni attained paramapadam at his age of 73.

2 GP 11 may 20

1.5 preface of sampradayam:

Why was I born, where am I going, and what am I going to do when I reach there are the questions we seek answers for in life. Reading these philosophies such as Guru Paramparai here provides answers to these questions. We are born and we die and this gets repeated and this cycle is called samsaram. Depending on our karmas we get the next birth. Stavaram or animal or human janma. Adi sankarar has sung Punarapi jananam punarapi maranam punarapi janane jagadhe sayanam. This is samsaram. Iga samsarae bahu dhukkare. Hridaya pare paagi muraare. Bajagovindham bajagovindham govindham baja moodamathe.

Bagawan in this archiraradi vaibhavam residing in Srirangam (and other Koils too) likes the periya thirumamani mandapam of the koil where raa pathu and pagal pathu uthsavams (festivities for perumal when Divya prabandham – set of verses by Alzhwars) are conducted. Thus he likes the alzhwar pasurangal. Perumaal looks after both nithya vibbothi (Vaikuntam) and leela viboothi (this earth where he does his leelais like giving us births and hence the sorrows which is like a play/leelai for him) even as he is lying down in Srirangam koil. Even though Sriman Narayanan is eternally anandamayan and is surrounded by nithyargal, mukthar and they keep singing in his praise, bagawan's thoughts are ever on those on earth. He tries to influence those on earth to do good deeds and attain moksham. He is thus unhappy even in srivaikuntam. He is ever waiting for us to begin to perform bagawath kainkaryam after leaving out interests on day to day pleasures. Bagawan never likes to enjoy the anandham alone. He wants all those on earth also to reach vaikuntam. However after pralayam when bagawan does srishti he imparts a lot of sathva gunam in tretha yugam which gets reduced as the yugam changes and is the least in kali yugam. The tamo and rajasa gunam are abundant in this yugam. Bagawan after the pralayam gives our hands, feet, eyes, ears and other indiryangal which were all not a part of us. Only the athmas, achith porul were with perumal in pralayam. The indriyangal enable us to do good acts like doing bagawan prayers, offer flowers go to temples get samith and reach vaikuntam. We use these for many acts other than for the good deeds. We use the knife generally, and instead of getting samith with it we (here we refer to those mean minded people) use it to cut cow's tail. We use the sharp objects to hurt eyes instead of cutting the weeds from flowering plants. We do not use the boat to reach him but keep enjoying riding in the stream which will ultimately reach the seas. Seeing this wrong use of our lives, Bagawan now thinks he has not told how to use these indiryangal. Thus he gave us vedas. Vedas/sastras tell how to do things and what not to do. But we do not follow the vedas. We think we are the kings and know what to do ourselves. We do not follow the vedas. We think our athma belongs to us. That is like stealing. It is stealing the most valuable object athma that belongs to bagawan. Avidhya leads to karma which leads to death - birth –avidhya – karma cycle. Now that we are not listening to him, he himself comes down to earth. But then we did not learn even from bagawan be it Ramar or Krishnar. We think that such bagawan are like us as he also weeps, loses his wife etc. Saguni, Duryodhanan spoke ill of Krishna. Srirangam koil. Perumal was in thirumanjanam. Parasara bhattar wrote a story. At the time of thirumanjanam, one person enters temple in the north entrance and runs to south entrance to exit the temple even without having dharshan of the god. He takes a short cut. Perumal calls him and asks him to whom does this town belong. The person says it is my town as I was born here. Bagawan is disappointed and asks him to repeat "You belong to me". Instead of repeating it to say I belong to you or even saying You belong to me implying Bagawan belongs to him the person, the person thinks and replies I belong to myself. Bagawan thought that even if he had repeated "You belong to me" Bagawan would have been happy that the person thinks that bagawan belongs to him as bagawan resides in each one of us. The person thinks that even the athma belongs to him and he says "I belong to myself (aham brahmosmi)". God tells him no, what you are telling is not right and asks him to look at vedas written in palm leaves and says that it is written that everyone belongs to God. The person says what is written in palm leaves are not valid for real life and asks god to show proof from this life. Bagawan says as a proof I had come myself and have shown the right way to live. The person says all that happened so long back, it is not correct for the present life. Is there any proof that you had come to earth. God says, as a proof I have incarnated the 10 alzhwars Poigayar,

Bhoodhathar, Peyar, thirumazhisai, maran, perialzhwar, Kulasekarar, Thondaradipozhi, Thirumangai, Thirupaanalzhwar as proof. The person laughed. You have only 10 persons with you as proof to show that you had come to earth. I have several crores of people with me to say that there is no God. The person says the alzhwars are your people and you have tricked them to sing in your praise. I do not agree. Bagawan gives up and says that it is sathyam, sathyam, sathyam that you are mine. He wears white dhothi and does take the sathyam (as is custom to take oath). This is what one sees in the koils. Bagawan keeps telling us that we belong to him. Now bagawan thinks, since he belongs to a different jathi, perhaps we don't listen to him and thus he creates alzhwars from the manusha jaathi to correct us. He makes the alzhwars from his parts such as srivatsam, Kausthubam, Vaijayanthi or Vanamaalai, Sri Bhoomi piratti (sridevi, boo Devi, neela Devi) as andal, panchayudham, anantha, garuda, viswaksena nithya soorigal around him. He asks them to go and live in leela viboothi as Jeevathma. God thinks it is appropriate as Manisha jaathi may listen only to Manisha jaathi. The alzhwars are the appropriate people to spread the message of God on earth as they know both paramathma and the Jeevathma. He creates the alzhwars in all the four varnas. He asks them to perform akhila athma udharam (sing in his praise for the upliftment of people on earth). As told in baghavatham (a tale on avatharams of perumal) they are born in the banks of rivers, tambarabarani, Cauvery, palaru, vaigai etc. They are born as told in baghavatham in the dravida desam (Tamil Nadu). All the bagawan avatharam are in north India but the alzhwars are all born in dravida desam. He made them to be born here as there are many koils and hence more bakthi. Bagawan gives them mayarvara madhinilam which is all the knowledge (gyana, bakthi, vairaghyangal) for them to sing the hymns. The hymns can be sung by all whereas vedas can't be sung/read by the three varnas. The 4000 hymns of alzhwars are dravida vedham.

1.6 Mudal alzhwargal:

3 GP 12 may 20:

1.6.1 Poigai alzhwar

Poigai alzhwar (tamarai kulam - lotus pond), boodhaththu alzhwar and pei alzhwar– were born in thondai mandalam. The first three alzhwars' avatharam took place in the sandhi (intervening period of two yugas) of kali and dwapara yugam. These are told in Divya suri charithram by Garuda vahana pandithar in Sanskrit. He is a physician and lived in Ramanujar's period. Ramanujar detects illness of bagawan. Garuda vahana pandithar used to give medicines on Ramanuja's orders. Poigai: porkal itta perumal. First steps. Aipasi onam is our first month and nakshitram[5]. Onam is Mukkuri ootina nakshathram (three sages were born in this nakshathiram). Poigai alzhwar sang Mudal thiruvandhadi. He took avatharam in Kanchipuram from a poigai (kulam) and not from a woman's womb and hence called ayoni. All the first three alzhwar are not born from woman's womb. Thiruvekka is the place of birth. Portramai kulam (poigai means kulam). He took avatharam from the portramarai (golden lotus) pushpam (tamarai - lotus). Sloka tells his date. Dwapura yugam. Birth in 862900 year of dwapara yugam sidharthi year. Dwapara yugam lasts for 864000 years. Thus he was born 1100 years before the end of Dwapara yugam. He sung in a pasuram when he is with God, that using this universe as the lamp, all the water in the seas as ghee for lighting the lamp and using the sun itself as the light to light the lamp, he sings that he lights a lamp to pray to God. He sings on parabakthi. The three mudal alzhwars saw God on a rainy night when they were taking shelter in a house (thinnai) in Thirukovalur, where there was just enough room for three to stand. They found that there was another fourth person who was squeezing them and they realised that the fourth person is none other than God himself amidst them. In Thirukovalur temple Deity is Thrivikraman with one leg on pathalam, one in sathyalogam and asking where to keep his third leg to Mahabali king who had promised 3 foot of land to Vamanan Brahmin who came when Mahabali was finishing the yagyam he was performing. This happened in vamana avatharam of God. Kanchi means Ka means brahma. Brahma did Ashwameda yagam in Kanchi. He did that yagyam without taking Saraswathi his wife. Saraswathi gets angry and creates trouble. Bagawan stops Saraswathi from these troubles. Yagam got completed. Athi Varadan appeared from the yaga kundam. This athi varadhan vigraham was worshipped in Kanchipuram even in Ramanujar's times. Later this varadhan vigraham from athi maram fig tree is kept in a kulam to preserve it and taken out once in forty years as it was done last in 2019. It was in this Kanchipuram that the alzhwar got incarnated. Poigai alzhwar is incarnation of Sreepanchyajanmam (amsam). Panchyajanmam is in perumal's left hand. When one says he is panchyajanya amsam, the alzhwar possesses the sakthi of the panchyajanyam.

1.6.2 Boodhaththu Alzhwar

Boothathu alzhwar: The place where all three alzhwars took avatharam is thondai mandalam which is part of Tamil Nadu. Thirumazhisai alzhwar and Ramanujar also did avatharam in thondai mandalam. 53, 54 slokam of the grantham[ref1] has the details of date of birth etc. He did avatharam in kadal mallai or Mahabalipuram. Markandeya maharishi saw that perumal is in the seas. He took out the vigraham by emptying sea water using coconut shell. Onlookers were astonished and wondered when he will be able to empty the sea. Bagawan seeing the devotion of the rishi gave sight of himself to the rishi who took the vigraham and installed it in the temple nearby. He was reclining in the place of installation and hence the name Thala (head) sayanam (lying down). The perumal is kanchi devarajar in reclining position. Boothathu alzhwar appeared in kurukathi flower (madhavi poo-kurukathi poo or neelodbala poo) in the flower garden (poo pandhal). Year 862900 years into dwapara yugam. Avittam nakshathram. Madhavathu boothangal is his name as he used to dance for madhavan perumal like a bootham. He sung in that rainy night when the three alzhwars met each

[5] There are 27 nakshathram or stars distributed to rasis which are constellations. Depending on the tilt of the earth different constellations are seen in the same month in different years. Astrollegers track this. The nakshathram and rasis put together can be used to date events several thousands of years back.

other and found that bagawan is in between them squeezing them for space even to stand. The space in the “thinnai” of the house was enough for one to recline, two to sit and three to stand. Thus when each one joined the other the space got reduced and was squeezed when bagawan seeing this combination of three alzhwars in one place joined them. Boothathu alzhwar sung that he will use his affection to God as the lamp, his passion to god as ghee, his melted thoughts about God as wick and lit the lamp using the brightness of gyana he got from God. This alzhwar sung on Para Gyanam. He was the incarnation of Gadham from God’s left hand (amsam). Gaumodaki named Gadhai is also in perumal’s left hand. When one says Gadhai amsam, he possesses the sakthi of the gadhai.

1.6.3 Pey Alzhwar

Pey alzhwar: He did avatharam in mayilai near triplicane. Mylapore was the town and triplicane was famous only for the keni or kulam. His avatharam was in a well. Sadaya nakshathram. Senguzhineer pushpam. Red alli pushpam. He had a pey thana bakthi and hence the name. This alzhwar is incarnation of Nandagam sword of bagawan. He was the alzhwar who saw perumal and thayar in thirukolur when amidst the three alzhwars perumal joined to take shelter when it was raining outside. He sees the God while other two alzhwars sing from what they see in their heart, Pey alzhwar actually gets to see the God with thayar. He describes the beauty of the sight including description of the weapons carried by him. He sings with Parama bakthi. Parama bakthi is one when one gets craze in possessing it. He later went to Thiruvallikeni and sings in praise of Parthasarathy perumal there. He also sings in praise of adikesava perumal in Mylapore. Pey alzhwar always had his goose pimples up, tears of joy always flowing from his eyes; he had lost all the likings for worldly things, and exhibited all the characteristics of a maha bakthan of Vishnu. He kept on singing pasurams and kept dancing in joy. He was always immersed in bagawath anubhavam which made him to behave like a possessed one which gave him the name. He was not able to walk, able to see properly as he was dazed and the thoughts were whirling around always and had bakthi more than the other two alzhwars of his time. Due to this intense bakthi bagawan preferred to show himself to this alzhwar. Kairavani pushkarani is the name of the keni (pond) for which thiruvalli keni is known. The three alzhwars are yonijathars or ayonijars meaning that they were not born from the womb of a woman. They got nirhethuga kataksham of perumal and hence obtained all the knowledge directly from peumal. Of the three Rajasa gunam, tamasa gunam and sathwa gunam the alzhwars were free from the first two gunam. The alzhwars had known the dos and don’ts very well and also what sastras had set as limits. Thus the alzhwars were not having the fears of exceeding the limits set by sastras and also had the confidence of doing the karmas without having to fear as to what sastras prescribe. The common man is not able to know these limits and hence ends in doing papa karma. Such limits and knowledge comes automatically when one possesses only sathva gunam. Baghavathars do not take interest in Loukika vishayangal. Jeevathma swaroopam is to go upwards towards paramathma just like a caged parrot when let free always flies higher even though it was caged all these days. It flies because flying is its swaroopam. Like in this case we must not cage the Jeevathma in worldly objectives. Seshathvam athmavin swaroopam (means athma by its nature/swaroopam a part of perumal). It means that athma’s swaroopam is seshathvam (being a part) of paramathma. It is said so in Sreebashyam. Swa swami bhavam. Swa means soththu or property. Swami is owner of property who is paramathma. Bhavam means characteristic. Here property refers to athma. Udayavan means property (athma) owner who is paramathma. Udaimai means ownership. Udayavar refers to Ramanujar. A baghavathan needs to fully understand this udayavan and udaimai concept. He must realise that athma belongs to bagawan. Chithathin vayirtril sinnadhu pirandhaal ethai thindru enge kidakkum. This was the question Madhurakavi alzhwar asks Nammalzhwar when he first met him and when after fourteen long years he was in maunam he spoke for the first time. It means if a new born gets athma, what will it eat and where will it lie. Nammalzhwar replied “Athai thindru ange kidakkum”. It means that it will eat/experience sorrows and pleasures of its resident body and will reside inside it till death. Athma is not the sareeram of deva, manushya, triyak, tavaram. This must be clearly understood. Gyananada mayamay irukkira paramathma vikku avan (Jeevathma) Seshan. Athma enbavan swathanthran alla. Avan

paramathmavukku parathanthran. It means that our athma is not independent; it is a part of paramatha/perumal. Athma is bound by paramatha's directions. Only if we consider that we are his seshan we will get gyana, bakthi, vairagya gunangal. Baghavathars will not utilise their five pulans in wrong acts. The three mudal alzhwars were epitome of all these good qualities. They imbibed all these qualities right from their childhood. They were not like samsarigal. They are not interested in the five attractions like Sabdha, sparisa, roopa, rasa, gandham which distracts one from righteous ways. We are bagawath vimukarargal as we do not give mukhyathvam or importance to godly matters. The alzhwars shy away from people. They did not stay at one place even for two days in order that they do not get attachment to the place. They did not know each other and were going from village to village. Paramathma saw that they were separated and planned to make them meet. Bagawan considers them as his athma. Bagawan wants to correct the world using these alzhwars. Anadhya avidya. We are not afraid of any bad acts. Agyanam has to be removed by the alzhwars who will give the light. The world should get knowledge and hence made them to meet in thirukovalur. They met as told above. They met in Brigunda maharishi ashram. They spoke as vaishnavars and prostrated before each other. Anyonya anyabarar. They tell they were only bagawan adimaigal. They discuss each one's place temples. Bagawan gets very happy. As one can't separate brightness from sun or Sita from Ramar God can't be separated from bagavathars. Thus alzhwar sings that they see Bagawan with piratti, and with his ayudhangal. God urasagar (the squeezer). To see the fourth person they light a lamp. They saw with their inside eyes (nenjam) in manasu. Old times tamalians. They sung 1, 2, 3 thiruandhadis for removing agyanam of ours. Sarreram is not athma. Prabandham. God made the alzhwars to sing.

1.6.4 Works of MUDHAL ALZHWARGAL

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1.6.4.1 mudhal thiruandhaadhi

These mudal alzhwars sang the three thiruandhadis. The three alzhwars are compared with sugarcane machine in which three alzhwars are the three iron shafts. Sugarcane juice is the God that we drink. Thaniyan of prabandham talks of the greatness of the alzhwar who sung the prabandham, greatness of the prabandham itself, tells prabandham sings about whom, and what is his greatness. Mudhali andaan sang the thaniyan of Poigai alzhwar. This alzhwar was born in Kachchi nagar engulfed with Thazhai cholai. He was like a bull amongst kavingyars (Kavingyar poreru). For the blessings of these worldly people (Vaiyathu valzhveergal vazha) I sing this noortrandhadhi in pure tamil (arum tamil noortrandhadhi) sings on bagawan. First pasuram sings about greatness of God. Sixth pasuram of Poigai sings about greatness of srirangam and turns in that direction even inside the womb of tamarai poo. Kadal vannanai of bagawan of the colour of kadal. 11th pasuram: mouth should sing about god. The hands will fold only for God. Eyes will see only him ears will hear only him. Lord Krishna who drank the poison from the breast of the wicked witch Boothanai. 16th Every day that I did not sing about the bagawan who is reclining on the aravanai is a wasted day. He says that he wept for each day that he did not sing about that God. Here pagal or the day means the days after getting gyanam and darkness is ignorance. 26th Lord Venkatesa: three types of persons come to see god. Aiswaryarthi.., Kaivalyarthi.., Bagallabarthi. Ezhuvar (Aiswaryarthis), Vidai kolwar (Kaivalyarthies), Vazha vagai ninaindhu vaigal (bagallabarthies). Aiswaryarthy persons ask perumal what they had written down (their list of requests/desires in life). Kaivalyarthies are vidai kolwar thank God for giving athma gyanam and leave. Een thuzhayanai means the lotus flowers god has. Vazhuva….thozhuvar means that Bagallabarthies keep thinking of the lotus flower God wore and leaves turning back often with a heavy heart. Venkatam means setting fire to one's papangal. (6, 13, 15 divya desangal the three alzhwars have sung respectively). 44th God says I will be like whatever you want me to be. **Tamar** (adiyavargal) **ugandhadhu evvuruvam** – whatever uruvam/seen form/shape you like. **Avvuruvam thane** – I will be like that. God will take the name or colour or shape whatever we give him. He will always have that colour without ever changing it. Ramanujar

one day sees children playing in sand making God's image in sand do thirumanjanam to God using sand and offer that prasadam to Ramanujar who accepts it gleefully. Onlookers remind him it is child's play and why do you accept the sand then Ramanujar reminds the onlookers this pasuram. Nanjeer had a small kannan perumal. Someone gave him a gold coin. Nanjeer asked a goldsmith to make a small salangai from gold for the perumal. It was done. He thought what beautiful salangai and with these thoughts he slept for the night. Next morning someone was knocking at his door. The person said one child from your house came asking for naval pazham and vennai. He looked a bit dark. Nanjeer says there is no child like that in my house. The boy had a salangai. When asked for his name he said salangai azhagiyar. Then Nanjeer gets reminded that he had only given that name previous night. This story tells that God takes the name that we give him. This is what Poigai alzhwar sang in the pasuram 44. Next pasuram 53. "Chendral kudaiyam…thirumarkku aravu" Thirumarkku aravu means adiseshan of the perumal is umbrella when he walks, is his throne when he sits, is his padugai (maravadi)when bagawan stands, he is the lamp to show light, he is the soft bed (poompattam) and reclining cushions (pulgum anayam). This pasuram also shows that anantha alzhwan wants to do all kaingaryam himself. This is what Lakshmanan did to Ramar. He did not want to share any of his kaingaryam with others. 67th pasuram is the most important pasuram of this alzhwar. It has a lot of message for us. "Peyarum karunkadale…..nookkum unarvu" Peyarum means flowing. The river keeps flowing seeking the seas. Onn poo uyarum kadhiravane nokkum means that the tall sun flower keeps turning towards rising (uyarum) sun. Uyirum means athma dharumanaye (Yemen) noekkum. Uyir (pranan) keeps getting scared and keeps thinking of Yemen. Onn thamaraiyaal (piratti) kelvan (her master) oruvanaiye noekkum unarvu (athma) means athma must keep thinking only of Sriman Narayanan. Poigai alzhwar himself talks about the incident of meeting of the three alzhwars in the 86th pasuram: Alzhwars don't seek either commoner like us (we do not have Gyanam, bakthi, Vairagyam) or even Brigandu maharishi (Kaivalyarthi those who want to go to God due to their own effort) in whose ashram they were standing in that rainy evening. Vassal Kadai kazhiya: means can't go out as people like us are found; ull pugak: means can't go inside as maharishi is there. Munivars are sadhya punyam types since they do sadhyam of achieving God by their own efforts. We are siddha punyam types as we believe in bakthi and leave the rest to God. Idaikazhiye partri: means they stayed in the in-between space of the rezhi. Next pasuram 99. He is advising his nenju: Beware uthaman – purushothaman is inside us. Vellathin ullanum means he is in parkadal also in venkatam.

1.6.4.2 second thiruandhaadhi

2nd thiruvanthathi: Thiru kuragai piran pillan thaniyan. En piravi theera irainjinen innamudha…. Boothathu alzhwar born in kadal mallai which is a source for a lot of pearls kept singing throughout his life for the innamudham of God. 1st pasuram: Gyana chuddar: parama gyanam udayavar. 16th: We build dams in anticipation of rains and we should not say I will build dam only if it rains. We should mould ourselves and be ready to accept his mercy whenever he is going to give. Thanakku adimai pattadu thaan ariyanelum. Manathadaiya vaippadam maalai. Maalai means thirumal – bagawan. Manatha.. means keep thinking about bagawan and be ready to accept his kataksham. Vanathidarai yeriyam vannam iyartrum idhuvallal mariyar peygirpaar martru. The last line is telling don't wait for rains to dig the pond. Prabathi means that we are telling that we have appetite for perumal kataksham. We should have Prabathi. 39: Othin means Veda's. Othathanai vallerel means if you can learn vedas nandru means well. Matteerel means if you can't (learn vedas) madhavan per solluvade othin surukku means chanting the name of madhavan is the essence of vedas. Mathavan means ma – periya piratti; thavan means one who is controller of ma. That means Sriman Narayanan. 72: podhuarindhu vanarangal means the monkeys knew that it is morning. Poonchunaikku pukku means chunai means pond poochunai means pond having flowers pukku means to take dip. Aangu alarndha means the flowers which have just blossomed podharindhu here it means that the monkeys know which flower has just blossomed. Yethum podhu means sing in praise of God. Even the monkeys have the ullam means desire to submit the flowers at the feet of the lord venketesa. Those days not many people used to go to lord venketesa in Thirumala and only

the animals used to take flowers to the lord. 75: perugu madha vezham maapidikki mun nindru means male elephant stands before female elephant. Irukann ila moongil vaangi means it plucks out two section raw bamboo. Arugirindha theen kalandhu neetum means the male elephant plucks the raw bamboo mixes honey from the hive nearby and offers to female elephant. This happens in thiruvenkatam. Another explanation offered by Ramanuja bakthar to udayavar: he said: Ramanujar is the male elephant and the bakthas are the female elephants and that iru kann bamboo is the dwayam and honey is thirumanthiram. Ramanujar offers them to the bakthas. 96: Kanchi athi varadhar perumal. Pullai urvan means he keeps seeing the garudan (pull – pakshi) kept in front of him. Thuthi means panimandalangal of adiseshan – 1000 heads of adiseshan snake. Animani refers to Pani Mandalangal with red eyes glow like these beads. Muthee means three types of yagangal mentioned in vedas are done for him. Makadal nanjundan thanakkum irayai aavan means he is above Siva who drank the poison (nanju) obtained from churning thiruparkadal (maakadal). 100: mandala andhadhi refers to a poem in which the last word and first word of the andhadhi are the same. It is anbu.

1.6.4.3 Third Thiruandhaadhi

3rd thiruandhadhi: Thaniyan – The town thirukovalur has big madangal. Karar karumugilai pukku means that I see the bagawan who is black like dark clouds. Last line means that Kurugai piran who wrote the thaniyan is asking his nenju to sing about the greatness of padhangal (kazhale) of Pey alzhwar who saw the bagawan when he sang Thiru kanden. 1: Parama bakthi. Starts with thiru and the 100 pasurams end with thiru. Arukanani – arukkann ani. Ponnazhi is golden spinning ayudham. 3: tells, where all, bagawan resides. In one's manasu, in thirupaarkadal, he is reclining on thayar's feet. He is the person with tulasi maalai (thanthuzhai marban). 14: In the first thiruandhadhi alzhwar told for gyana vikasam we must keep seeking bagawan. In second thiruandhadhi alzhwar asks us to do prabathi to god and don't keep waiting. Do saranagathi now so that he will show karunai when he wants at that we must be prepared to accept the karunai. In the third thiruandhadhi as in this 14th pasuram alzhwar says: Koorathalzhwan and mudali andan had a dialog – Do we leave everything and then go seeking God (like bagawath geetha he says sarva dharman parithjyagja maam ekam saranam vraja) Koorathalzhwan says first leave and then only come to God. Mudali andan says maybe persons like you can leave everything and seek god but what about commoners? Mudaliandan reasons that gradually increase your liking for God and in parallel keep leaving what is not needed. Marpal manam suzhippa mangayar thol kai vittu noorpal manam vaikka noividham. Marpal should be read as mal pal being Tamil grammar nuance. Similarly noorpal is nool pal. Keep your manam on maal that is God then automatically your interest for mangayar will decrease. It will help in developing interest in nool which is vedham or in this case divya prabandham. 16: Thiruvallikeni: Perumal Venkatakrishnan; Utsavar Parthasarathy. Describes beauty of perumal. Thamarayal: Lakshmi piratti Onriya seer marvan means one who resides in the chest of Sriman narayanan. Mannadha perumal is the sthala perumal reclining as ranganathar whom we worship near ramar before we go to meesai perumal. In the days of mudhal alzhwars only ranganathar was there. Vedavalli thayar is the thayar for ranganathar and not venkatakrishnan. 40: Ulan kandai: Perumal is seen in their hearts. 58: monkey in venkatam. Female monkey asks male to get the chandiran (moon) citing how much the bagawan in thiruvenkatam does for his wife. 63: Thall sadayum neel mudiyum onmazhuvum chakramum kuzharavum ponnavum thondrumal. This pasuram created confusion in the years around 1000AD as it says thall mudiyum; hair lock like Sivan, neelmudiyum: long hairs like Sriman Narayanan; onmazhuvum means trident kept by Sivan chakramum is the chakrathu alzhwar of perumal. Suzharavum means the snake that sivan adorns ponnanum means the abaranangal that bagawan has. Both these forms are suiting perumal residing in thiruvenkatam. When Ramanujar appeared he was asked to put to rest this controversy of whether perumal is sivan or Vishnu. Ramanujar asked all the weapons to be kept before the perumal overnight and said that let perumal choose what he wants. The next morning perumal wore chanku chakram and thus the matter was put to rest. The perumal in Thiruvengadam is SN only and not Sivan. 76: Important pasuram. Poruppidaiye nindrum: Do not have stand inside water to do bakthi; punal kulithum: walk on fire; 5

neruppidaiye nirkavum neer venda means you do not have to stand in the middle of five fires; viruppudaya veggavai cherndanai means if you come to Thiruvegga perumal; meimalar means offer flowers with a pure heart; thooi kai thozhudhal mean if you worship with pure hands means without expecting anything in return Veggave theevinaigal ayndhu means rest everything will be looked after by this perumal. Thus this pasuram tells that it is very easy to do aradhanai to bagawan. You do not have to do difficult yogas to seek perumal. This is a direct pasuram to recommend us to do simple bakthi including saranagathi. He is pleased with whatever we offer. 100: this pasuram ends in thiru just as the first pasuram starts in thiru as it is arukannani (?) andhaadhi.

1.6.4.4 Raamanuja Nootrandhadhi pasurams on mudhal alzhwars

Ramanuja noortrandhadhi: pasuram 1 -7 is about Koorathu alzhwan. 8 pasuram is about poigai alzhwar; varuthum iruviral martra means the darkness of agyanam which is troubling me is removed by Poigai piran who gives maraiyin (vedham) meanings by mixing it with senthamizh. He also removes darkness by lighting a lamp in the ullam of Ramanujan (also all of us).

9: Bothathu alzhwar Irayavanaikanum idhayathin irul keda means the darkness in our heart which was preventing us from seeing iraivan was because of gyanam ennum nirai vilakku ertriyavar Boodhathu alzhwar. Nenjathu uraya vaithaalum Ramanujan and all the nallor (great saints) who sang to preserve the marai meaning vedam are the ones who are protecting this world – mannagathe manna vaipavare.

10: Manniya per irul maanda pin means after the pitch darkness was removed (by the mudal 2 alzhwars) Kovalul means in thirukovalur mamalaral thannodu mayanai means thayar is showing her mayan that means perumal to thamizhath thalaivan (title for Pey alzhwar) shows the power of anbu (anbe thagaliya) to ponnadi portrum ramanuja means the illustrious Ramanujar; senniyil sudum means we (the commoners) keep his padangal (udayavar's padangal) on our head.

Upadesa rathnamaalai: 6: Gives the stars of first three alzhwars. 30: Poigai munnor means those before poigai refers to first three alzhwars are born in kachi (Kancheepuram), mallai (Mahabalipuram) and maa mayilai (Mylapore).

Vedantha Desikar: Prabandha saram 2, 3 & 4 : Sings about all the three first alzhwars.

Vazhi thiru namangal of these alzhwars are in Nithyanusandhanam. With this we end the charithram of first three alzhwars.

1.7 Thriumazhisai PIRAN:

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1.7.1 Historical background

Born in Thirumazhisai. Thirumazhisai piran is his name. Amsam of chakraththualzhwar. Fire brand like chakram. One word. Urayil udaadhavar means he does not keep his sword inside the case. He spent many years in all the religions studying them intently. Born in thai magam. Chakrathu alzhwar amsam and hence his thaniyan will remove fear. We must teach this thaniyan for removing fear from the children. **Magarayam makare maase chaakaramsam bargavodbavam (barghavo udbavam). Mahisara puro deesam bathisi sara aham baje**. மகராயாம் மகரே சக்ராம்சம் பார்கோத்பவம். மஹீசார புரோ தீசம் பத்தி சார அஹம் பஜே. Thirumazhisai piran was born in makara masam in maga nakshathram as amsam of chakram of bagawan to Barghava maharishi and Kanakangi. Place of birth: Mahisarapuram as the place was having a lot of magimai. The name changed over time to mazhisai then to thirumazhisai. The koil in this oor is named adi jagannatha perumal. Chakrathu alzhwar has an eye in his feet. Brahma has sung in praise of this koil. It is written in Padma puranam. He is called Bhathi sarar being the name given by siva peruman. He has Five sakthis inside him and is made of pancha boothangal. He has five sakthis as he is amsam of chakrathu alzhwar. He is so handsome that people get attracted to him. He was also

born at the end of dwapara yugam. His guru was Pey alzhwar who brought him back to vaishnavism. He was born 862900 years into dwapara yugam. Thai masam, magam nakshithrim. Like Krishna who was born in kshathriya kulam and was brought up in ayar kulam (vaisyar kulam) thirumazhisai alwar was born in andhanar kulam (bramana kulam) and brought up in last varna kulam. His parents were harvesting bamboo and selling their products. He becomes thirumazhisai piran after living for 4700 years. This title was given by perumal himself. Brindavanam is tulasi vanam. Munivar rishis asked Brahma for a good place to do yagyam. Brahma asked vishwakarma to bring a scale pan. Brahma kept bhoomi (of five lakh crores wide land having hills, oceans etc in one side and mahisarakshethram in the other. Mahisarakshetram was heavier. Thus Brahma said rishis came to do yagyam here. Athri, Vasishta, angirasa, Brigu, Bargava etc came did yagyam in this kshethram. Uthkrishta tamam kshethram (the best) is this mahisara kshethram. Brahma named this town which is described as being 1.5 yojanai from sea. Deerga sathra yagam was done by Bargava maharishi for the good of the earth. He did the yagam with sakramam means following all the steps. When the yagam was being done Indira sends Kanakangi to disturb the yagam. Barghavi also gets drawn by the beauty of Kanakangi and a child is born but as a pindam. They throw the pindam into a bamboo shoot. Barghavi feels bad for having fallen for Kanakangi and goes to back for further yagyam not bothering about the pindam. Sridevi natchiyar appears and blesses the child. The child gets legs, hands etc and cries for milk. Sriman narayanan comes as adi jagannatha perumaal of that place (like in Puri in Orissa) and does kataksham and the child stops crying. As Sriman Narayanan leaves, the child cries again as bagawan has left. One person named Thiruvaalan and his wife Pangaya chelvi who were living on selling bamboo products, notice the child and were happy as they did not have children. They brought up the child like Yasodai (step mother of Krishna while Devaki is the real mother). Chelvi also started getting milk in breast, however the child did not drink as the child was always thinking of God. No speech, crying, no malam, muthram but all the avyayangal were nice. The neighbours wanted to give milk and the child drank in the beginning. After a few days he drinks less milk and gestures the mother to drink the remaining milk. Pangaya chelvi drinks and becomes pregnant and gets a child of her own and the child is named Kani kannan who later becomes alzhwar's shishya. Kani Kannan becomes like Madhura kavi alzhwar (who is follower of Nammalzhwar and did not even worship God and was devoted only to Nammalzhwar). Another childless person who is very knowledgeable comes bringing milk and comes with his wife early in the morning with fresh milk. He wants his wife to bear a child. He prays at the alzhwar to take the milk. Out of mercy the alzhwar drinks the milk. They come every day and one day asks the remaining milk after alzhwar consumes. Alzhwar blesses the old couple that they will get a child. They drink the milk and they become young and the lady becomes pregnant. They become followers of bagawan and sing only in praise of bagawan. They get a child like a Vithurar of Mahabaratha fame. The couple teach Kani Kannan. Alzhwar was left alone as though bagawan will look after him. As he was growing up he started getting less interested in food, water milk etc. At seven years of age, the child (alzhwar) gives up food, and starts controlling his indriyangal. The alzhwar does ashtanga yogam consisting of yamam (control of outer indriyangal), niyamam (control of manasu by controlling indriyangal inside the body), asanam (control of physical parts of body), pranayamam (control of one's breath), prathyagaram (to bring all feelings and keep it in manasu), dharanam (focus on the prolonged control of all the above), dhyanam, Samadhi (last yogam in which highest step is achieved and one can keep in this posture for a long long time even without food). This is called ashtanga yoga maha sidhdhi. Objective of all the yogam is to attain paramathma. Thirumazhisai alzhwar was interested in seeking the paramathma inside while other alzhwars were explicit in singing in praise of bagawan. We must do dhyanam (focussed thinking) on the vasthu (thing) which is Karanam (creator) of the whole universe. Karananthu dheyaha. There used to be 17 madangal other than sanathana dharma in those days of alzhwars. It does not include the madham which have originated 2000 or lesser years ago. The alzhwar wants to find out which of these madhams talks about jagath karanan. The alzhwar spends number of years in each samayam (madham) hundreds of years. He researches well. Sankya, ulukya, akshapada, kshapaniga, kapila, pathanjali, vagya samayangal (one of the two

groups of madham as told in vedas. These are named after the proposer of that madham) groups telling no vedam (bahyargal), Veda kuthirshitigal, Sankya madam. Budhar not the present referred one. Nayyakia madham, vaiseshika madam pradhana acharyar is Ulukyar or akshapadar. Kapilar had sankya madham. Pathanjali is the yoga madham. These are vedathukku purambana samayangal or madhangal. There is the Saiva, mayavadhi, nyaya, vaiseshiga, bhaata, prabhaviga madham. They believe in vedas but say Sivan is supreme. Alzhwar keeps participating in these madham for 700 years. These madham did not attract the alzhwar. Alzhwar was in Saiva madham and was called Siva bakthar. Many Siva grantham were translated into Tamil by the alzhwar. Now Pey alzhwar comes in. Pey alzhwar bought an adjacent plot, made a nandhavanam and planted the plants upside down. Siva bakhthar/alzhwar sees. Next Pey alzhwar uses broken ropes tied to a vessel with lot of holes to draw water from the well. Siva bakthar/alzhwar sees this too. Siva bakthar/alzhwar sees that and asks are you peyar? (meaning are you mad?). Pey alzhwar replies yes I am Pey but you are peyar. Now Siva bakhthar asks why Pey alzhwar thinks he is peyar. Siva bakhthar says you are peyar as you have planted the plants upside down to which Pey alzhwar says whereas you are doing opposite as you are leaving out jagathkarana SN and think Siva is supreme. Both have big discussion during which Pey alzhwar asks who is parabrahmam? Nanjeer and parasara bhattar had discussed the following related point. Parabrahmam is one which has not been created by someone else, should also not be protected/looked after by another entity, and also should be capable of protecting everyone else. That parabrahmam is jagath karana boothan. The elephant after 1000 years of battle with crocodile called akhila karanaya, adbootha karanaya, and nishkaranaya adhimoolame. Sivan and Brahmma get eliminated as per these attributes. Also Pey alzhwar points out the bagawan who measured the three worlds, and that his feet were washed by brahma and that the resulting paadha theertham fell on Siva's head who is bearing it all along. Thus there is no doubt as to who is jagath karanan. After hearing all these Siva bakthar accepts Pey alzhwar as his acharyan and gets pancha samskaram done by him due to the kripai of Vishwaksenar. Pey alzhwar gives him the name xxxxx.

1.7.2 Bagawan does kripai to the alzhwar

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Bagawan shows his own vigraham, paramapadam to Thirumazhisai alzhwar. Bagawan shows him how he did srishti of leela viboothi. Nithya vibbothi of paramapadm is ever present. Bagawan shows him that he has created brahma as his first son and in turn brahma has created Sivan as his first son. This Thirumazhisai alzhwar writes in his pasuram. Iyam thirivara kartral means that one learns without any doubt. The alzhwar writes this in his pasuram. Now the alzhwar has understood very clearly after having learnt and lived in (for 700 years) sankya madham, samana madham. Sankarar akkiya agamanul araaindhom means that the alzhwar has researched Saiva madham well, to realise SN is the karana boothan/creator of the universe. Vedam is not written by anyone including SN. Also Veda Vyasar just organised the vedas into rig, yajur, sama and atharvana vedam and did not write it. Vedas are apurushena means no one has written it. Pasupadha agamam is written by Sivan. Thirumazhisai alzhwar says that it is his baghyam that he attains chendha kariyana means the one having red eyes. He got Karutha neelamayamana SN. Thirumazhisai alzhwar says it is his bagyam that he did not get caught there in saiva madham. Thirumazhisai alzhwar realises clearly that where there is no thiru it is not SN the karana kartha. He says, Jagath karana boothanay, sarva antharyamiyay, pundarikakshanai, jagannathanay, sreyappadhiyay Sarvesvaranay dhyanam pannugiren (I am doing dhyanam of SN). Now he begins to do dhyanam and exhibits krithai (thankfulness to SN). He goes to thiruvallikeni and does dhyanam/yogam in Gajendra saras (pond) for 700 years.

1.7.3 Raja Gyana Sthuruthi meets Rykyar/Thirumazhisai piran and gets knowledge

One day a raja named Gyana sthruthi was looking for someone who can teach him about parabrahmam. Two birds that were actually rishis/munivar, flew over the alzhwar and one asked

are you not afraid of flying over the gyani sitting there. The other bird asked the first one, oh, is he as great as Rykvar. The raja got to know that Rykyar is a great maharishi and wanted to know the whereabouts of Rykvar. He sent his men to look for Rykvar. The men look for Rykvar in all the villages but could not find him. Then they spot one person dressed in rags sitting below a cart. He is a bigger sidher (one who does sidhdha). The men did not want to get into discussions with the person as he looked very knowledgeable. They came back and told the king. The king came and looked at the man and thought he was looking knowledgeable. The king asked him to come to the palace as he wanted to clarify some doubts. The person looked at the king and asked are you the person sent by the bird? The king was astonished as to how the person came to know that a bird had come and spoken a few words which the king had heard. The king in turn asked are you the rishi Rykvar which the bird told. Yes I am. What have you come for? I want to learn high philosophical subjects from you. I want you to do kalakshepam and hence the request. What will you give me in return? I want one thousand elephants, gold coins filled in a big plate (tambalam), pearls etc. The king wondered what the rishi will do with all this wealth. He is not going for a war and why will he need it. He is dressed in rags and has wounds all over requiring medicine to be applied and why does he ask for all these. The king did not want to offend the rishi and goes and fetches all that the rishi asked for. He offered all that the rishi asked for and says please have these. The rishi looks at all the wealth and says are you going to gain knowledge by giving all this wealth? No I will not give you the knowledge. The king is taken aback. The king says you only asked me to bring all these and I brought and now you are refusing. The rishi replied, I wanted to test you. I wanted to find out what you are interested the wealth or knowledge. So you (king) have not left your interest in samsaram. If you have interest in all these worldly things you can't learn about parabrahmam. Hearing this king relinquishes all his kingdom and sits and listens to the kalakshepam of the rishi Rykvar. The rishi was wearing torn clothes and had hair full of bushy locks. He would not have taken bath for several days.

1.7.4 Siva peuman's encounter with Thirumazhisai peruman

In the meanwhile siva peruman goes riding on a bull named rishban with parvathi devi. Parvathi Devi spots Thirumazhisai Piran, the rishi and suggests that let us go down, bow to the rishi and take his blessings. Rudran told parvathi that this is no ordinary rishi. We need to be careful. Parvathi insists and they come down. The rishi who was busy sewing his torn clothes, moves away so that even Sivan's shadow does not fall on him. This is due to the alzhwar's pathivratha dharmam that he will worship only Sriman Narayana and no other devadai. The alzhwar asks Sivan, of what use are you to me? We have come here to give you something, answers Sivan. Still alzhwar says that he does not need anything. Sivan says that his descending down will become useless unless he gives something and insists the alzhwar to ask what he wishes. Alzhwar smiles naughtily and asks **if you can give moksham give me**. Sivan can give gyanam, aiswaryam but moksham can be given only by Sriman Narayanan. Sivan replies I can't give that. It can be given only by Sriman Narayanan. I have told that to Markandeya maharishi also. Ok can you make a person die tomorrow instead of today asks the alzhwar. No I can't do that death is dependent on the karmas performed by the person. Now the alzhwar makes more fun of Sivan and asks can you give me a boon to make the thread to follow the eye of the needle. Of course this can't be accomplished. Sivan gets angry and says he will make the alzhwar anangan (a person without limbs) just like he did to Kamadeva in kamashram by opening his third eye in this forehead and burning Kamadeva's angangal. Note andal calls Kamadevan, ananga deva in thiruppavai. Sivan opened his eyes and the fire spread all over. Alzhwar opens his eyes in the right leg big toe and that eye swallows all the fire generated. The alzhwar is the chakrathu alzhwar's amsam and thus knows all about jyothis. Sivan's fire that spreads all over the world is not only suppressed but the jyothi emanating for Alzhwar's right leg big toe is so powerful that Siva peruman is not able to bear it and pleads to Sriman Narayanan that he has wrongly played with his bakthan and that he may please come and stop this from going further. At that time 33 crores of devathas 48000 rishis and brahma go to karya vaikuntam and plead with Sriman Narayana who uses his pushkalavartham megam (This megam can put off the fire of even the pralaya kaala fire) and ask the megam to take care of this fire. The megangal in turn ask out of fear if they can even go near the

paatha ankushta eye. God replies you will be able to do it due to his given kripai to the megangal. These megangal come and rain water and the fire is put off. The alzhwar meanwhile is not bothered about all these happenings and goes back to his meditation of God. Sivan is mesmerised by the bakthi of the alzhwar and gives the alzhwar the title Bakthisarar. The alzhwar has saramana (deep) bakthi. Sivan worships Thirumazhisai alzhwar and gets reminded of Ambarisha maharishi. Ambareesa maharishi had completed ekadasi/11th day of moon phase and gets ready for the dwadasi paranam (dwadasi is the 12th phase of the moon and paranam/feast on this day is grand after ekadasi fasting) when Dhuruvasara maharishi appears and says wait for me, I will take bath and come join you for the dwadasi paranam and leaves. Ambareesha maharishi waits and waits but no signs of Dhuruvarar. Ambareesa maharishi out of thirst of fasting wants to wet his throat and has a little water at which time Dhruvasara appears and was about to give sabam/curse. Chakrathu alzhwar who was protecting Ambareesa maharishi comes to the rescue and chases Dhuruvasarar. Sivan gets reminded of that incident and relates to the people assembled that chakrathu alzhwar has similarly protected Thirumazhisai alzhwar. Sivan says he has also been disgraced just as Dhruvasara muni was disgraced on that day. Sivan says, baghavathargal of Vishnu are Sudhurjayars and are hard to find. They are very great people. Sivan explained all of these was to Parvathi and left the place.

1.7.5 Sukthiharan Raja is tamed by Thirumazhisai

Alzhwar continued his bakthi yoga even while he was stitching. Just then a Devan by the name Sukthiharan comes on his vaganam (chariot) of tiger. Whie flying, he observes the Yogi, and the tiger refuses to cross the path. Sukthiharan descends and observes the silent alzhwar in yogam. Sukthiharan addresses the alzhwar as son of Barghava muni (as Sukthiharan learns from his yogic powers being a gandharvan) and asks why are you wearing these torn clothes? Wear these clothes made of silk having borders and offers good clothes to the alzhwar. Alzhwar refuses and by his sankalpam shows better decorated vastram/clothing to the gandharvan and he is ashamed of having offered the vastram to alzhwar. Sukthiharan took out a haram (necklace) from his neck and gives to alzhwar to use it for doing japam. The alzhwar again takes out the tulasi padmaksha (lotus) maalai he is wearing and shows to Sukthiharan. Though the maalai he was wearing was ordinary one, Sukthiharan sees as it is decorated by pearls and gems and he decides he is mahabunubhavar (great person) and falls at the alzhwar's feet and goes away. After a while another gandharvar appears and sees the alzhwar in yoga. Kongana sidhdhan is his name. He can turn bronze (Pithalai) into gold. He has a touchstone with him and when he rubs it on any substance it turns into gold. He offers the touchstone to the alzhwar and says he can turn any amount of material into gold. The alzhwar refuses that too. The alzhwar then takes out a round ball of dirt from his body and pierces his ears with a metal wire and takes out another ball of dirt and gives both to the sidhar and says you can get crores and crores of gold with these balls. He examines these which turn into gold. He is perplexed and falls at the feet of the alzhwar and leaves with his treasure.

1.7.6 Mudhal alzhwars meet Thirumazhisai

After this the alzhwar decides to go inside a cave without any thing and does yogabyasam. At that time the three mudhal alzhwars come to the cave. Thus the four alzhwars Pey, Poigai, Boodhathu and Thirumazhisai meet. The three mudal alzhwars even as they are meditating on Ranganathar on their path see this cave in which Thirumazhisai alzhwar is praying. They examine the cave and come inside the cave and ask who this mahanubhavar is. Though Pey alzhwar had corrected Thirumazhisai alzhwar long back, the alzhwar's thirumeni has changed and Pey alzhwar could not recognise. The three alzhwars see through their eyes in nenjam and recognise that he is Barghava muni's son and enquire about his welfare. Thirumazhisai alzhwar in turn addresses them as Padma, madhavi, kusuma munigal as the three alzhwars had come from these flowers. Each one falls at the other's feet. Each one cries for the other due to bakthi. Each one embraces the other. All the four the alzhwars then go into meditation and discuss about bagavath anubhavam. All the four go to Mylapore, Kairavarini pushkarani and go into yogam. Mylapore is a residential area of Chennai close to Triplicane. Just after this the three mudal alzhwargal take leave and go in the margam (path) of vaikuntam. Barghava munintharar goes back to Thirumazhisai in search of thiruman kaappu (the

material for white and red symbol which Iyengars wear) and did not find. Thiruvengada peruman comes in the alzhwar's dreams and shows him thiruman. He wears 12 thiruman kaappu.

1.7.7 Thirumazhisai Alzhwar goes to Kanchipuram and his brother Kani Kannan joins

1.7.7.1 old woman who is a princess is turned young

The alzhwar as he does not have any interest on matters other than bagawan nindhyay goes to Thiruvekka/Kachivekka of poigai alzhwar and stays in Sathya varadhan kshethram (Kanchipuram). Refer to the grantham for description of the Kanchi perumal. He lived for 700 years in thiru vekka. Now Kani kannan comes and ashrayithar (becomes a disciple) of Thirumazhisai alzhwar. One old woman comes there. Pallavaraya's old queen comes there. She cleans the front of the house and does kolam daily. One day the alzhwar gets up from his nidrai and is pleased with her and asks her what she wants. She says she wants to be young again. She then becomes a young woman due to the powers of the alzhwar, and goes back to the pallavarayan. She marries him again.

1.7.7.2 King shows his authority which make Alzhwar to leave Kancheepuram. Kanikandan and perumal also follow alzhwar. Name Orikkai gets made here.

One day the king realises he is becoming old. Now asks how she became young and she points at the Alzhwar. Kani kannan who comes daily for collecting goodies from the king. The king wants to approach Bakthisarar through Kani kannan and do kainkaryam. Raja asks Kani kannan to bring his acharyar. Kani kannan says his acharya will not come to anyone's house. Raja then wants Thirumazhisai alzhwar to sing on him. Thirumazhisai or even Kani kandan will not sing on anyone other than God. Kanikandan will sing only about acharyan. King insists for Kanikandan to sing on him. He refuses. King is angry. He asks kanikandan to leave his kingdom. Kanikandan comes and tells Thirumazhisai alzhwar that he is leaving for which the alzhwar also says he will join and both leave. The alzhwar says if we both leave Emperuman will also join them. Thus all the three leave. All the devadais will also join. But then the land will become dry as no rains will fall. Thiruvekka nayanar (perumal) is asked by Thirumazhisai to roll his bed (of the nagam - adiseshan) and join. The perumal immediately follows order. A u m in that order kanikandan, thirumazhisai, perumal. All the rivers, kulam dry. Darkness falls. Raja is perplexed. Raja follows all the three. They first go to a place called oor iravau irukkai ஓர் இரவு இருக்கை now called as orikkai ஓரிக்கை at the outskirts of Kanchipuram for staying for a night. The king first approaches perumal who directs to alzhwar who points to Kanikannan. King apologises to Kani kannan. They return to Kanchi. While returning to Kanchi first perumal goes in the front, then Thirumazhisai alzhwar and lastly Kanikandan. After reaching the koil, seeing that perumal is still standing, Alzhwar asks the perumal to lie down again. Perumal says you did not tell me what to do next and hence I was standing. Perumal after coming back to the koil, now lies down with his left hand down opposite of previous position. In all other kshethram and even in this previously, perumal lies down with his right hand under his head. Perumal says he is doing it this way as people in later years will not believe that I got up and went out of Kanchipuram. Yothadhari is his name of the perumal from here on. It means - as you direct. Perumal did as Thirumazhisai alzhwar directed.
7 GP16th may 20

1.7.7.3 Thuirumazhisai alzhwar goes to Kumbakonam/Thirukudandhai Aaramudhan

1.7.7.3.1 Alzhwar corrects students chanting Vedas in Perumpuliyur

From Kanchi, Thirumazhisai alzhwar goes to Kumbakonam – Aramudhan. The perumal was named Sarangapaani when he was in the north India. The locals in South changed the name to Aramudhan which appealed also to Sanskrit speaking people from North. In this period of stay of Thirumazhisai the names alzhwan for Thirumazhisai and piran for Aramudhan are going get interchanged. There is a story behind it which is to follow. The alzhwar starts his journey by foot

from Kanchipuram. He stays for the night in Perumpuliyur near Thirukudandhai. In the thinnai of the big house he was able to hear vedam adhyayanam. These persons thought low of the alzhwar as he was dressed shabbily and stopped chanting. The students lost track of where they left. The alzhwar who had got up helped them by giving the lead. The students were perplexed. He took the black nell (rice grain) and showed to them and split the grain and dropped it as a hint. Black is for Krishna. This even perplexed them more as the alzhwar. Then the alzhwar explains to the students that if a bakthan has good knowledge he is even higher than a Brahmin. Conversely if a Brahmin does not have bakthi for bagawan he is lower than even a sudhran. The alzhwar goes to the village and begs for his food for the day and koil perumal keeps turning and looking at him. The villagers are perplexed and show to Brahmins who in turn tell the same to Perumpuliyur dikshithar. The dikshithar was in a yagam. The dikshithar becomes extremely pleased by this miracle and realises that the alzhwar must be truly a great person for the God to turn always in his direction and see him. The dikshithar comes to where alzhwar was taking alms in the village and exclaims "Eyes are given for seeing people like you. Tongue is for singing in praise of you. Hands are given for performing pooja for you. The head is given to bow to you." The Dikshithar invites him to his yaga saalai. The dikshithar seats the alzhwar at Agra poojai sthanam which is the highest for a yagam. Those sadangargal brahmaners seated there for the yagam who were more bothered about process, objected, and said the yagam is spoilt. The sadangargal spoke ill of the alzhwar. The dikshithar is very upset and asks alzhwar to intervene. Alzhwar decides to show who he is. The perumal shows himself to all the ashtanga yogis present there which of course includes Alzhwar. The alzhwar explains this and starts singing a pasuram. He brings out agyanam of those present. He requests God to explain to the sadangargal. He requests God to show himself to all those present. The God shows thiruparkadal scene to all the present. He shows himself on alzhwar's thirumeni. God comes with the face of Alzhwar. All the sadangargal are taken aback as they see bagawan in the body of the alzhwar. Now all the sadangargal fall at the feet of the alzhwar. They bring the biggest pallkku. They wanted make sure that the alzhwar does not curse them. After all this, each one greets the other. The Alzhwar explains a lot of philosophies. He throws all the olai chavudigal that he had written to Cauvery flowing there. Only nanmugan thiruandhaadhi and thiruchandaviruthan gets washed back and comes to the alzhwar.

1.7.7.3.2 Alzhwar proceeds to Thirukudandhai Aaraamudhan who goes into udhdhaadhana sayanam

He proceeds to Thirukudandhai. He sees Aramudhan perumal in sayana kolam. He gets a lot of preethi on bagawan and requests the perumal to get up and speak to him. Parabakthi, paramabakthi and paragyanam are nilais and the alzhwar is in the third nilai of bakthi. Alzhwar is sad that when perumal got up and did alinganam to Hanuman, Barathan, Vibeeshanan and Guhan why is he not getting up and coming to me to do alinganam. Nadandha kaal nondhavo, nedunga gyalam enamay, ilangumal varaichuram, …Alzhwar is asking perumal, are you tired of walking all the way to Lanka. Are you tired of getting the bhoomi from paathala lokam? Is it due to that you are taking rest in the banks of Cauvery? Why are you still lying down? On hearing this from alzhwar, bagawan starts getting up. Alzhwar gets very worried that he is asking bagawan to get up and asks him not to get up. Upon hearing this bagawan is confused and asks alzhwar should he get up or lie down. Alzhwar says no, no remain as you are. Bagawan remains in that half got up position which is called udhadhana sayanam. Thus in Thirukudandhai we see bagawan in udhdhana sayanam. Now the perumal becomes Aramudha alzhwar and Thirumazhisai becomes Thirumazhisai piran. The relationship gets reversed. Now alzhwar sings mangalasasanam and goes into yogam and lived for further 2300 years and does not eat anything but taking milk offered to perumal. He lived in all for 4700. Upadana karanam is perumal. This is what we learn from this alzhwar's life. Sathvika, kripai of alzhwar and we got the two prabandham.

1.7.8 Works of Thirumazhisai alzhwar Naanmugan Thiruandhaadhi

Nanmugan thiruandhadhi meanings of select pasurams:

Narayanan padaithaan…Thaniyan. Srishti lineage. The alzhwar is very clear and direct to say who is in the top. Sriman narayanan first made Brahma then brahma made Sivan due to the karunai of Sriman narayanan. The alzhwar says all of you listen carefully and with attention. 6th pasuram says samana madham confuses you. Boudhyar keeps sunyam. Siriyar siva pattar. Seek narumanam ulla madhavan. Saulabyam, ashcharyan, (1.01.17). He keeps giving karunai for ever. You are also ever dependant on me. Sareera sareeri bhavam. 9th pasuram upadhana karanam. SN. Trivikraman after crossing andam some water on sivan (neelakantan). 26th (V imp pasuram)(1.04.48) I (Alzhwar) will not pray to anyone and proof is sivan. He has witnessed it. Triplicane perumal. He is lying down. Alaigal 5 thalai konda . Kapisthalam (1.07) korrtramum sara… artrangari 50th kadakkum kannan. He is waiting for adiyargal. Kanna sarma slogam. Maam ekam charanam vraja. Don't be afraid of anything. Eman, paapam. 68th (1.09) Ajamilan-bad person, says Narayana as the last word. Due Ajamalan's utterance of Narayana, Vishnu dhoothar come and take him to Vaikuntam. Yeman asks secretly the dhoothars to keep quiet. 71st. (1.13) cheyan, aniyan bagawath geethai will not get knowledge. Uyir pasuram Ini arindhen Siva and brahma are under SN. You are my karanan. Upaakara karanam. (1.14) Mangalasasanadhi pasuram. 1st and 3rd

1.7.9 Works of Thirumazhisai Alzhwar - Thiruchandaviruththam

Thiruchandavirutham 1st. alzhwar vazhi, kshethram vazhi. Poonilaya vaanumay. Pan perumal archakar sings this well. Ulagam 24 thathvam 25th Jeevathma, 26th paramathma. Karmaendrium 5, gyanendrium 5 in face, 11th is head mansu[6]. Thanmathriyangal 5, panchabootham 5, ahankaram is 11th. Mahan goes to moola prakrithi in bagawan. Thanmathriyangal prithvi, apaha, agni, vayu, akasam. Gunagal is sukshma avasthai. Sabdha(ear), sparisha(skin), roopa(eye), rasa(tongue), gandham(nose). These five are like rat traps for taking us off our course in life. 1. Akasam has mainly sabdham(main) – 2. Vayu has sabdham and sparisham(main). 3. Agni has Sabdha, sparisha and roopam (main). We can hear, feel and see Agni. 4. Apaha (water) has four Sabdha, sparisha, roopa and rasa (main) – hear, feel, see and taste. 5. Prithvi (mud) has all the five Thanmathriyangal which includes gandham (which is main), in addition we also smell. Panchikaranam done by perumal to get prakrithi. God mixes a)50% of akasam having sabdham and 12.5% of vayu, fire, water prithvi which in turn have sparisha(feel), roopa(shape), rasa(taste) and gandham(smell) b) 50% of vayu having sparisham (feel unarchi) with 12.5% of the rest four matter and c) 50% agni having roopam and 12.5% of the rest four matter and d) 50% water or apaha having rasa gunam and 12.5% of the rest four matter and e) 50% Prithvi having gandham and 12.5% of the remaining four matter resulting one is moola prakrithi. Poo(bhoomi)nilaya 5 punal (water) 4 thee (1.27). Bagawan has upadhana, nimitha samarthyam.

3rd pasuram of Thiruchanda Viruththam(TV) 5m, 5m, ulagathil 24 thathvam. Manasu, ahankaram, magan, moola prakrithi. (1.31) In aprakritha thirumeni Pancha sakthimayam. (1.32) paramapadam.

ஐந்தும் ஐந்தும் ஐந்துமாகி * அல்லவற்றுளாயுமாய் *
ஐந்தும் மூன்றும் ஒன்றுமாகி * நின்ற ஆதி தேவனே **
ஐந்தும் ஐந்தும் ஐந்துமாகி * அந்தரத்தணைந்து நின்று *
ஐந்தும் ஐந்துமாய நின்னை * யாவர் காண வல்லரே

25th (TV) (1.33) Hiranya kashapu. Thimir. Sharp teeth. Nagam kishithai. The same person goes to his grandson mahabali asking for 3 feet sized Mann (Bhoomi). Same Mann you keep in your stomach. Acharyan. Yaanai 5 types. (1.36) they are: gajendran, kuvalayapeetan, pasu, ghee from, malai.

வரத்தினில் சிரைத்தை மிக்க * வாள் எயிற்று மற்றவன் *

[6] See section 1.8 for details on srishti

உரத்தினில் கரத்தை வைத்து * உகிர்த்தலத்தை ஊன்றினாய் **
இரத்தி நீ இதென்ன பொய் * இரந்த மண் வயிற்றுளே கரத்தி *
உன் கரத்தை யாவர் காண வல்லர் * கண்ணனே

63(TV) (1.37). Antharyaami bagawan. Bagawan enters into a person sitting in a yoga asanam (meaning of nandru irundhu) and removes all the bad thoughts. The bagawan who in Kanchipuram is atop a hill (Kundru eduthu) of a town (Kanchi) having houses with lot of madangal (uragam - kanchi) in padagam (also in kanchi) he is standing as pandava dhoothan (25ft tall) and in uragam he is sitting and in thiruvekka (kanchi) he is reclining all for us. He is showing to us the Ulagalandha perumal in Padagam in Kancheepuram. Before alzhwar got gyanam he was standing as ulagalandha perumal, was sitting in uragam and reclining in thiruvekka which he has been doing for time immemorial at which time the alzhwar did not notice bagawan, but now that he has got knowledge he (alzhwar) will not forget. Now the perumal in all the three postures are in alzhwar's nenju earlier he was in those above said temples.

1.7.9.1 64 aspects of a human being which are under control of Perumal

64 TV: In addition, the alzhwar's Thiruchandaviruththam's pasuram has a great meaning. The pasuram is: arum arum…This describes the 64 aspects of man which are fully under control of perumal.

ஆருமாரு மாருமா யோரைந்துமைந்துமைந்துமாய் (666555)
ஏருசீரீரண்டுமூன்றுமேழுமாருமெட்டுமாய்(23768)
வேருவேரு ஞானமாகிமெய்யினோடு பொய்யுமாய்
ஊரொடோசை யாயவைந்து(5)
மாய ஆய மாயனே.

How does it add up to 64?

அறுபத்துநான்கு குணங்கள் எப்படி எனில்

6+6+6+5+5+5+2+3+7+6+8+5=64

First six aspects on man governed by God.

முதல் 6: ஆறு கருமங்கள் - அதாவது பிராமணன் மட்டுமல்ல எல்லா மனிதர்களும் செய்ய வேண்டியவை

1)ஓதுதல் (learning)
2)பிறருக்கு ஓதுவித்தல் (teaching others)
3)தான் வேள்வி செய்தல் (homam done by self)
4) பிறருக்கு வேள்வி செய்வித்தல் (helping others to do homam)
5) தான் பிறருக்கு தான தர்மம் கொடுத்தல் (giving alms to others)
6) பிறர் நமக்கு தானமாக தர்மமாக கொடுப்பதை ஏற்றுக்கொள்தல் (accepting alms from others)

என அவரவர்கள் செய்பவைகளை எல்லாம் கவனமாய் நிர்வாகம் செய்து கொண்டு உள்ளவன் என்றும், (Thus perumal carefully regulates these six tasks performed by man)

இரண்டாவது 6 என்பது ஒரு வருடத்தின் ஆறு ருதுக்களை
அதாவது (He controls the six seasons)
1)வசந்த ருது

2)கிரீஷ்ம ருது
3)வருஷ ருது
4)சரத் ருது
5)ஹேமந்த ருது
6)சிசிர ருது
ஆகியவைகளை தானே தன்வசமாய் வைத்து கொண்டு நிர்வாகம்
செய்துகொண்டும்.

மூன்றாம் 6 என்பது
ஆறுவகை யாகங்களாலே, அதாவது controls six yagams

1)ஆக்நேயம்
2)அக்நீஷோமீயம்
3)உபாம்சுயாஜம்
4) ஐந்த்ரம்
5&6) இரண்டு ஐந்த்ராக்கம்
என கொண்டு நம்மால் ஆராதிக்கத் தகுந்தவனாய் உள்ளான் என்றும்

முதல் 5 என்பது
ஐந்து மஹா யஜ்ஞங்களை
அதாவது நாம் செய்யும் controls five maha yagnyams of ours
1) தேவ யக்ஞம் (பகவத் ஆராதனம்)
2)பித்ரு யக்ஞம் (தர்ப்பணம் ச்ரார்த்தம்)
3) பூத யக்ஞம் (குல தெய்வம் மற்றும் காவல் தெய்வங்கள் ஆராதனம்)
4)மனித யக்ஞம் (தாய் தந்தை உற்றார் பெற்றாருக்கு செய்யும் கைங்கர்யம்)
5)பிரம்ம யக்ஞம்j (ஹோமம் ஆயுஷ்சாந்தி மற்றும் உள்ள சாந்திகள் பூஜைகள்)
ஆகியவைகளை ஏற்றுக் கொள்பவனாகவும்

இரண்டாம் 5 என்பது
ஐந்து பஞ்சாஹுதிகளை நம் உடலில் உள்ள he controls our mukya pranan
1)ப்ராண
2)அபாந
3)வ்யாந
4)உதாக
5)ஸாமநங்கள் என்கிற
ஐந்துக்கும் செய்யப்படுகிற பஞ்ச ஆஹுதிகளை ஏற்றுகொள்ள
தகுந்தவனாகவும்

மூன்றாம் 5 என்பதை
ஐந்து பஞ்சாக்நிகளை அதாவது controls 5 agnis inside us
1)கார்ஹபத்யம்

2)ஆஹவநீயம்
3)தக்ஷிணாக்கியம்
4)ஸப்யம்
5)ஆவஸத்யம்
ஆகியவைகளை தன்னுடத்தே சரீரமாகக் கொண்டவனாகவும்

அடுத்த எண் 2 controls gyanam and virakthi of ours
அதாவது உயிர்களுக்கு ஞானம் விரக்தி ஆகிய இரண்டையும் அளிக்க வல்லவனாகவும்

அடுத்த எண்ணான 3
அதாவது மூன்றுவிதமான பக்திகளை அதாவது controls our 3 bakthis and gives them appropriately
1)பரபக்தி
2)பரஞானம்
3)பரம பக்தி
என்ற பக்திகளை கொடுக்க வல்லவனாகவும்

(முதலாவதான பரபக்தி என்பது நாம் எம்பெருமானை நேரில் காணவேண்டும் என்கின்ற ஆவல்.

அப்படியே அவனை நேரில் கண்டால் இரண்டாவதான பரஞானம் கிட்டும்.

பின்பு அந்த ஞானத்தையே மேன்மேலும் இடையறாது அநுபவிக்க வேண்டும் என்னும் ஆவல்
மூன்றாவதான பரமபக்தி. ஆக உயிர்களுக்கு இம்மூன்றையும் கொடுப்பவனாகவும்)

அடுத்த எண்ணான 7
என்பது உயிர்களின் ஏழு விவேகாதிகளான controls the seven types of intelligence in us.
1)விவேகம்
2)விமோகம்
3)அப்யாசம்
4)க்ரியை
5)கல்யாணம்
6)அநவஸாதம்
7) அநுத்தர்ஷம்
குணங்களையும் நிர்வாகம் செய்துகொண்டிருப்பவனாகவும்

அடுத்த எண்ணான 6 -

உயிர்களுக்கு ஏற்படும் ஆறு குணங்களை he controls our 6 gunas like gyanam, balam, aiswaryam, veeryam, Sakthi and tejas
1)ஞானம்
2) பலம்
3)ஐச்வர்யம்
4) வீர்யம்
5) சக்தி
6)தேஜஸ்
ஆகியவைகளை கொடுப்பவனாகவும் அவைகளை நிர்வாகம் செய்துகொண்டு இருப்பவனாகவும்

அடுத்த எண்ணான 8 -
எட்டு விதமான உயிர்களுக்கு ஏற்படும் குணங்கள் இல்லாதவன். அதாவது HE has these 8 gunas which a man does not have

1) அபஹதபாப்மா-பாப ஸம்பந்தமற்றவன் (no papas)
2)விஜர -கிழத்தனமற்றவன்(does not get old)
3)விம்ருத்யு – மரணமற்றவன் (does not die)
4)விசோக – சோகமற்றவன் (no worries for him)
5)விஜிகத்ஸ -பசியற்றவன் (no hunger)
6)அபிபாஸ -தாகமற்றவன் (no thirst)
7)ஸத்யகாம -ஆச்ரிதர்க்கு அநுபாவ்யமான குண விபூதிகளையுடையவன் (worthy of praying to)
8)ஸத்யஸங்கல்ப - ஒன்றிலும் வீணாகாத ஸங்கல்பத்தையுடையவன் என பல குணங்களை கொண்டிருப்பவனாய் (never ever misses on any promises done by him)

உலகில் மனிதர்களால் பலபலவாகச் சொல்லப்படுகிற சமயங்கட்கு காரண கர்த்தாவாய்

அவனை உணர்ந்த அவனை கண்ட ஞானிகளுக்கு மெய்யனாய்

அவனை ஏற்காத அல்லது உணராத அல்லாதார்க்குப் பொய்யனாய்

அடுத்த கடைசி எண்ணான 5 -
ஐந்து குண விஷயங்களால் அதாவது. These five senses does not bother him unlike us who get affected by these.

1)ஒலி (sound)
2)தொடுஉணர்வு (touch feeling)
3)உருவம் (shape)
4)சுவை (taste)
5) நாற்றம்/மணம் போன்ற (smell good and bad)

பஞ்ச குண விஷயங்களுக்கு அப்பாற்பட்டவனாய் அவைகளை…

Thus alzhwaar is able to compress so much of meaning in one pasuram/verse. The alzhwar has completely understood all the 64 kalyana gunangal of the perumaal and thus who but him will get moksham.

89 TV(1.41) Saranagathi padal. Ananya gadhithvam. There is no one other than you who can give me moksham. I will not bow to any god other than you having all the kalyana gunangal. The alzhwar also exhibits akinchanyam – I do not have anything to offer in return. I am not born any great kulam (kulangalaala eer irandil 2X2 ondrilum pirandhilen), I have not done anything great to claim (nalangalaya narkalaigulun navindrilen not learnt the four vedas), I have not sung (naavinal) much in your praise, I have not controlled my pulangal (pulangal yaindhum vendrilen); (poriilen - sabdha, rasa, roopa, gandha. I do not have any of these qualifications). (Nin ilangu padham onri martrilor.. I do not have any ashrayam other than your padangal).

120 TV(1.43) Alzhwar attains moksham. Inba veedu pertradhe. Iyakkaraya...ennai martri. I have taken lakhs and lakhs of janmam and was living without any aim, (indru vandhu) by your kataksham today you have mesmerised me and have entered me. Due to your karunai you have severed this samsaram endra pinaippu.

1.7.10 Vedhantha desikar writes this about Thirumazhisai alzhwar

Desikar's 5th pasuram (1.44) in prabandha saram: He is born in thai magam, thirumazhisai parane means pirane, you have learnt all the religions of your times, you have concluded there is no perumal other than Sriman narayanan. He gives the total number of pasurams the alzhwar has sung.

1.8 Short notes on srishti

1.8.1 Introduction to Srishti

Sthoolam means what one can see. Sukshmam is what one can't see as the object. For instance if we see a pot it is its sthula swaroopam. When we break the pot and collect its dust that becomes sukshma swaroopam of the pot. When we are alive what we see as our body is the sthoola sareeram. When we die we become sukshma sareeram which we can't see but it exists as athma. With this sukshma sareeram the athma reaches Chandra mandalam where it is decided whether this athma with the sukshma sareeram should go to hell in yamadi margam or if there are no paapams to be got rid off and the sukshma sareeram goes to swargam in dhoomaadhi margam to enjoy the effects of punyam before returning for rebirth. Note that if a person after death is destined to moksham, Vishnu padargal are waiting at his death bed and Eman runs away and our sukshma sareeram is escorted to vaikuntam in archiraardhi margam. In this process of the current life, we must exhaust prarabdha karma for us to die and perumal has the prerogative to write off sanchitha karma distributing the bad to the enemies of the person and good to relatives and friends. Athma experiences only the palans of punyam and paapam in swargam and narakam but the extent of punya paapa gained in this life get added to the previous balance to become sanchitha karma and is returned for the new life to experience and make attempts to get rid of them which is possible only on earth in this karma bhoomi. (Thus only palans of paapa punyam are experienced by athma in swargam and narakam and the actual quantities of paapam, punyam are returned to the next life as sanchitha karma). Also the athma carries with it sookshma parts of our pulangal, manasu which returns to the next birth carrying the vasanais of previous birth. The five prananas also leave the body as sookshma parts and gets joined with this athma during the yagam done by devathas

wherein they throw athma and pranan as ahoodhi to the homa fire. The athma reaches the appropriate male and female to be born in the destined family. The above knowledge is what adiyaen gathered in Sreebashyam course.

1.8.2 How thathvams were created during Srishti

Suryan, chandran, stars etc get the brightness from bagawan and spread light (and energy?) all around. Only bagawan is swayam prakasakan all the rest shine due to his light or his energy. Brahma also gets light or energy from bagawan. In turn brahma creates under the instructions of bagawan Vasudevan. Everything is narayanan. He is jagath karanan. **Brahma tells Naradhar his son all about srishti.** After pralayam (during pralayam nothing existed. Sriman narayanan had everything in his belly). In the beginning three thathvangal existed. They are: Chit, achith and easwaran. Easwaran does not change due to swabhavam or his swaroopam. He is nithyam. However chit will not change its swabhavam but its swaroopam will change. Achit matters are the ones which our eyes can see. Chit and easwaran can't be seen by the human eyes. There are 26 thathvangal in the prapangyam. Padaithal is the process by which 25 of the these 26 thathvangal came to exist waiting to be converted into sthoola form. During the pralaya kalam all the thathwangal go and stick to thirumeni of bagawan. Kaalan now wakes up bagawan saying it is time for you to do srishti. So bagawan decides that these jeevathmas need karna pralayangal and he starts the process of srishti. He does this in order that the jeevathmas will have their journey in the kaalam and ultimately reach him. Bagawan first creates Prakrithi. Of the 26 thathvangal 24 are jada porulgal (lifeless matter-that which does not have the intelligence to think which athma provides). **25th thathvam is Jeevathma**. **26th thathvam** which **is** udal for all jeevathmas and is paramathma **or easwaran**. The thathvams 1 to 24 are jada porulgal and bagawan does srishti of these 24 thathvams. Just as from mud we get paanai or a pot, bagawan creates prakruthi. This prakruthi gets transformed to **mahan(1)**. The Mahan gets transformed into ahankaram. Does not have any gunam. The three gunams sathva, rajas and tamas gunagal come out of the 2nd thathvam called **mahath** (2). Actually prakruthi which is Mahan transforms to mahath. From mahath comes the next thathvam, the third, **ahankaram** (3) which is not to be mistaken for pride. This ahankaram gets split into Saathvika ahankaram, rajasa ahankaram and tamasa ahankaram. From the tamasa ahankaram the pancha boothangal are made. With the pancha boothangal five thanmathriyangal also get made from tamasa ahankaram. The pancha (five) boothangal **are akasam, vayu, agni/tejas, appu, Prithvi (4 to 8)**. Akasam is not sky. It is just lack of matter or emptiness. It gets included to make matters light. Prithvi is mud. Appu is water. Vayu is air. Tejas is fire. Each of these five boothangal has its own property or gunam. These five gunas are called **five Thanmathriyangal. These gunas are Sabdha, sparisha, roopa, rasa and gandha (9 to 13).** Sabdha means sound. Sparisha is feeling of touch. Roopa is the shape that we see. Rasa is the feeling of taste and lastly gandha is the feeling of smell. These five gunas we get to feel (or understand by our brain) through **ears, skin, eyes, tongue and nose. These five parts of the body are called gyaneindriyangal (14 to 18).** First akasam gets made and has the thanmathriyam of sabdham. The akasam in the course of time gets transformed next into vayu. Vayu has the thanmathriyam of sparisam attached to it as it can be felt by the skin/touch. From vayu we get Agni which has the thanmathriyam of roopa as it can be seen (note feeling of Agni through temperature has a limited range whereas we are able to see distant stars due to Agni). From Agni we get water as the next thathvam which has the thanmathriyam of taste/rasam (when salt or other substances are added to it we get to feel its taste). From water we get bhoomi/prithvi which has the thanmathriyam of gandham. Only prithvi or bhoomi has all the five gunas as it is the final by-product. With this we have seen ten thathvangal. Now how do we sense these thathvangal? Thus the five gyaneindriyangal are made from Sathvika thanmendhriyam. They are ears, skin, eyes, tongue, and nose. This takes us to a total of fifteen thathvangal. With these gyaneindriyangal something has to be created. These are made by the **five karmendriyangal. They are mouth, hands, legs, the indriyangal for mala jala kazhithal (23)** in the back and front of the body. These form the five karmendriyangal also made out

of Sathvika ahankaram. Now the total of indriyangal has gone up to 20. Actually all the above twenty indriyangal come from Sathvika ahankaram. These twenty indriyangal are controlled by **manasu which is 24th indriyam also made out of Sathvika ahankaram**. Rajasa ahankaram just watches all that is happening around the 24 indriyangal. Now perumaal does Panchikaranam to create prakrithi. He takes 50% of akasam and 12.5% of the rest four thathvangal (appu, vayu, tejas, prithvi) does Panchikaranam to make one part of prakrithi. He next takes 50% of appu and mixes 12.5% of the next to make another part of prakrithi. Other components of prakrithi are made with 50% of prithvi, 12.5% each of the rest does Panchikaranam to make the third component; 50% of vayu, 125% each of the rest 4, does Panchikaranam to make the fourth component of prakrithi; 50% of tejas, 12.5% each of the rest four, does Panchikaranam to make the fifth component of prakrithi. All such created prakrithi are divided into many andangal. Each andam has the shape of egg into which we have 7 lokas above and seven lokas below. Up to this bagawan does. Now he nominates brahma for each andam. Brahma is created using the athma which has done most of the punyam and is given all the indriyangal and he (Brahmma) comes out of naabhi kamalam of Sriman Narayanan in thirupaarkadal. Brahma is created in a lotus flower. Brahma is given full knowledge to take up further creations in this universe. **Up to this what easwaran has made is called samasti srishti (general srishti).** Now Brahma is asked to perform **Vyasti srishti (individuals srishti)** . He is asked to refer to his books and give the appropriate place of birth according to what papa or punya the individual has performed in the previous births. First Brahma creates 9 prajapathis which includes Mariachi, Athri, Angiras, Pulasthiyar, Pulahar, Kirathu, Brighu, Vasishtar, and Dakshan. Aswini kumaras (2 of them) are created just by Brahma's thoughts. Next swayambu manu is created. **Swayambu is given the responsibility of further creating all the prajais**. Two demons get formed out of Aswini kumarargal and they are: Hiranyakshan and Hiranya Kashapu who have come down from vaikuntam as they did not allow Sanath kumarars to enter vaikuntam. They (Hirnyakshan and Hiranya Kashapu) when they were Ashwini Kumarars, were dwara palakans named Jayan, Vijayan in vaikuntam. Due to the sapam out of not allowing Sanath Kumarars into vaikuntam, these Aswini kumarars now transformed into demons Hiranyakshan and Hiranya Kashapu, are required to take birth three times as papa vimochanam. Hiranyakshan hid the bhoomi under the Rasathalam. Swayambhu went to Brahma and complained. Brahma was thinking what is to be done and just then a small pig dropped out of Brahma's nostrils. The pig kept on growing to elephant size and even bigger. It went to rasathala loka. Perumaal took Varaha (pig) avatharam to get the bhoomi piratti out and place bhoomi at an appropriate place for Swayambhu to populate the bhoomi with people he has created. The big Varahan had bracelet in its legs. The bracelet had big meru mountains as stones in the bracelet. One can imagine the size of Varahan to have huge bracelets into which meru mountain is the stone of the bracelet. Such was the size of Varahan. The Srishti was thus done and universe was populated. (These have been taken from 3rd upanyasam of baghavatham by Dikshithar). After creation (samasthi srishti), bagawan separated himself and continued to observe as virat purushan. Brahma now contemplates about srishti sitting on the lotus flower. Then he hears ta pa ta pa. He does not see any one but understands that he has to do tapam. He did tapas for 1000 deva years. Now bagawan appears before brahma and shows Vaikunta loka. (9th sloka of 9th chapter of second canto Baghavatham). He sees bagawan's roopam, sridevi her lokam. 30th slokam of this chapter shows paramathma's gyanam, how he is to be attained. Chathur sloki. In 9th chapter.

1.9 KULASEKARA PERUMAL

8GP 17 may20

1.9.1 Brief about his avatharam

Kulasekara perumal is the 6th alzhwar. Like piran (thirumazhisai piran) this alzhwar is called perumal (srirangam perumal – raman is perumal, ilaya perumal Lakshmanan). As he had a lot of rama bakthi he is perumal. Why are we not seeing Nammalzhwar charithram? Why Kulasekharar has preceded. Avayavangalai (அவயவங்கள்) parthu vittu avyavam (அவ்யவம்) paarkka vendum. In as much as we describe all the parts of the body before we describe athma, we sing about all the other alzhwars (equivalent to parts of the body) and then only Nammalzhwar (equivalent to athma). Madhurakavi and Nammalzhwar are sung together. Thirumazhisai sang (mangalasasanam) on 17 divya desangal. Kulasekarar was born in Punarvasu nakshathram same as that of Ramar. Thiruvanjikalam near Kozhikode is his birth place also called TKS puram (Thirukulasekara puram) nowadays. Velukudi swamy built a temple in this town for the alzhwar. The alzhwar was born 27 years after Kali was born in parabara varusham. Sri Kausthuba amsam. This order is due to avayavangal (parts of the body) order. Kolli nagar in chera nadu. Capital. Cheran Kulasekaran Kshathriya kulam. King of three states. Chera, pandya and chola kingdoms at different times. Divya suri charithram says this.

1.9.2 Kulasekara Perumal's works and praises

1.9.2.1 In Ramanuja Nootrandhaadhi

7th ramanuja Nootrandhaadhi pasuram/verse sings about Koorathualzhwan. 8th 9th and 10th sing about mudal alzhwargal. 11th pasuram is on thirupaan alzhwar though he is 9th alzhwar. 12th is on thirumazhisai. Why? Out of 10 alzhwars 5 of them have said they are so and so named while singing pala sruthi. But ThiruPaan alzhwar never used his name. Mudal alzhwargal do not give their names in their pasurangal. Thirumazhisai does not do. Similarly Thirupaan alzhwar does not use his name in his pasuram. Nammalzhwar, Periya alzhwar, andal, Thondaripodi, madhurakavi, Thirumangai use their names. Still why does thirupaan alzhwar precede thirumazhisai in RN? Though Mudal Alzhwargal and Thirumazhisai are class by themselves they included Thirupaan alzhwar in between so that he does not feel left out or, in, also ran category. Thus Thirupaan alzhwar becomes the fourth alzhwar.

12th in RN is idam konda keerthi mazhisaikku iraivan...This pasuram brings out the sambandham between Thirumazhisai, Ramanujar and us. All the RN pasurams are organised this way. First the sambandham of perumal or alzhwar or other greats with Ramanujar then sambandham of Ramanujar and us is described. This pasuram first brings out the greatness of the place of Thirumazhisai's birth. Iraivan of such a place is the alzhwar. Ramanujar has in his nenjam thirumazhisai alzhwar's thiruadi. Amborpadham endrum means porpadham of such a great Ramanujar. All such munivargal and their adiyavargal who will sing in praise of such Ramanujar, Thiruvarangaamudhathanar sings that he will keep their lotus feet on his head and he will be kind to them (anbu seluthuven).

RN sings about Thondaripodi alzhwar next in the 13th verse. Why it is so will be described in that alzhwar's varalaru. Next in RN is 14th about Kulasekara perumal. Gadhikku padhari venganamum kallum ellam...This pasuram says do not do thavam in the most difficult ways such as by walking on fire or in deep ocean or walking over very hot stones etc while fearing (padhari பதரி) if we will get moksham. This is so because we have so much regard for Kolli kavalan (King of Kollam Kozhi kode - Kulasekaran) whose keerthi through perumal thirumozhi we sing. Such of us doing this is liked by Ramanujar. Adiyaen - Thiruvarangaamudhathanar is firmly holding on to the feet of such Ramanujar who likes those who sing about Kulasekara perumal who in turn did saranagathi to perumal.

1.9.2.2 In Upadesa Rathinamaalai

Upadesa rathnamaalai sings in praise of Kulasekara perumal thus. Thai magam is celebrated by those who sing in praise of Kulasekara perumal who in turn has realised that paramathma upadhana karanam is none other than Sriman Narayanan.

1.9.3 Thaniyan of Kulasekara Perumal

Aaram keda parar enbar kollar enru avargalukke vaaran kodu kudam pambil kai ittavan; martralarai veeram kedutha chengol kolli kavalan – this pasuram means martralarai (those who come opposing him) veeram kedutha (makes them to lose their fearlessness) chengol (the red coloured sword he has – there is another meaning of Chengol. The Kings used to have a chengol – a war fighting tool in their palace fixed at a prominent place and they used to rule treating their subjects justly reminded every time that they falter that they are not ruling as per the chengol policy. PM Modi also got a chengol installed in Parliament in the recent years)kolli kavalan villavar kon (Kolli nagar emperor/chakravarthy to so many smaller vil-bow- bearing smaller kings) Cheran Kulasekaran mudivendhar sigamaniye (I bow to such a Cheran Kulasekaran who is sekaran and sigamani for that kulam).

1.9.4 Devotion of Kulasekara Perumal to perumal and stories around that

His army had ratha, gaja, thuraka, padadi (chathuranga balam) means he has charriots, elephants, horses, foot soldiers. He is also koodal nayakan means nayakan for Madurai (pandya naadu) also for chola naadu. He was a just king. Was treating low cadre and high cadre equally, strong and weak equally, men and women equally. He used to give thousands of milking cows as dhanam. He was very kind and did not have any ego. However due to all these being the emperor became swathanthran, niyanthran (commander) and thought that he could accomplish anything? But God above changed the alzhwar. God is the niyanthran of jagath. God removes rajas and tamasa gunam from him and gives him sathva gunam. Bagawan out of his kripai gives the alzhwar mayar vara madhinalam meaning all the knowledge and bakthi needed. Bagawan shows all his swaroopam as paramathma, roopam as extremely soundaryam filled, gunam such as saulabyam, sausheelyam, swamithvam viboothi – nithya viboothi and leela viboothi, cheshtitham such as what he did in avatharangal such as Krishna avatharam and Rama avatharam etc. Bagawan showed all this in very great detail – visathathamana – vivaranamaga=in detail. Thus the alzhwar got bakthi and gyanam. The emperor was Kulasekarar all these years. He is transformed to Kulasekara alzhwar. The alzhwar now sees that the common man, samsarigal, in his kingdom possess dega - athmana - abhimanam means that they think that the degam or their body is the athma. They are feeding only the degam. They are not giving any food for athma. They are involved only in artha kaamadigal means that they think all the achith things as supreme. The people are involved in artha activities such as accumulating wealth, eating good food, engaged in enjoyment, wearing good clothes and enjoying life in illegal ways and don't give importance to bagawath vishayam and keep them away. They are engaged in sabdhadhi vishayangal which are day to day activities performed by the five sensory organs. The alzhwar realises that living in between these samsarigal does not allow him to control his sensory organs. The alzhwar feels as though he is jailed amongst the samsarigal. He is afraid of the wealth and thinks it is like fire. The alzhwar feels that the life of the raja is like being in fire. Vibeeshana alzhwan also had felt like this and leaves every comfort of the kingdom including that of his family to do saranagathi to bagawan. The alzhwar sings thus in perumal thirumozhi. His rajyam and other comforts are prathikoolam. Saranagathi to bagawan is anukoolam. He gets his learned vidhwans to relate the great epics. In those renderings one baktha described about Srirangam. The alzhwar got attracted by that mahathvam so much that he yearned to live in srirangam. Artra bataar surtri vazhum antha neela rangathile. Artrar means those who do not have any interest other than bagawan. Patraar means bakthargal. The alzhwar kept on expressing when he will go srirangam to live there. Even the thought of Sriranga yathra will get one vaikuntam not to speak of those who live there. Even Adi sankara prabhupadar sings of the greatness of srirangam and being born there will avoid next life. The pasuram Ooril oru kaani illai ...sung by Thondaradipodi alzhwar in Thirumalai is another testimony for the greatness of living in srirangam. The alzhwar became nithya badhdha sradhar for going to srirangam. He exhibited deep rooted interest every day in going to Srirangam. The alzhwar hears of srivenkata mahathvam and thinks he must go Thirumala and take a dip in swami pushkarani there having the name koneri, which is holier than Ganges. The alzhwar longs to be one of the common person living in Srirangam but when it comes to Thiruvenkatam, he wants to

be one of the triyak (animals – those which walk on four legs) or stavaram (stha – means stay fixed and hence sthavaram means vegetation) or jangamam (insects and worms). (In those days not many used to venture to go to thiruvenkatam as the path leading to the temple had a lot of wild animals. It is said that for a long time only the elephants, monkeys and other animals used to visit thiruvenkatam.) He develops desire to visit all the divya desams (it is 106 on earth) and hear the ashtagasa (18) puranam and upa puranangal and ithihasam. He composed mukunthamaalai while being engaged thus. He sang this in Thiruvanjikalam in front of mukunda perumal. He got special interest in Ramayanam being vedhartham as it sings about Veda purushan Sri Raman. Each day he hears the meaning of one sargam and gets deeply involved in it. Sutha Pouranikars are those who relate puranangal. This name is mentioned in upanishads too. One day the pouranikar was relating the incident of how Soorpanakai was troubling the dharmathama, Ramar and Lakshmana his brother and how Lakshmana severed the nose of Soorpanakai who in turn goes to her brothers Kara Dooshanan. The Kara Dooshana rakshasa brothers of Ravanan collect up 16000 rakshasargal and go to do war against Ramar Lakshmanar. Ramar in turn asks Lakshmanan to keep a vigil on Seetha and goes alone to fight the rakshasargal. Ramar was facing Kara, Dooshanan and Thrisaras. Hearing this Kulasekarar gets agitated and asks his soldiers (charioteers, elephantary, cavalry, and foot soldiers chathuranga balam) to get up and come with him to do war against the rakshasargal in order to be of help to Ramar. The ministers thinking that raja has got himself too much into illusions think of how to prevent the drama before something drastic happens. Then they make a dummy opposition for these warriors and let the battle take place and make the raja win so that he happily comes back to his kingdom. Meanwhile a twist happens in the story telling act of the sutha poornikar. The poornikar gets an urgent engagement to go away and in order not to stop the story telling act he asks his son to continue. The son wanting to impress the raja takes the tale to his heart and what the son is relating makes the raja to be really agitated due to the situation in the tale. The elder poornikar (the father) is very intelligent and if the raja is getting too much agitated he will adjust the story to bring down raja's temper. The son does not realise this tactics and relates Ramayana tale as it is. The father goes ahead with the tale telling if he finds raja to be getting agitated and will dwell a lot in the happy situations. Coming back to the situation when the raja had indeed taken all his army and gone to fight the enemies of Ramar, the father poornikar returns. He asks his son what happened who in turn tells his father that he had dwelt a lot into the war scene in the tale and raja got agitated and has brought his army to fight rakshasas. The raja spotting the father asks him what happened in the tale. The father poornikar tells the raja, "oh Perumal indeed has killed all the rakshasas and piratti has come to embrace bagawan." Upon hearing this raja cools down and takes his army back to his kingdom. In another incident the ministers make the Brahmins to come out of the koil where raja was headed to support bagawan in a war like scene, when some Brahmins come in opposite direction and inform the raja that Ramar has killed all the 14000 rakshasas himself in one and half muhurtham. The hymn "Tham drishtva ....vaidehi...dasamara..pitambaras". It means that Sri Rama had won over all the 14000 rakshasas but had lot of wounds on his body. Seetha piratti did alinganam to the perumal to be soft on the wounds. This is chanted during thiruaradhanai which points to this situation. The raja becomes happy on hearing this. However the next day while relating the incident of Ravanan taking Seetha away however softly the sutha poornikar told it agitated the raja again. It was when Ramar was in tears and asks if the malai/hill has seen Seetha being taken away or if the tree has seen it or if the river Godavari has seen the act. Now again the raja asks all his four wings of the army to go after Ravanan. The ratha, gaja, turaka and pada sainyams get started. He goes towards the seas in the west. The raja says though it is in wrong direction let us go on water and finish off Ravanan. The raja does not listen to anyone and is adamant of winning over Ravanan and bringing back Seetha. At this point all those present pray to God to show mercy on raja. At this point all the three Ramar, Seetha and Lakshmanar appear in front of Kulasekarar. Ramar explains to the raja can Ravanan ever win over Ramar. Look here is Seethai and here is Lakshmanan. By then the raja had up to knee deep level into the sea. Seeing bagawan he sings Jai Seetharam and becomes happy. After this incident he has developed a lot of affection for Srirangam, Thiruvengadam and also

with his kingdom. Every day he will collect a lot of bakthi filled people and start towards Srirangam. His ministers had tough time convincing the raja to come back to look after the kingdom. The ministers used to take some Brahmins who would ask Raja for them to be given food for which the raja would return after which it will become late to start for Srirangam that day. The next day it will be a repeat of the previous day. Thus the days passed by. With this the affection, Raja had towards Brahmins also increased. They were allowed to freely to go into any part of the town and even inside the palace they were allowed to roam around freely. The ministers did not like this as they were not able to perform the duties for taking care of the kingdom. One day the ministers thought of a plan to stop this affair of over importance being given to the Brahmins. They stage an act of missing jewels of the bagawan sannidhi inside the palace and put the blame on the Brahmins. It was a nava rathna haram (a necklace made with nine different precious jewel stones) made for Ramar vigraham. The raja also gets agitated as the haram/necklace is for perumal and he had got it done with all the affection he had for the Ramar vigraham. One of the ministers tells softly that since only the vaishnavars have full freedom to go anywhere freely only they could have taken it. When the ministers blame vaishnavars who are termed paranbar (paran anbar – means devotees of paran – Sriman Narayanan) the raja becomes very angry and asks for a pot full of snakes and he puts his hands inside it saying that if it is true let the snakes bite him. The incident happens. The snakes do not harm him. Seeing this ministers admit that they had wrongly put the blame on vaishnavars. The Raja gets very moved by this incident. (Kudapambil kai ittavar – a thaniyan for the alzhwar). After this incident the Raja feels that it is even better to live in the midst of fire than with such vaishnavar haters. He coronates his son Griha Varadan and takes sanyasam. Earlier the raja had dreams in which he tells perumal that he does not like this life in the kingdom to which bagawan asks in return for his daughter Sera kula valli natchiyar to be given in marriage to the perumal. The marriage takes place. Even today in Srirangam, on Sree Ramanavami day a serthi event takes place and Sera kula villi natchiyar is brought and is married off to perumal. There are three serthies in Srirangam one on panguni uthiram day serthi with periya pirattiyar, another one two days before in urayur with kamala villi natchiyar, and the third one is this with Sera kula villi natchiyar in pagal pathu mandapam above chandhana mandapam. The alzhwar lived thereafter singing Perumal Thirumozhi and spent his last days in Mannar puram from where he went to parama padam.

1.9.5 Works of Kulasekara Perumal – Perumal Thirumozhi

Innamudham ootugaen ingae vaa paingkiliye... is his thaniyan. He sings first three decades of Perumal Thirumozhi in praise of Thiru ranganathar. The fourth is for thiruvengadamudayan. The fifth is for Thiruvithuva kottamma emperuan. The sixth is in gopika sthree Bhavanai on Krishna paramathma. The seventh is Devaki pulambal. The eighth is what Kausalya would have sung as lullaby for Ramar in his childhood. The ninth is Dasarathan pulambal after he sends away Ramar to forests. The tenth is sankshepa (shortened) Ramayanam.

The first thaniyan is written by none other than Ramanujar. Innamudham ootugindren...Ramanujar calls his shishyar Koorathalzhwan as the dear parrot. He asks the parrot to repeat that our dear Kulasekara alzhwar sings in praise of Ranganathar. Next thaniyan is Kudapambil kai ittavan sung by Manakkal Nambi. Then Kulasekarar begins his first decade by saying when he will be able to go to Srirangam to get katchi of Ranganathar. He sings how his indiriyangal will feel the happiness of seeing Ranganathar. Irul iriya chudar vilakkum...is the first stanza. He sings when next his eyes will get to see thiru Ranganathar. He sings in the pasuram 1-1-1 (647) of the adiseshan on which perumal is reclining. He says that all the darkness around will go away due to the brightness of his face. He describes the thousand headed adiseshan which appears to have thiruman by nature as though it is a part of its body and not applied by someone. The adiseshan is aravukku arasu the king of cobras. Adiseshan has the name of Anathan. Ranganathar is reclining around Cauvery River whose waves resemble the karu neela rathinam (black and blue precious stones) like perumal. In the next pasuram the alzhwar says the thousand mouths of adiseshan keeps chanting sthothram in praise of bagawan. The adiseshan fearing that someone might hurt perumal, keeps spitting poison to prevent anyone nearing him. kills his enemies) kortra volvall – the sword. Koonar changam, Kaalarndha kadhi

garudan – ever ready garudan who keeps Perumal is reclining like a maalai made from Kayambu flower. The alzhwar in the pasuram 654 next describes the pancha ayudhangal which protect him. Kolarndha nedum charngam – the bow which he has, Kolaiazhi (the chakram which can kill anyone) kodudhandu (the fearsome dhandu/the hammer like weapon with which perumal on encircling him to prevent anyone coming near him. Such a perumal is reclining amidst dense flower garden next to the Cauvery water which keeps the garden ever blooming. Mann uyyya: The alzhwar sings for all to prosper. Varaha peruman, Ramar. Anukoolya sankalpa. Alzhwar says he lied in this life and he hates just eating and spending life he hates. Pey (ghost) others call him as he worships God with such an intensity. So he hates life. God has not shown himself yet. Ooneru selvam Alzhwar wants to be something in thiruvengadam. Alzhwar starts imagining each form and rues it out due some shortcoming. Can he be born a fish no says alzhwar if water dries he will die. Can he be a man no as ahankaram of man will kill him? Sengapam maram/tree does not have scent. I don't want to be ordinary maram/tree as I will be burnt. Malai/hill no people will not come on me. Lastly he wants to be a step in his (Venkateswara) temple. Adiyar, arambayar, devar. Alzhwar sings achithvath parathanthriyam. Not to expect anything like a stone when doing thondu to bagawan. 5th thirumozhi. Why he has still not been able to see bagawan. Ananya gadhithvam. He says I have not done karma yogam, do not have gyana yogam, have not done bakthi yogam. Approaches with Anaya gadhithvam. Un charan allal charan illai. If you are not going to protect me I have no protection. Vithvakottamma. Like a small child goes to mother even if she scolds. Like a girl going back to her lover. Like a prajai/ruled going to his king. Like one goes to a doctor even if he gives bitter medicine. Like a bird atop sail post of a boat having gone deep into the seas having nowhere else to go. Tamarai flower even if it is shy will always see the sun like that alzhwar always seeks perumal. Like crops looking at the skies expecting rainfall. Like streams going forever seeking the seas. Perumal gives Selvam/wealth to all who go seeking selvam and not him (that is moksham). Even to those who go seeking him like the alzhwar he gives selvam which is like poison still the alzhwar says I will come seeking only you as I do not have anywhere else to go. 6th decade. Gets angry with god and starts to do oodal. I was waiting for you in the banks of jamuna. Why did you not go back asks god. Devaki pulambal. When she says all his play in his childhood. But did not get to see in the real life. 7th decade. Thalattu. Kannapuram Sowriraja perumal. Dasarathan pulambal next. Just when pattabishekam the next day kaikeyi comes and asks for him to go to forest. Sleeping on soft bed vs sleeping on stones. I do not want paramapadham but you should be born of me for next 7 generations. Last decade Ramayanam. Thillai thiru chithira koodam. (Chidambaram). 8th pasuram he names himself. 105 pasurangal. Desikar also sings on the alzhwar.

1.10 PERIALZHWAR

9 GP

1.10.1 Perialzhwar's praise sung un Upadesa Rathinamaalai

Upadesa rathnamaalai gives alzhwar acharyar ertram. 5 pasurams for him. Peri alzhwar is like Barathan in comparison to Lakshmanan. This is comparison of Alzhwar's bakthi compared to others. Lakshmanan practices bagawath seshathvam (Lakshmanan does what he thinks is best for bagawan) while Barathan (perialzhwar) practices bagawath parathanthriyam (by doing what bagawan likes). That is why he is called periya alzhwar.

1.10.2 Avatharigai of Perialzhwar

Inrikku perumal arindhilayo aniyil swathi nakshathram. Muppori ootiya nakshathiram. Narasimhar, Perialzhwar and periya thirumalai nambi (thai maman of Ramanujar) share the same nakshathram of birth. Perialzhwar was doing flower kaingaryam for perumal in Srivillibothoor (60kms from Madurai the next big town); Periya thirumalai nambi was doing flowers kaingaryam for thiruvengadamudayan. Maanilathil... This pasuram/verse of Upadesa Rathnamalai asks nenju to be

on those bakthars who consider that there is no one equalling Perialzhwar's bakthi qualities. Third says why is he called Perialzhwar? Mangalsasanathil martrulla alzhwargal thangal aarvathu alavu thaan (other alzhwars had so so bakthi on perumal) andri pongum parivaale villipoothur bhattar piran pertran perialzhwaar endrum peyar(Perialzhwar has deep rooted bakthi for perumal so much so that he is concerned that some bad will happen even to perumal). All the other alzhwargal have sung in praise of the perumal in order to obtain vaikuntam for themselves whereas perialzhwar sang on perumaal fearing that he (perumaal) will be affected by the kann echil of others when perumaal gave katchi in front of all. Other alzhwargal have sung one pasuram here and one pasuram there that is they have not sung them as string together. Perialzhwar sang the 12 pasurams of thirupallandu together one after the other as a mangalasasanam for the perumal. No other alzhwar sang pallandu for perumaal. In Srivachanabooshanam (third prakaranam first vakyam-245) "mangalasanam swaroopa virodham andro vennil...prema dasayil thattu mari kidakkum". This means that when the alzhwar had so much of love and affection for perumal mangalasasanam, due to which it can even be done when one is lower in qualification otherwise. Raksha rakshiga relationship will be interchanged (mari kidakkum). This alzhwar got moved by all the good qualities of perumal which makes him saulabyan and not so much by the high pedestal of qualities that he has which separates us from him. The similarity is when a mother of champion son seeing him playing very difficult game gets mentally hurt when he is doing a brave act for the enjoyment of the onlookers, the onlookers will egg him to go on and on but the mother will want him to stop and come to safety. Thus this alzhwar was born in Srivillibothoor. His original name is Vishnu chithan but was later named Periya alzhwar. Upadesa Rathnamalai says Kodhilavam alzhwargal koorukalaikellam (alzhwargal have sung 24 prabandham – same number as anithya avyayangal) aadhi thirupallandanadhuvum vedathukku om pole ullathukku ellam surukkayudhana mangalam adhalal. It means that this thirupallandu is as prominent for us as ohm for vedam. Upadesa Rathnamalai pasuram, Undoe thirupallandukku oppodhar.. There is no equivalent to either thirupallandu or Perialzhwar. Even in paramapadam everyone sings pallandu to perumal – this is the gist of the last pasuram of thirupallandu.

1.10.3 Vaibhavam of Perialzhwar

Vaibhavam: The grantham UR in 113, 114 numbered slokas sing about what alzhwar has done in Pandiya desam sabai in front of king Vallabava Rayan. King's court. Namaskaram to such an alzhwar. He had selvam – kainkarya selvam in Srivillibathoor. He was born 46 years into kali yugam. Kodhana varusham, midhuna rasi, 9th day of ani masam, sukla paksham ekadasi, swathi nakshathram. Kulam of the alzhwar: Vedavai thozhilargal – of Villibothoor. Amidst them he was born as a son to brahmanothamar (veyar thangal) garuda's amsam. Garudan is Veda purushan only he can tell what is in vedam and win over in the king's court. Vedam is the mirror for God as it truly shows his swaroopam, swabhavam etc. That is why garuda sevai is the most important event as perumal shows his feet the vedam which is the mirror to perumal. Vishnu chithar – Vishnu madness. Divya suri describes about all the alzhwars. He has vayu as devathai. He has a koil for himself near Vata pathra sai koil (old times koil) in Srivillibothoor. This alzhwar has dwaja sthambam, as do Nammalzhwar, Thirumangai alzhwar and Ramanujar in their respective koils. Normally only perumal has dwaja sthambam. Daily pallandu is sung in his koil. This alzhwar was sahaja dasyar (liked bakthar) for Vishnu perumal. He wanted to do some little sesham/kaingaryam. He took on himself to do what perumal likes. He sees all the avatharangal of perumal and decides to do pushpa kaingaryam just as malakarar did in dwapara yugam. He gets reminded of perumal avatharam in Mathura - dwaraka (mannu vada Madurai maindhanai) which (the avatharam) he takes for doing the three tasks of protecting sadhus, destroying asuras, and to uphold dharmam as sung in Vishnu saharanamam – parithraanaaya sadhunamm. Perumaal sees malakarar in the same town and goes to his thirumaligai dresses himself and puts on a good maalai. Malakarar faints on seeing the beauty of perumaal wearing the malai. It is due to this ishtam of perumaal to be always decorated, alzhwar decides to do pushpa kaingaryam. Vata Thala pathra sayee means – aala maa marathin ilai mel. In Villibothoor in the times of the alzhwar this was the diety of the koil in the town and alzhwar

performs maalakaara kaingaryam for this perumaal. The flower has to be plucked in its bud stage so that it will bloom when put on perumaal. The scent will be there throughout the day. He made a nandavanam in the koil.

1.10.4 How King Vallabha Raayan invites Perialzhwar for Vidhvath

Vallaba devan the pandya raja was a good dharmeekan. Very upright. In those days Madurai was his capital. The raja used to go around the town in the night disguised as an ordinary citizen to ascertain if everything is alright in his kingdom. He sees a Brahmin sleeping on a thinnai. The raja in disguise asks him to sing a meaningful song. He sings the song given as 121 in the grantham. The slokam is about a rainy season. As in the rains one could not do business but one had earned all the money needed, for the rainy season also, during summer. The four months of July to October is rest period having toiled for the rest eight months. To sleep well in the night we toil in the day. To rest in the old age we earn well in the youth. The slokam sung by the Brahmin ponders as to what one does in this janmam for having better times in the next janmam. The raja being a good person is stunned and thinks about it. He thinks that he is well off as is visible to him (drushtam) but how will we take care for the next janmam which is not known to anyone (adrushtam). He asks his purohithar Selva Nambi what to do for the next janmam. The purohithar replies “Karananthu dyeyaha” காரணந்து த்யேயஹ(worship one who is responsible for this srishti). Dharmasya samaha pramanam vedancha. The explanations and illustrations are given in vedangal. They are the authority. The purohit asks the king to call all vidwaans and determine who is responsible for srishti – param porul/karanam. The king agrees and calls all and announces a bounty for the winner tied in a packet and hung from the ceiling (kizhi cheerai). The king wants to pray only to the god who is ultimately above all devathais. Thus he conducts the vidvath. This happens in Madurai the capital of pandya naadu. Meanwhile in Srivillibothoor the deity Vatapathra sayee is tired that all the samsarigal are quoting wrong books and following wrong religions thinking that they are the correct ones and are leading a meaningless life. They are not aware who is the srishti kartha. He wants to make that known to the people. He thinks that the humanity is doing “poonda vartham pirar kadaindhu, thondu pattu endrenrum, poi noolai mei nool endru endruendrum odhi, mandu avasthai padugirar”. It means that people are bowing to all kinds of persons and Gods not to the creator and are reading and considering false books as the correct ones and are exasperated. Thus he chooses Vishnu chithar to participate in the vidvath and show who the real creator of the universe is.

1.10.5 Perialzhwar/Vishnu Chiththar is worried and how Perumal gives him mayarvaramadhinalam

With this in mind perumaal appears in Vishnu chithar’s dreams and advices him to join the competition and win the prize. Vishnu chithar gets scared and objects as he has not read any vedas and how he can go and argue in front of all vidwaans and establish who the Jagath Karana kartha is. I have only a small knife to cut the weeds and his hands are full of wounds while he was doing gardening and asks will those people give the prize if I show my hands to them and also show this small knife, to which perumal asks “oh so you think that you have created the garden and tended it and plucked the flowers and made the maalai?” Vishnu chithar immediately understands and says no, no it is not done by me. It is all your kripai due to which everything is happening. Perumaal says I will teach you and you go. Vishnu chithar accordingly gets up early in the morning and goes to Madurai. He enters the palace. Selva Nambi and the Raja see this dwija kula brahmanan (Brahmins are called dwija kulathavar as they have two births – one from mother’s womb and other when they have the upanayanam done), they (raja and Selva nambi) bow before him to the surprise of Vishnu chithar. The other vidwaans protest and ask the raja not to give so much regard to Vishnu chithar as he is new and has never participated in any vidwat. However Selva Nambi requests Vishnu chithar to participate and determine who jagath karanan is by arguing in the sabai. Selva nambi swamy requests Vishnu chithar to begin as he is hesitant. The Nambi says Vishnu chithar has to demonstrate to all assembled, as to who is the ultimate to be attained, of all bagawans. Vishnu chithar begins his recital like Valmiki bagawan began Ramayanam with katksham of Vatapathra Sai. Like Dhuruvan

could not sing in praise of bagawan initially but after getting the grace of bagawan he could chant. Thus with the blessings of Vatapathra Sai, Vishnu chithar chants in detail from the vedams (4) (sruthi), vedantham/upanishads (108 of which 10 are prominent), dharma sastrangal (smrithis), puranangal and ithihasam (Listen to 1.18 to 1.45 of 9GP for details). He analyses how Sriman Narayanan is considered as parathathvam. Sriman Narayanan is one who should have been created by no one(Narayana suktham). No one should have protected him. Who has created, protected and destroyed the universe. Vishnu chithan says first aksharam is 'a' which is perumaal. He is brahmam. He is in paramapadam. He is jagath karana boothan. Only he can give moksham. He shows how Veda Vyasar shows the greatness of perumaal. Now the kizhi came down by itself. All the vidwaans were astonished and they are so pleased and the raja asks for the patattathu elephant and the vidwaans hold umbrella, and do all the smaller tasks. Pattar piran. Comes into the town. Raja is walking with prajai and Vishnu chithar is seated on the elephant. They are pleased like parents of the successful child. The perumal with great happiness comes with thayar (sridevi and boodevi) and gives katchi to Vishnu chithar. He comes on garudan. He adores himself with all the divya ayudhangal. All the devars accompany him. Vishnu chithar sees perumal so near to him. Vishnu chithar sees bagawan's Soundaryam, saulabyam, soukumaryam. Vishnu chithar is not feeling proud and sings not in praise of him but to protect him as all those who are watching might feel jealous of him and some bad might happen to him. So he chants thirupallandu as mangalasasanam. He invites all the Aiswaryarthis, Kaivalyarthies and Bagaballarathis to join him in singing thirupallandu. This he does as he had developed a lot of premam for the perumaal. Satha paschyanthi soorayaha (all the nithya soories keep singing about his praise in vaikuntam).

10GP

1.10.6 Works of Perialzhwar - Thirupallandu

Vishnu chithar named as Pattar piran lives to be the father of Sri Andal and father in law of Sriman Ranganathar. From Ramanuja noortrandhadhi the pasuram (15) soradha kadal. Tells us about perialzhwar. Soradha kadal the alzhwar has for perumal. The alzhwar takes everyone to chant thirupallandu as a) it is such a holy thing to be done and hence requires everyone to get benefitted and b) the person on whom one is singing is so great that it requires everyone to accompany. In Bagawath Gita Krishna tells about those who come to pray are: a)one who are interested to get new wealth b) those who have lost their wealth and want to regain, c)those who are interested in kaivalyam, d)those who are interested in attaining the lotus feet of bagawan – bagaballarthigal. Aiswaryarthis are interested in only in selvam that is they like only ika logam. Kaivalyarthies want to enjoy their own athma. Bagallabarthies are gyanis and lord Krishna likes them. In thirupallandu first two pasurams are about bagawan. Pasuram 3 invites bagaballabarthies, 4 invites Kaivalyarthies & 5 invites Aiswaryarthis. Pallandu means for over thousands of not only man years also thousands of brahma years of this andam and other andangal. He wants bagawan to be there for ever. He sings pallandu to his shoulders which are so strong that even devars who themselves are strong could not defeat asuras and bagawan's shoulders defeated asuras. He sings pallandu for his thiruvadigal. Alzhwar sings pallandu for thayar who resides in his left side chest. He sings pallandu for the chakram (azhi) and pallandu for the sangu which have been responsible for defeating all the evil. While chakram can cut into all his enemies, the sound of his conch shell (sanku) is so deep that all his distractors are scared of that and run away. He is dark blue in colour and he adores red and white coloured clothes, Alzhwar is worried that his admiration of the beauty of the bagawan (kann echil) itself might do harm to him. He groups the people assembled in Madurai on that day when bagawan gave katchi to him as Aiswaryarthis, Kaivalyarthies and bagaballarthis. He invites them in pasurams 3, 4 &5; in 6, 7 & 8 he announces that all the three types of people have come. He guides them and makes them capable and interested in doing service to perumal. In 9, 10 & 11 they sing pallandu together for the perumal. (15.11); 12th is for pala sruthi – gains of singing these. In the third pasuram he invites bagaballarthis by saying vazhatpattu nindreer undirel, that is who, if at all present in this

group (undirel) are really living for enchantment of athma, and says Aiswaryarthis – kuzhatpattu (means who live to earn money and take care of degam/body) are not allowed to join this group (pugudal ottom). In pasuram/verse 3, he asks the bagaballabarthies to come and have "mannum" means get kaingaryam such as digging soil for sowing flowering plants and due to that get manamum means the scented chandanam offered by perumal only to those who have done service to perumal. In pasuram 4 Kaivalyarthies are asked to come and get reformed before their body – yaedu - is laid to rest – yaedu nilathin iduvadhu munnam and join the group of bagallabarthies. Kaivalyarthies keep enjoying their athma, they are actually well read in Vedic matters and due to their enjoying their own athma (mind you not their udal) they get kaivalya moksham due to which they reach paramapadam but get stopped at its entrance before vraja nadhi. They can't get released from this bondage and can never get moksham. The Aiswaryarthis at least will get reborn and have a chance of getting moksham in their future lives. Those Kaivalyarthies who have "koodum manam udayir" who have the desire to join (koodum) bagallabarthies and sing namo Narayana as he is the ayanam for narangal and hence Narayana is the ultimate saviour for such people who are astray. In the next pasuram the 5th, by saying andakulathukku adhipadhiyagi he is pointing at Indiran who is the adhibadi of anda kulam and who is most sought after by Aiswaryarthis. He wants aishwayarthis also to join. He first keeps the bagaballabarthies, next Kaivalyarthies and lastly the Aiswaryarthis. However he wants aishwaryarthis to leave out lust for money and come in the path of Emperuman. The pasurangal 6, 7 & 8 the alzhwar says that the respective types (6 - Ais..;7 - Kaival..;8 - Bagaballa) of people have joined. In 9, 10 & 11 he asks the three types of people (9 - Ais..;10 - Kaival..;11 - Bagaballa) to sing in praise of god. The 12th pasuram is palasthuthi which means it gives the use of singing pallandu. He says it is to get a chance to be ever with paramathma and for ever be singing thirupallandu for him. There is no coming back.

After the assembling of all the three types of people and singing thirupallandu, the alzhwar blesses the Pallavaraaya raja and gets all the rewards and returns to Srivillibothoor. Alzhwar gives the money out of the kizhi to Vatapathra sai perumal (son, wife and servant are all poor people and do not possess wealth and if they earn that money belongs to the father/husband/master) and thus this prize money belongs to the perumal. He decorates the perumal daily even after that and continues his daily life as before. He gets reminded of malakarar(who gave maalai to Krishna bagawan) of whom he has taken liking and has been doing such kaingaryam as it is most liked by perumal as seen from what Krishnar did to malakarar and thus continues from where he left. He spends his life studying Krishna avatharam. He gets involved in Krishnar's life. He gets reminded that after wearing the maalai given by malakarar perumal goes and fights the elephant and kills it using his strong shoulders. Thus he gets reminded of thirupallandu that he sang mentioning the strong shoulders. (mallanda thinn thol). Krishna vrindhanatham. Thus he starts composing Perialzhwar thirumozhi. He becomes a gopika sthree in his imagination and sings on the souseelyam and soulabyam of the perumal with that thought. Vishnu chithan is one who has vishnu in his chitham – nenju. Thani kadale thani udale thani chudare...

Thaniyan of Thirupallandu. Gurumuka.. Dwija kula thilakam (Brahmin kulam - one kulam by birth another by upanayanam) Vishnu chithan namami. Brahmana kulam. Swasura mamara vandhyam Ranganathasya sakshath – He is sakshath perumal Ranganathar's father in law. Vedanu seshaan – he learnt all vedangal without any remainder (sesham), Narapathi pariklupthamm means that he established who is narapathi (controller of all the living) in madurai in front of the raja who till then was luptham(did not know). Shulkama thathu kamaha means the one who won the kizhi prize for that. Nathamuni himself wrote this thaniyan.

Pandiyar bhattar in the thaniyan minnar thadamadil suzh - sings in praise of Villibothoor its madhil and asks people to get the perumal's kept feet twice on one's head, as in this holy place two alzhwars – peri alzhwar and andal – were born. The alzhwar got the kizhi (kizhiaruthaan). Those who get reminded that the alzhwar got the kizhi will definitely get moksham. Next thaniyan: The alzhwar went to Vallabarayan's palace and sang the necessary vedangal to prove who is paramathma and got the kizhi in no time, for which the pandiyan gave him the title bhattar piran.

1.10.7 Perialzhwar Thirumozhi

1.10.7.1 PT 1.x

Yasodhai bhavam. PT 1-1. Yasodha child. Everyone is so happy that they run, fail, all in ayarpaadi but the alzhwar chose Thirukottiyur because Alzhwar likes the place as it is Ghoshti oor. He describes the celebration in the oor for the birth of perumal on the thiruvonam naal. Perialzhwar purposely confuses by quoting thiruvonam and not rogini which is the star of Krishnar as he does not want kamsan to know that Krishnar has taken birth in that town lest he will come to kill the perumal. They, the ayargal of ayarpadi, will apply colours on each other like during holi will jump, run, all of these the alzhwar sings about Thirukottiur while having ayarpadi in his mind. Due to the water all over, the mud becomes like clay field. The people keep falling but enjoy and do not complain of the pain. 6th pasuram says Yasodhai sees the whole jagath in the mouth of Krishnar when she is giving bath to the baby. Yasodhai stretches the hands and the legs of the baby and cleans the tongue of perumal. 9th pasuram says child is so strong that when he kicks the crib it almost breaks but if she picks the baby up, the baby squeezes the sides of yasodha's body very hard. When she keeps the baby on the shoulders he kicks the mother hard. Yasodha expresses all these feelings as sung by perialzhwar. In the PT 1-2 the alzhwar describes the beauty of the child which yasodhai invites and shows to all her friends in ayarpadi. Starting from the child's thiru padangal, mouth and red lips; the ten toes how well they are arranged; now she shows how nice his legs are with the golusu he is wearing; next she shows the knees of perumal; next she shows the beautiful buttocks (kurangugal); she shows strong thighs; now the stomach portion where the string (arana kayaru) is tied; now she shows the button in stomach/belley; now she shows the udharam above the button; next she shows the chest of the perumal; shoulders; perumal's beautiful hands, neck, red coloured mouth and tongue, nose, eyes, eyebrows, ears (thinnam), fore head (netri), hair on the head and near ears. PT 1-3 tells about the child's crib given by Brahma (piraman) having precious stones as manikkam, diamonds and made of gold. Viswakarma had made this crib especially for perumal. The custom in those days was that we get the crib passed on from generations. Alzhwar thought which the lineage is for this child and he chose Brahma. Manik kuralene means Vamanan who measured the whole world. PT 1-4 the child crawling on its knees wearing jewels made of silver on his forehead plays in the mud and slaps it and laughs. Yasodha calls the chandiran to look at the child playing, chandran says I am busy, Yasodha says see with your eyes. PT5: 8th pasuram – In the villages they say "aduga sengirai, aduga sengerai" and the child keeps shaking its head. Yasodha calls every one to look at the child with whom she is playing. Alzhwar gets reminded of the kannapiran in Thirucholai malai/Thirumaliruncholai (near Madurai) and Thirukannapuram. Every one of the neighbours asks for Kannan for some time to play with. Every one fixes time slot in turn to fondle the child. One such lady takes him on her iduppu and takes the child to her home and Yasodha gets worried as to what will happen. The passers-by also keep peeping at Kannan. Perumal himself nods his head that indeed he is the perumal in Thirukurungudi, Thiruvellarai(aravindhalochanan), Thirumaliruncholai(parama swamy sundarathol udayan), and Thirukannapuram (sowrirajan) as Yasodha sings aduga sengeere aduga sengeere. PT 6: The child has grown and begins to sit that is when they clap – sappani. Pasuram 9: alandhitta thoon is the pillar made directly under the supervision of Hiranyakasapu of which he is sure there is no majic inside it and so he chosses that pillar and asks Prahaladan is your God inside this pillar? Yasodha as alzhwar asks the child do you know the worth of these hands which you are clapping, these are the hands which tore apart Hiranya Kasapu when he challenged Prahalada to show his god inside the chosen pillar upon which Prahalada says yes he is there inside

that pillar too and perumal to keep up the word given by Prahalada comes out of that pillar as Narasimhan and tears apart Hiranyakasapu. Bagawan had not decided which roopam he should take to protect Prahaladan but upon hearing Hiranyakasapu that he will kill Prahaladan using a lion and drink his blood then god decides to come as half man and half lion. Perumal after coming out of the pillar grows (valardhintu) having vaalugir – nails as sharp and as big as knives, ulandhottuiraniyan - he drags the body of Hiraniyan also he feels Hiranyan's ulam – nenju to see if he is feeling sorry but upon seeing that Hiraniyan has no mercy perumal tears Hiraniyan's body apart. In PT 1-7 the child starts walking hesitantly without much balance. Yasodha was worried that the child being fat will he be able to walk. She enjoys the sound of kannan's sangalai. She enjoys his jewels he wears. The child walks like a young elephant. For gokulashtami in those days they used apply the wet flour on to kannan's feet and asked him to run to draw his feet. This is described in 1-7-6. The non uniform images of kanna's feet are being enjoyed by the ayarpadi dwellers who got the feet image thus made. 1-8-5. This is the stage when the child is able to walk around but is cute that people of ayarpadi call him acho acho. The pasuram describes how Kannan killed Duchchodanan (Duryodhanan) even at this early age when he goes as diplomatic representative of pandavas to meet Duryodhanan. He plans to seat Kannan on a seat which will fall down, upon sitting, into a cellar where strong men are waiting to beat up and kill Kannan. While the plan was for all to sit when Kannan enters and that the only high chair that will be available has the trap. However when Kannan entered the first person to stand up was Duryodhanan himself and upon seeing this all stood up. After Kannan was seated the discussions begin and Kannan on behalf of pandavas ask for a small piece of land which Duryodhanan refuses and Kannan declares that there will be a war. Duryodhanan says there will be no war as i will finish you now and the trap falls down. Kannan out of his maya grows big in the cellar and finishes off all the strong wrestlers (mallargal). In front of the small kings assembled there Kannan was as bright as the sun (meaning of the first line). All the kings were looking at Kannan and Kannan in turn looked directly in the eyes of Duryodhnan. That fiery eyes full of fire of Kannan (meaning of the last line) was the end of Duryodhanan. Rest was only his body which was killed in the mahabaratha battle. 1-8-8 Vamana avatharam. Mahabali's son Namusi asks Vamanan what is this mayam you were so small when you asked for three feet of land and now you have grown big. This is foul and restart the process of begging. Kannan (Vamanan) swirls Namusi into the clouds and finishes him. 1-9-1 Puram pulguvaan means the child's hugging of mother from the back when she is sitting down for some serious work. 1-9-7 Kannan likes the ural (grinding stone which lies in the corner and is of no use other than for kannan to stand on to reach the butter or for yasodha to tie him up). Kannan shows the bhavam of ananyarga seshathvam by having the grinding stone only for himself. The stone does not serve anyone else and serves only kannan. Kannan climbs on the stone and steals milk, curds, butter kept in large pots (thada).

1.10.7.2 PT 2.x

He swallows everything till his soft stomach is full. 2-1-1 Kannan picked up his sangu/conch and blew it really (nalveyudhi) to help the kings and men (pandavas) who lost their land in the pawn game played as though it is real war (Poy chudhi) and who did not get even 10 villages when Kannan went as their diplomat and asked Duryodhanan upon which Kannan decided that there will be war. That diplomatic representative (kannan – தூது போனவன்), say the ayarpadi ladies that he is playing appoochi (pick a boo) with them. Krishna Paramathma took the false conch and declared the start of gambling in which pandavas lost and Duriyodanan did not give even 10 villages. It is for this Kannabiran that Perialwar is singing "Apoochchi" in2.1.1 . It is for such a thoodan Perialwar sings

this pasuram. The real apoochchi by Kannabiran is when he suddenly shows himself having four shoulders and the children surrounding him get scared. In todays' apoochchi children turn their eyelids and show the red skin of their eyes by which other children get scared. 2.1.7. Alzhwar imagines the scene where Yashoda beats Kannan and the onlookers wonder if Kannan was really born to her or has been adopted. When Yashoda was fondling Kannan it appears that He was born to her. But when she is angry with the child and scolds Him, people think that she might have adopted the child. In the pasuram 2.2.1, the Alzhwar describes the kindness which a mother shows in inviting her small child for having milk from her breasts. The alzhwar describes the child as the one who is lying on Adiseshan and also calls Him the leader of the ayarkulam. He goes on to describe that Yashoda is waking up the child for having the milk as the child sleeps off in the night without even having milk. She goes on to describe "You did not have milk in the night and it is going to be morning". Yashoda says that she was waiting for the baby to get up and come by Himself. She says by not having given milk to the child the milk by itself has started coming out from her breasts. She says please come with your divine mouth and drink milk even while you are kicking with your feet. 2.2.6. the alwar praises yasodha as that onlookers would be saying "What a bagyam you have to give birth to such a child" (Enna nonbu nortral ivanai pertra vayirudayal). Once in Vagulabaranan swamy's young age a swamy from Alzhwar Thirunagari had come to his home and told his mother the same lines. In 2.3.1 to 2.3.13 Yasodha is pleading with Kannabiran to come for ear boring saying that without that his ears will get filled up and at a later age it will be very difficult to get it done. He chanting in Yasodha's bavanai calls the child by all the 12 thirunamam of God: Kesava, Narayana, Madhava, Govindha, Vishnu, Madhusudhana, Thrivikraman, Vamanan, Sridharan, Irudikesan, Padmanabhan, Dhamodharan. 2.4.1 Vennai azhundha kunungum – Perumaal does not like taking bath and hence Yasodha has to plead with him to come for bath. He asks what to do after bath. I will give you food. No give me the sweets first and then i will come for bath says Kannan. Yasodha pleads you are not an ordinary child. You have dirtied yourself with all the mud after having stolen and eaten the butter from every house and have mud all over you. You were black and was nice to look at. Now afer all the red mud on you you are looking red. Yasodha says i will not leave you to sleep tonight without a bath. (Ivvira unnai). I have to clean you after applying oil i have to apply tamrind on you to clean you. I have been waiting for you all along and for how much more time can i wait. 2.4.2 Kannan catches a biting ant and puts it over small calves and laughs at their pain. 2.4.5 Yasodha tries to entice kannan with appam akkaram with milk which she has specially made for him. 2.4.6 As a play Kannan kicks the pot in which oil was kept for taking bath. Even as the oil is being cleaned up Kannan runs and pinches young sleeping children nearby to distract people. When the child wakes up by squeezing its eyes Kannan goes near the child and scares it by turning his eyelids inside out and Kannan laughs at the child's cries. 2.4.7 Yasodha was complaining before Kannan came to her house that there is no one to eat the butter, drinking the milk or take the curds but after Kannan came she is aghast that every day the child plays so many pranks on her that there is no curd, butter or even fresh milk in the house. Kannan gets angry with her in the third line that she will complain or scold her in front of everyone and hence he wont come for taking bath (Pirar munne..marandhum uraiada matten manjana ada vaarai) but Yasodha pacifies him that she will not do that. 2.4.8 Kannan used to tie crackers to the tail of young calves and would set it on fire and hence will laugh at their agony. All of these are child's pranks. 2.4.9 Kannan was playing one day. He was dirty all over and comes and asks his mother are the colours on his body not good? Yasodha has to say yes it is good. Yes your face is shining brightly like gold (Ponmeni). Yes i like your face but the onlokkers will say how dirty it is. Even

your Nappinnai (Kannan's lover) will laugh at you if you are this dirty. She requests him calling him manikkame, kannmaniye come for taking bath. 2.5.1 Kannan asks crow – kaakkai to bring his stick – kuzhal used for herding the cattle. 2.5.4 Kannan spots the stealthy disguised big bird (kokku) as Bakaasuran an asuran/rakshasan. Kannan was swallowed by bakaasuran. Kannan goes inside and creates fire, expands himself and bakasuran explodes and gets killed. 2.6.1 Kannan picks out stick from the fence material (Veli kol vetti) and makes a bow (vil ertri) and though being young runs behind the cattle-all naughty acts seeing which yasodha shouts to those around get me a stick to beat this naughty kannan. (kol kondu vaa). 2.7.1 Aanirai meiykka – Poochoodal to Kannabiran. Yasodha calls Kannan as the one who has medicine(arumarundhu aga avatharithai) for the whole world to get rid of the worldly thunbam. Such a Kanna you are going for tending cattle. Kanagam ellam thrindhu means by roaming all around forests; un kariya thirumeni vaada means your dark face will pale itself out of the heat which Yasodha does not like. She likes the dark colour of Kannan. Chenpaga choota vaarai, malligai, padhari poo, maruvum thamanagamum, chengezhuneer – Kannan who had split the mouth of Kesi arakkan/asuran who had come as a crane, Kuvalayapeedam elephant's ivory was broken by Kannan(2.7.5) Kalla arakki mooku – soorpanakai's nose was cut off and her brother who was guarding her – Ravanan was won over by Ramar. Ponnai poo, Kurukkathi poo, iruvatchi poo, karumugai poo, are all the different flowers offered to perumal. 2.7.8: Seemaligan was friend of Kannan. He wanted the sanku and chakram from Kannan. Kannan warned him these are not play things. These are very difficult to be managed. One day as Seemali was insisting too much and Kannan, conceded and showed how to control chakram and gave a chance to Seemali to control it. Seemali could not control the chakram and it cut off Seemali's head. That is described in this pasuram. As Seemali had got too much of head weight due to the friendship with Kannan the piran allowed the chakram to cut off his head. In the last pasuram 2.7.10 the alzhwar lists all the flowers eight of them which are liked by God. They are listed in this pasuram as above. 2.8.1 this pasuram/verse is to ensure that perumal does not get drishti – kann echil. Thiru andi kappu takes care of that. In Srirangam koil as we enter in the right side Koorathalzhwan, Parasara Bhattar sannidhi and in the left is Thondaripodi alzhwar sannidhi, Naathamunigal sannidhi and then inside is Ranga Ranga mantapam and near it is thiruvandhi kappu mandapam. After perumal purappadu when he returns he stands in this mantapam and archakar does drishti parikaram for perumal. This pasuram chants about how indiran with Brahman and easan and other imayavar – devargal bring mandhira mamalar maalai and stand so that no one sees them and comes to this ayarpaadi having many big palaces so big that even chandiran comes and takes rest. Alzhwar imagines Thiruvellarai oor for this. Andhiyam podhy idhu vagum – means it is time for andhiyam – means dhrishti time. In the evening time in those days people in the homes used to do dhrishti removal at this evening time by burning camphor and doing round three times. So alzhwar sings that it is time for such a dhristi removal and hence come for wearing kappu. 2.8.10 Podhu means chen thamarai pushpam; in which natchiyar sits; Punar thiru vellariyaanai means bartha of such a natchiyar – perumal; who is also -- mathar uyandha yasodhai – the head of the mother kulam Yasodhai; her son – this pasuram is about how kappu for such a person is put on. 2.9.1 This pasuram is about how people in Ayarpadi were complaining of theft of butter by Kannan. In the first pasuram Kannan is described as one who steals all the butter and also breaks the pot which had it and he liked the sound from breaking the empty pot. This act signifies the pleasure perumaal gets when he breaks this sareeram and takes the athma after laughing at the naragam. – naragathai nagu nenje. The pasuram in its third line says that all Kannan has learned is this cheshtai/prank. This act is like rubbing tamarind on the pun/wound in the body- and it burns. He not only steals but also breaks

the pot. 2.9.5 The girl (daughter of an old woman) in Ayarpadi has milked the cow (paalai karandhu) and has kept for boiling (aduppu yeara vaitha). The girl had a lot of valayal/bangles on her hand as said in second line. The girl's mother goes in search of fire to start the flames of her hearth. The mother went next door and kept chatting instead of bringing the fire soon. Meanwhile perumal (salagramam udaya nimbi) tricks the girl removes all the bangles from her hands and after the act also drinks off all the milk and runs away. All the Ayarpadi people ask Yasodha to control such a son of hers. 2.10.1 All the girls in Ayarpadi are playing by the riverside (artru). They complain of the cheshtitham/pranks of Kannan. Kannan throws mud on them. He takes away all the clothes left behind by the girls on the shore and breaks all the bangles worn by them. After doing this he runs away faster than even wind. (Kartrukku adiyan). After doing all this he goes inside a house to hide.

1.10.7.3 PT 3.x

3.1.1 Kannan comes with thousands of his mates walking majestically. After stealing butter, milk etc he comes even crawling and with a face as though he is scared which appears a little unreal. When asked why do you think it is unreal the people say when you have taken the life of Boodhanai in the pretext of suckling milk form her, and who was looking so scary, you are not afraid of anything so why this acting now as though you are scared of us. Yasodha says you are not an ordinary child I am scared of giving milk to you. 3.1.2 Kanna I have given bath to you and have made you to shine like gold and then I have given you milk and rice and I went to jamuna to fetch water. Before I return you have broken the cart wheel into pieces (van parch chakadam ira chaadi; vadakku illam pukkuirundhu). After that you went to another house to the north and changed the complexion of one girl with thin waist (5th line) (Vertru uruvam cheidhu vaitha). Dear one I have understood you and I am scared to give you milk. 3.2.1 Anjana means dark. Thus Yasodha calls him as the one with dark complexion and kozhundhu for ayar kulam. Yasodha says I have given bath to this Kannan and instead of allowing him to roam into all the houses I have sent him to tend the cattle. I have sent, such a Kannan, who has killed Kanjan (an asuran), for tending cattle. 3.2.9 Yasodha laments that she has not given umbrella or slippers and has sent Kannan for tending cattle in this hot sun in this thorny path. She laments that the big sharp stones of Brindavan will hurt his legs and the heat of the day will burn his feet. She says that she is such a heartless woman. 3.3.1 There are many wild flowers in the forest. Kannan picks them and has it in his ears. Seelai kudamu, and some other red flower in his other ear. Yasodha says look at him when he is coming behind all the calves with the bright clothes that I have put on him (pani kachai and kooraiyum) and it is me who has given birth to this Kannan and no one else. 3.3.3 Kannan has gone inside the forests and has tended the cattle and has adorned karkodal flower. Doing this, his body gets dirty due to the mud thrown about by the cattle walking. Yasodha sees Kannan returning from forests and sings O you the groom for Nappinnai having blue neck like a peacock I am waiting to give you a bath after which you can eat with your father who is waiting for you. 3.4.1 These ten pasurams are about how the young girls are waiting for the return of Kannan from the forests. Kannan wears some leaves on him (thazhai) and he wears ear drop lings (thongal). He has a string instrument with one string (thannumai) and is accompanied by someone having drums (mathali) and he is wearing thazh peeli on his head. He is playing his flute and thus the music is heard everywhere. All the girls see this group of boys led by Kannan returning home. The girls talk among themselves that it is as sweet as the clouds appearing before rain and they come to the doors of their houses. The girls first see the cloud of dust then the other boys then all the calves and in the end Kannan comes. The girls are so excited that they keep pacing up and down in their houses. (7th line). The girls are so excited and lose their heart to Kannan and even

forget to eat. 3.4.3 Kannan goes always with his associates who have a lot of regard for him and consider him their leader. One person carries a small curved knife to cut the weeds (surugai), one carries a small bow, one carries a stick with an ornamental flower at the rear end, to tend the cattle, a set of change of clothes for Kannan carried by his mates, Kannan goes with his hands on the shoulders of a person by the name Narchelvan (whose sister is sung in thiruppavai as Narchelvan thangaai). Narchelvan is sung as the person who did not milk the milking cows in the times of their yield (this is just like Mannarkudi Rajagopalan swami who has his hands extended as though he is keeping it on Narchelvan). After Kannan grows a little old he puts his hands on the shoulders of Sathya Bhama the sister of Narchelvan. Kannan carries a conch to call the cows together after they graze so that they can all return home as said in the fourth line. The lakhs and lakhs of cows hearing Kannan's conch return to where Kannan is seated. 3.5.1 This pasuram is about Govardhana Giri which is off Delhi-Mathura road. While Brindavan is to the left coming from Delhi, Govardhan is to the right. In those days of Dwapara yuga, the locals used to make lots and lots of food and offer to Indiran, the devatha, praying for proper rains. Once, Kannabiran eats away all the food made for Indiran, and the locals get worried that Indiran will be angry. Indiran does get angry and pours himself as rains for one whole week. The locals get scared of the rising waters and at that time Kannan lifts Govardhana Giri by one little finger and all the persons and cattle take shelter under that. Even today the locals offer a lot of food to the giri. KKT team when they go to Govardhan they offer lots of food to the giri. Kortrakudai in the last line means the kudai/umbrella which got victory over Indiran. Attu in the first line means cooked food. Kuvi choru means that rice has been collected and has formed a mountain (parupadamum means like a mountain). They pour so much of curds on the mountain and also ghee. Kannan after seeing that all the prasadam has been kept asks his mates will the Govardhana giri really eat the food. The boys answer yes it will. We have seen it happening every day. Kannan now says after so much of food has been collected how will the giri eat it. As done for perumaal one needs to put a screen for him to eat the prasadam kept before him. He asks the boys to get a screen upon which the boys say no, we do not have such a big screen and they blink. Kannan then asks them to close their eyes and when they had closed their eyes he eats away all the food kept for the giri saying aham Govardhanosmi. It means I am the Govardhanam giri. However one boy was watching. Because of this eating away all the food meant for him, Indiran got angry and rained very heavily (maari pugai punartha). Alzhwar also imagines a gypsy (Kurathi-kuramaalir) having a few deer in which a calf deer is being pulled by the elder ones snatching its tail. The Govardhana name implies vardhanam-multiplication of go-cows. The cows rear up calves by feeding them milk. All of these happen due to the grace of Govardhana giri. 3.6.1 This pasuram is about the greatness of Kannan's flute. Jambu dweepam – navalam periya theevu/island. Maiden living in navalam theevu hear about the greatness of Kannan's flute. Thoo valam puri udaya thirumaal – the perumaal having sanku in his hand also has a flute in thooya vaai – the sacred mouth. Hearing this young girls fall for the sweet song and they have their goose pimples going up (kudhukalippa). Their breasts keep going up and down. Udal and nenju both go to bagawan's flute music. 7th line: the girls don't care about the voices of their parents calling them but go to Kannan so much so that even the ropes to hold them become garland and they go in large numbers and stand in front of Kannan in awe. Last four lines of 3.6.2: The girls in the houses run like deer and peacocks of the place towards Kannan when they hear this gaanam. When they run their flowered hair locks get separated, their dress covering their body falls down and the girls snatch at the falling dress with one hand (oor kaiyaal thugil partri). They flock towards Kannan. 3.6.8 Last four lines: When Kannan sits on a hillock and plays the flute, all the birds in the nest leave the safety of the nest and go and sit in front of

Kannan to hear the music. The milking cows sit down with their legs spread in full attention without moving their legs even a bit and they drop their head low and raise their ears and attentively listen to Krishna gaanam. 3.6.9 last four lines: The groups of deer which were roaming about while grazing, hearing Krishna gaanam forget to graze further and even the grass in their mouth start watering as they do not move their mouth and listen in rasp attention. The deer do not move their feet either forward or rearward and are still like in a picture. 3.6.10: last four lines – The trees which have honey bearing flowers become still and even the green shoots bearing these flowers do not move and turn in the direction from where thirumaal's gaanam is heard. Even today the trees in Brindavan where Krishna did raasa leela have their branches so low as though they are hearing the Krishna gaanam. Adiyen also has seen this in Brindavan but did not know the reason behind this. 3.7.8: This is about a mother of a girl who has fallen for the thirumaal. In pasuram 8 the girl is described as one who dresses up well and keeps looking at the mirror if every piece of her dress is right and then keeps shaking her bangles and sees if they make perfect sound, and she is impatient that she is still waiting. Then she applies lipstick (red paste of those days) on her lips, and keeps shaking her legs and awaits the person with thousand names (sahasra naamam). Such a girl has lost her nenju to Kannan and it melts on his thoughts. 3.8.4 This set of pasurams is also about the thoughts of the mother who has lost her heart because of the love her daughter has for Kannan. The mother asks I have brought up my daughter like a queen and she has lost her heart to Kannan. Will Yasodha who is from a family of fame and who has given birth to a famed Kannan/thirumaal take care of my daughter whom she will take as her daughter in law? 3.9: This about two women singing in competition one on Rama avatharam and other on Krishna avatharam each one saying that the one whom they are singing about is great. 3rd and 4th pasurangal. Krishna takes Rukmini devi (Uruppini devi) in his chariot (at a moment when Sisubalaan was going to marry Rukmini the next day) with the full wishes of Rukmini; at that moment her brother Rukman a prince of the country comes in front of Kannan. Kannan stops him, ties him to his chariot and shaves off the head of Rukmi. Alzhwar in the bhavam of one woman sings that let us sing in praise of such a son of Devaki who is like a lion. 4th pasuram: Martru thai could be Sumithirai as she loves Ramar as well, as, Kausalya loves Ramar. Sumithirai advises him to go to forests while all ask him to stay back as Ramar loves forests. Eertru thai means Kausalya runs behind Ramar and cries empiran – my son. Koortru thai is Kaikeyi has ordered through her boon for Ramar to go to forest. Another meaning of the same is: Martru thai is Kaikeyi asks Ramar to go to forest. Ramar was treating Kaikeyi same as Kausalya and hence martru thai. Sumithrai could be called as Koortru thai as she split the payasam into two parts and (Koortru means to split) took it to give birth to Lakshmanan and Shatrugnan. Seertramiladhan means one will not get angry. 3.10: these are about siriya thiruadi (Hanuman) giving evidences for coming from Ramar. Last line of each pasuram: One evidence is getting the Vishnu dhanush from Parasuramar. Ramar giving a maalai to Sumanthirar who returns back to palace is one evidence. Lakshmanan and Ramar doing alinganam. Steadfast friendship with Guhan is one evidence. Barathar listening to Ramar's advice is one evidence. Ramar's one pul/dharbai is brahmasthiram which chased the crow into all the worlds. Lakshmana getting separated from Ramar and then from Seethai is another evidence. Lastly the ring from finger of Ramar is another evidence. END of day 10.

11 GP

Part 1 of 2

Desikan swami also praises Perialzhwar. He praises him for singing thirupallandu sitting over an elephant when he sees Sriman Narayanan coming in the skies. The alzhwar praised him with 472 verses. Desikan swami sings asking for the alzhwar to help him in understanding the meaning of the verses. Prabandha saram pasuram is about this.

Coming back to Perialzhwar, in 3.10.1 singing about how siriya thiruadi gives the evidences of knowing Ramar, the alzhwar says Seethae was afraid of Hanuman's words. So Hanuman tells "starts with the praise of Seethe maathe your hair is dark and black. I offer my evidences of having known about you from Ramar as follows. Your father Janakar's kreedam was grand and golden with a lot embedded gems. He describes how Ramar broke Siva danush and how he married Seetha. He also describes how Parasu Ramar came to know about this and came to the palace and was upset that Siva danush given by him was broken. Parasuramar (arunthavathon – he who has done a lot of kadum thavam; idaivilanga – came in between) challenges Ramar to break the Vishnu danush which Ramar breaks too. (Serindha silai kodu thavathai sidaithadhu means parasuramar who had taken vow to defeat all the kshathriyas; sidaithadhu means broken that vow). Then Parasuramar realises that Ramar indeed is Sriman Narayanan and cools down. Thus Ramar is able to get rid of Parasuramar's ahankaram and advises him from now on to give up his combative nature and lead a life of bakthar which Parasuramar does. In 3.10.2 Hanuman sings of the evidence of his knowing that Seethe puts the varamala on him. In 3.10.3 Hanuman gives the evidence of how Kaikeyi's mind was disturbed by Manthaarai urging Kaikeyi to ask for the boons given by Dasaratha. Hanuman tells with grief that this led to Rama and Lakshmana going to forest. In 3.10.4 Hanuman describes how Rama met Guhan who had a sharp bow and arrow (Vel). Ramar befriends Guhan. In 3.10.5 Hanuman describes the life in Chitrakoot and how Barathan met Ramar there and urges Ramar to come back to Ayodhya. 3.10.6 describes the kakasuran story and how Ramer's arrow of dharbam chased the asuran all over the worlds and how kakasuran falls at the feet of ramar and how seethe asks ramar to show mercy on him. In 3.10.7 hanuman describes the story of a deer which seethe likes and wants ramar to get it for her and how lakshmana was asked to guard seethe but on hearing Ramer's distant voice as though he is falling defeated how seethe asked lakshmana to go and save Rama. After a lot of pleading not to leave seetha alone, how lakshmana leaves on insistence and rebuke of Seetha, and how ravanan abducts seetha. In 3.10.8 hanuman introduces himself and how sugreevan his king is also searching for seethai. 3.10.9 hanuman describes how seethe first met rama who broke the siva danush and how she saw rama having strong shoulders and she also saw the ring on rama's fingers. Hanuman gave that ring to seethe as an evidence of having been sent by Rama. Seetha keeps the ring on her head and is satisfied that hanuman is indeed ramar's dhooth.

1.10.7.4 PT 4.x

The fourth decade of perialzhwar sings about those few who have seen sarveswaran and seen the glorious acts of his. 4.1.1 sings about the glorious sun with its bright thousands of rays (Kadhir ayiram iravi). When all of them are seen together it glows (kalandhu Erith) like the kreedam of bagawan. Has anyone seen where Rama resides (2nd line)? The pasuram also says whoever takes shelter under Rama is sure to win. The pasuram describes how people have Rama as Sriman narayanan who showed himself as a lion and tore Hiranya kashapu's body and perumal's hands were full of his blood (3rd and 4th lines). Each one has seen god in different forms and has seen different sadh gunangal of god. The whole of the pasuram asks have you seen bagawan like this and the reply is we have seen god in another form. Thus the alzhwar says yes some have seen Sriman narayanan and his glorious acts. Nammalzhwar has also sung that some have seen Sriman narayanan in kilorali

ilamai pasuram sang in praise of thirumalirun cholai. 4.2.1 to 10. (20.05). Therku malai is thirumaliruncholai, thiruvengadam being merku malai. Description of nature. In those days sidhars and munivars have resided here. 4.2.5: Varanam means elephants. Alzhwar describes the elephants of the malai. Azhagar mel aanani. Was said in those days. This phrase came from this pasuram. One male elephant gets angry with a female and the female goes behind him pacifying him that she will not do the bad act ever again for which she uses kadal vannana thirumal of azhagar mel aanai. Thann mailruncholai means cool thirumaliruncholai. One elephant which took shelter in poigai (lake). His desire was fulfilled by thirumal. (Accepting offered flower). Kamsan (Kanjan) had one elephant (varanam) (kuvalaya peetam-name of the elephant) who was killed by thirumal. Both of them are the same god Sriman narayanan and he resides in thirumaliruncholai. Like this other elephants also roam about in the cool thirumalirun cholai. (4th line). Both perialzhwar and andal like thirumaliruncholai (andal - Thirumalincholai nambikku nooru thadavil vennai paravi vaithen). 4.3.5: talks about sisubalan. Sisubalan tells several bad words about kannan (pal pala nazhan chol pazhitha). Sisupalan was also roaming around aimlessly (Alavalamai thavirtha) which was stopped (thavirtha) by kannan; after sisupalan told 108 bad words about perumal (100 was the limit) sisupalan's head was severed off by perumal's chakram. However sisupalan attained moksham as even moments before chakram severed his head bagawan showed his divya roopam and sisupalan saw that in awe. This good act of his got him moksham. Chakram simply took the udal away. The nenju was already captured by perumal katchi. (Alzhagan alangaran malai – bagawan is given different decoration each day. He is alankara priyan/liker). Thondar kulathukku malai. Koalmalai – azhagana malai. Kortra malai – one which will give victory to all. Nila malai neenda malai means all that grows on plains will grow in this malai too and is so big that it will take you straight to paramapadam. 4.3.10:sahasra seerisha purusha (thousand shoulders)resides in the malai. Lots of hair locks. Lies on adiseshan ananthan aaga sayanam (HE is ever present. He did not take birth). Thousand rivers and streams. Thousands of flower beds. Soumya narayana perumal and narasinga perumal. 5 pasurams talk about greatness of believers and 5 talks of lowly (scolds) attitude of non-believers. 1st: How did you get to be born? Good people deva kariyam, vedam odhuvar in Thirukottiyur. Brahmma, Sivan, Indiran got back all which they lost. 6th bhoomi perumai due to srivaishnavargal of thirukoshtiyur. Nathan – Soumyanarayanan of Thirukoshtiyur. Last half of the pasuram says that those sing in praise of both soumyanarayanan and narasinghar, - whomsoever gets to touch the pada dhoolgal (mud from the earth on which such bakthas walked) such persons will be blessed. Hithoapadesam: 4.5.1 to 10: 1st pasuram: Advice to those still on earth as to how to follow footsteps of god. Chant thirunamam of perumaal. Nenjam should not always be thinking of my mother my father my son my wife (2nd line) all these have been obtained due to sarrera sambandham. Even the earth on which you are going to sleep does not belong to you. This happens even when dying we keep thinking of all whom we are going to leave behind and all that we are going to leave behind. Chant Kesava (instead of the scent of your wife's kesam/hair), purushothama (instead of other purushars/living beings like father mother, son etc). Kezhalagiya kedilee means that varahan (kedilee-pig) which brought the earth (Kezhal) from the depths of ocean. Don't think of the bhoomi that belongs to you. Nothing belongs to you.(40.56). 2nd pasuram: some loose life/die easily and some have difficult times. When loosing life some have pus and fleas flying all around and the diseased person can't even scratch. The biting of the flies is so much that one even faints and hence one can't think of god at that time. However keep chanting Narayana and fold your hands above your head without any shyness or hesitation at all stages and at this stage. All the nithya soorigal and mukthar hearing your chanting Narayana will immediately take you to the abode of god. After you

go from this earth you will not have to return to this direction (disai as said in last 2 lines) which the nithya soorigal will ensure. 4.5.2: in the last moments of the life of a person all sons will ask where have you kept your assets. The old man does not remember in that state. They ask in his both ears. The old man can't even tell his wonderful wife when she asks where he has kept his treasures. So before that stage arrives change your manasu into your koil and install Madhavn deivam inside it. Remove theeya ennangal. Arvam endra poovai kodu/your enthusiasm towards the God are the flower you can offer at this stage. Bagawan will accept. Yeman/King of hell (aravam as said here) will leave you as you have taken Perumal's name. (48.29). 4.5.3: When dying mel moochu/upper breath will gasp. The hands and legs will wither. The eyes will go deep inside (4th line kann urakkam adhavadhan munnam). Say ohm. A u m. Last but one line: velai vannanai – Sriman narayanan having white colour; think of him. If you do this you will go straight to god. 6th pasuram: from the udal the 5 pranangal will leave. 2nd line: the doctor sees if he is breathing. 3rd line: the doctor says no hopes. 4th line: the head will fall down as one is dying. Before all this happens think of the god in Thiruparkadal. Have Madhusudhanan in your heart. Such people are sure to reach the abode of god. 9th pasuram: in another form of dying the mouth goes to one side. Water put inside the mouth will not go inside and the eyes will become watery, the parents, wife will be watching this by the bedside, before they set fire to your body think of Sriman Narayana (chen kann maal) and hold him tightly (chik enna churtramai) then you can escape the punishment from Yeman. (54.59) 4.6 1 to 10: Ajamilan story: One Ajamilan was a total non-believer and was earning wealth to live it up in the world. He was earning a lot of money. He did not have time to go to temples or even chant bagawan nama. He was sure that he had not earned any punya in this life and was prepared to go to hell upon his death. However by chance he named one of his sons Narayana. He grew and earned lot of money but did not tell where he has kept all his money to even his sons. As he grew old he became sick and even his wife or sons did not care for him. He became very sick and was about to die. He realised that he was about to die and wanted to tell one of his sons where he has kept the money. Thus he called Narayana and just then he died. Bagawan saw what was happening and felt very happy that he has realised all his bad karmas and took the name of Narayana at the time of his death. Due to this act he got moksha. The moral of the story is that a) we should not be this unholy throughout the life and b) we should name our children after bagawan namangal. Why do you name persons after your own names are what alzhwar asks in this pasuram 4.6.1. to 10. Don't name them Nambi, Bimbi, Thumbi name them Narayana, Sridhara, Damodhara etc. . Alpam asthiram. Money is alpam and it is not permanent/asthiram. 4.7 sings about kandam endrum kadinagar or called these days as Devapryag. It is the place for prayag or confluence of Alakananda River (brown coloured) from alaka puri/Badrinath and Bagirathi (green in colour) from Kedarnath. The sthala perumal is Van Purushothaman or Ramar. It is said that Ramar did anthima samskaram for Ravanan here. The alzhwar got to see Devaprayag due to Perumal Kataksham. First pasuram Soorpanakai nose cutting-Ravanan's sister. The pasuram says the perumal is Purushothaman. 2nd pasuram last lines are for Ganges River which is being worshipped by Sivan. Kondrai malarum red coloured flower and thuzhai (basil leaves – tulasi leaves) leaves of green colour get mixed. Sivan offers Kondrai malar at the feet of bagawan having tulasi maalai. 3rd pasuram. Gangai comes from Brahma's hand to Sriman Narayanan's feet (in Vamana Avatharam) to Sivan's hair lock. Gangothri bindu saras in Himalaya malai. Becomes like a big kadal. 9th pasuram. The same perumal is in Vada disai Madura, Saligramam, Vaikuntam, Dwarka, Ayodhya, and also in Devaprayag. (1.08.39 end of part 1)

Part 2 of 2

Pasuram 10: This is about vamana avatharam: 4th line: Vamanan who was only 3 feet tall (mundru adi) when looked up (Nimirthu) and turned into 3 parts (three words – padam) a u m of om namaha narayanaya. Moondrinil thondri – akara thrayam. Dhukkam/ theengu we think it comes due to deivam or nature. Om – seshathvam; namaha – saranyathvam; narayanaya – prapthyathvam. Those who understand the meaning of om namaha narayanaya and chant this in front of bagawan are sure to prosper and attain god. If these 11 kadi nagar pasurams are sung then one gets the punyam of having bathed in Ganges at Deva prayag. 4.8.8: Srirangam: Wasp groups. Kezhal – pandri varaham took out the earth(vall eyirtru); Narasingham killed avunan – asuran(Hiranya Kashapu); this perumal who killed Hiranya Kashapu is in Srirangam. Wasps in Srirangam sing about Emperuman. 4.9.1: it is like material for pawn which should be higher in value than the loan being sought. Perumal ramar wants Barathan to go back and thus he pawns his padukai (maravadi) keeps as panayam (pawn). Barathar is the pawn broker. Why did Rama go away from Barathan after pawning his padukai? Emperuman had the bigger design (disai karumama) of having to kill Ravanan. Such a Perumal sleeps in Srirangam besides thiruadi (Hanuman) and Thiruvuruvum (Piratti).

4.9.2: azhwar asks how one can worship any other God than Ranganathar residing in Srirangam. Piratti also asks perumaal why you are always lying facing south. Perumal says it is because he has promised to Vibeeshana alwan that he will always be showing himself to Vibeeshanan when Perumal chose not to go with Vibeeshanan and preferred to lie in Srirangam. (Vibeeshanan was given this idol which is there in Srirangam by Lord Rama as a gift after Rama was coroneted after the war at Lanka.) Vibeeshanan was flying in Pushpaka vimanam and God asks Vibeeshanan to go down when he sees the beautiful branches of Cauvery River from above. When descended down, he sees the beautiful branches of Cauvery River with a beautiful forest full of flowers and other greenery. God decides that he will reside here. Vibeeshanan does not know god's plan and keeps him down in the garden amongst forest. After Vibeeshanan finishes his sandhya vandanam etc tries to lift the perumal to fly further to Lanka. The vigraham becomes very heavy and when Vibeeshanan asks why it is so, god tells him he wants to be in this wonderful pace. Vibeesahnan says what will i worship after going to Lanka? God compromises to Vibeeshanan that he will lie down here in eternal rest but will always face south – the direction of Lanka and that Vibeeshanan can pray him daily.) Piratti continues how can you be lying facing south showing your thirumeni to Vibeeshanan when Vibeeshanan had spoken so ill of me when i went into Ravanan's palace. Vibeeshanan said about Seethae that the day she came to Lanka, owls started making noise, foxes used to howl. Vibeeshanan wanted me to be returned when so many people will want Lakshmi to enter their house and consider it to be auspicious. Perumal retorted, "It can't be true my Adiyar would not have said that". Piratti asked "am I lying?". Perumal continued, "Even if Vibeeshanan had told that it would have been for your good and not for speaking ill of you. I am facing South direction for ever as I had promised to show him my face for ever when I had asked him to leave me in Srirangam."

4.10.1: This pasuram is about dheerga saranagathi. It is done when Eiyeppu/deadly diseases comes and troubles one, Thuppudai(one who seeks his feet) after one is tired of trying out all options and finally does saranagathi. At that time perumal keeps asking one by one have you done this or that right thing to seek sarangathi. Our answer will be a big No as we have not done any good thing in this whole of the life. We tell perumal we have done nothing good and have nothing to offer but have come seeking his lotus feet. Perumal asks why did you come now and our answer is we have also come as you have given shelter to that elephant which fought with crocodile for 1000

years. Samsaram is like the mouth of the crocodile. Ahankaram and mamakaram are the two sets of teeth of the crocodile. The pasuram also says “I do not know if i will be able to say Narayana or may not remember on that day when i am dying and hence i have said that today itself. (Andraikku indre solli vaithen).

4.10.2: This pasuram further continues, alzhwar says, perumal don’t forget and take care of me. I will forget to think of you on that last day of my life. Yeman will be staring in front of me. My tongue will not be able to speak. Thus i am doing saranagathi today itself, when my indriyangal are working. 4.10.3 Also speaks of this.

1.10.7.5 PT 5.x

5.1.6: Eating food does not appease one’s hunger. I go hungry every day that i do not take your name “Narayana”.

5.1.7 In this pasuram alzhwar describes parkadal which is white. He expresses his desire to see God. He says, I weep; my hairs/goose pimples stand up. I want to enjoy the anubhavam of seeing you.

5.2.1 Alzhwar gets reminded of how ants climb up in a pot having pure ghee. He says that at this time of dying all kinds of diseases are all over me like ants on a pot filled with ghee. I did not think of you throughout my life and wasted it and this late hour i think of you.

5.2.8 Alzhwar says perumal adores silken clothes and has been inside his nenju as the paramaguru all these years. Perumal is keeping his lotus feet on alzhwar’s head (padavilachi vaithaar) due to which he is blessed.

5.2.9 This pasuram is chanted daily in the end of thiruaradhanai/nithyanushtakramam in the last stage of thiruaradhanai - paryangasanam where we put God to sleep. Uragal means be watchful. Alzhwar is afraid that some harm may be caused when god goes to sleep and hence he asks all the divyaayudhangal (holy weapons of God) not to sleep and to take care of God during his sleep. He asks these Sudar azhi which is chakram which god holds not to sleep. Alzhwar asks the chakram to keep a watch. He asks the sanku the conch not to sleep and to keep watch. He asks the sword (nandhaga vaal) not to sleep and keep watch. The sword is charged up to kill bad people. He asks the beautiful bow (azhagiya sarngam) not to sleep and keep watch. He asks gadhai (thandu) to keep watch. He asks digvijayangal (enmar uloga baleergaal – watch ward for the eight directions) to keep a watch. The digvijayangal protect the god from attack coming from any of the eight directions. He asks garudan (paravai araya) which carries perumal from place to place to keep watch from above. He asks all these to guard the God inside the alzhwar. His body is palli arai. It is the sleeping place for God.

5.2.10: In this pasuram alzhwar sings for the god inside his manasu as he has started to enjoy him. Aravatha maliyinodum means one reclining on adiseshan the conjunction odum means all others with god such as sridevi, boodevi and neela devi natchimargal. All of these are inside alzhwar’s nenju. Alzhwar describes the beautiful parkadal in which perumal is reclining. Agam padi vandhu pugundhu means all of them have entered alzhwar’s nenju, as they were - without any change. Paravathirai pala modha means not just several waves but several cyclones come and dash against the reclining god. Alzhwar hears all these cyclonic storms.

5.3.5: In this pasuram, Alzhwar is so much engrossed in imagining God that he says my legs do not stand (kaalum ezha), my eyes will not stop from crying (kanna neerum nilla), my body is shivering as i am feeling weak (udal sorndhu nadungi), my voice does not come up (kural melum ezha), my goose pimples hairs are standing (mayir koochum era), my shoulders are dropping (en tholgalum veezh vozhiya). Alzhwar imagines all these when chanting in thirumalirun cholai malai. Such a perumal in my nenju, i can't live without you. Don't leave me.

5.4.1: This pasuram Senniyongu is on saranagathi to perumal in thiruvengadam. This is a Nithyanusandhanam pasuram. Senniongu means that perumal who resides amongst many big hills. Thaann thiruvengadamudayay means one who is among the cool (than) thiruvengadam. Ulagu thannai vazha nindra nambi means He is standing amongst the hills to do sarva loka samrakshanam –protection of all these worlds. He is standing with vathsalyam to protect us all. Ennayum means my athma and enudamaiyum means my body/sareeram. Unn chakrapori means the chakram that we get to have imprinted on our body during samashneeyam. Like chanku chakram on our body being the symbol for samashneeyam, ananya seshathvam is the symbol carried by athma to symbolise its samashneeyam. Alzhwar says I was always looking only for your arul. When will you rescue me? Ini en thririkurippe means there is nothing i can offer, it is only your grace which can make me reach you.

5.4.2: Paravai erum param purusha is perumal as he travels on garudan. Piravi ennum kadalum vartra means that there is no birth for me – alzhwar says as perumal has entered him. Perum padam agindradal means i have now got the big house of moksham. Iravu cheyyum paava kaadu means the darkness of non-knowledge of all these years, thee koli eveegindradal means the fire set up by perumal has burnt off the non-knowledge. They have got burnt like cotton on fire. Arivai ennum amudhavaru means the honey like pasurams. Thalai partri vai kondadhe means the pasurams have taken the leadership and are emanating through my mouth.

5.4.3: in the first four lines the alzhwar asks who will get this blessing of goodness of perumal, who is my nayagan, entering my body (emmana the first word of the pasuram means en mannane – my king) has driven away all my (nattinulla means all the conceivable paapams of this world) paapams instantly (even for such a fallen down person like me). Summanathe means just simply. Kai vittodi means left running away from me. Thoorugal payindhanave means they scattered into innumerable pieces and flew away from me instantly.

5.4.4: Just as the devars and asuras filled up their pots with amudham after churning of thiruparkadal (by perumal ultimately), my udal/body melted and my mouth opened and i drank like a thirsty man and filled up with the pasurams which i chanted on all your good deeds. Now the evil eyed Yeman groups who are waiting to punish me are now afraid to come near me which happened after i sang in your praise and filled up my body. Thadavarai thol means broad shouldered chakrapaani who is holding the majestic sarngam.

5.4.5: This pasuram is calling God. Irudikesan means one who has won over all indriyangal. The goldsmiths rub gold ornaments on a stone to determine its purity. That stone is called uraikal. Alzhwar rubbed his athma on the uraikal of perumal by chanting his thirunamam using his tongue in his praise. I kept you inside me. You know this (my) athma is fit for you to reside inside me. I have also offered myself fully in your service.

5.4.6: I have sung all these years in your praise and made such a non-destroyable imprint of yourself in my nenju as an artist. Suvar vazhi ezhudi kondu means drawing perumal's image in his nenju.

5.4.7: In srirangam during pagal pathu, they stop when they come to this pasuram. They stop at each phrase parupathu; kayal porithu; pandiyar kulapadi pol; they sing the second phrase of second line after singing three times. These lines mean that alzhwar has realised that God's feet are on his head. Arayar singing that day is given the honour to keep sadagopan (head gear of perumal which they keep on our head in the temples after archanai) on all the assembled baktha's head. Sadagopan otherwise is so sacred that only archakar swamy handles it. Arayar represents Perialzhwar that day. Maruposithu means killing of kuvalapetam yaanai. Mallaradarthaai means perumal won over all the strong wrestlers sent by Kamsan to kill perumal – the boyhood Krishna. Alzhwar says that i was always thinking of you, singing of you and you made me your part. Parupathu kayal poritha pandiyar kula padhi pol recalls that day when pandiya raja invited all the pulavars to determine which God is supreme. Perumal asks Perialzhwar to go for the contest and win all the gold coins. Perumal gives alzhwar all the knowledge of Vedas, Upanishads in no time and makes him learned to be able to argue that Sriman Narayanan is the Jagath Karanan and there is no one above him. Thirupolindha sevadi en chenniyin mel poritha means that after the contest when alzhwar wins, perumal keeps his feet over alzhwar's head to bless him just as in koils sadagopan is kept over baktha's head to bless them. Urupolindha navinenai unakku uruthakkinaye means perumal transformed my tongue which could not utter any words to defend you to be able to argue in front of all the pulavars and bring out the greatness of yourself.

5.4.8: Alzhwar says you did not care for Ananthan (the snake/aravu on which perumal lies) or Garudan and came rushing inside my nenju and have said that you will reside inside me for ever. Thinking of you inside me brings a lot of tears in my eyes. Thinking of that i lost my senses O lord who can wield chakram (nemi)

5.4.9: God asks adiseshan to be by himself for some time and comes running with piratti and goes inside alzhwar's nenju. Alzhwar says though you have so much of space to reside for yourself such as having your own kadal, your own sun (surya mandalam), your own world (paramapadam) etc., yet you came inside me. You are the jyotish (light) above a tall hill (thadavarai vai milarndhu minnum thaval nedungudi pol); you left Vaikuntam, Dwarika and so on and you have come inside me.

5.4.10: Veyar means vediyargal. Brahmins. Alzhwar is born veya kulam. Into alzhwar's manasu perumal establishes a koil of the colour of clouds. All those who follow god just like a shadow follows a person (sayai pol), and all those who sing in praise of the lord in such a gracious manner are also bound to find that God will reside inside them.

1.11 ANDAL

12GP

Andal was born in adipooram in Srivillibothoor. She is bhooma piratti amsam. She was found in the nandavanam of Perialzhwar who finds her and brings her up. She sang two prabandangal viz.,

Thiruppavai and Natchiyar Thirumozhi. She went as eikyam into Ranganathar of Srirangam for our blessing. She is called Kodai, Sudi kodutha sudar kodi, Padavalla natchiyar, Andal, Natchiyaar.

1.11.1 Upadesa Rathina malai on Andal

Upadesa rathnamaalai separates in pasuram 21, Andal, Madhurakavi alzhwar and Ramanujar. All the three lived as acharyane deivam. Andal – Perialzhwar; madhurakavi – Nammalzhwar; Ramanujar treated his five acharyans as deivam. In pasuram 22 UR, thiruadipooram the nakshithram of andal is sung. Andal came only for us and for our ujjevanam. She left soundarya valzhwana vaigunda vasam its bogam and came down to earth. She came as alzhwar thirumagalarai. In pasuram 23 manavala mamunigal sings that there is no match to andal or her birth star. In pasuram 24 andal starts chanting from the age of 5 or 6 years by saying pinjai pazhuthalai. Anjukudikku santhathiyay has two meanings. One meaning of anju kudi is relating to alzhwars who are afraid that something will happen to perumal. Second meaning has to do with the fifth kudi (set) of alzhwars to whom she was born. First kudi is mudhal alzhwars; 2nd kudi is Thirumazhisai; 3rd kudi is Nammalzhwar; 4th kudi is Kulasekara alzhwar and 5th kudi is Periya alzhwar. So she is born in 5th kudi. Only pen pillai amongst alzhwars and hence all the belongings of the alzhwars go to her. Gyanam, bakthi and vairagyam of all the five sets go her. Vinji nirkum thanmayalaye means: While all alzhwars have bakthi/anbu to perumaal, andal being a woman from birth has anbu/kadal from birth which is different and is outstanding and thus she gets that qualification and made her to sing pasurams as she did.

1.11.2 Ramanuja Nootrandhaadi on Andal

Vedantha Desikar in vedantha sthuthi expresses in his first slokam saranagathi to piratti/Godhai. Sri Vishnu chitha kulanandhana kalpa vallim is her kulam which is a big kulam. This kodi/climber has to join a pole. She joined Rangarajar/Sriman Narayanan. She is sakshat Kshamam means she is the ultimate in porumai or tolerance/ piety combined with no rushing. She has karunai as much as Kamala or Sridevi natchiyar. Godha sthuthi by Desikan swami and godha chathurshloki by Anandalwan pillai of thiruvengadam have sung these shlokas about Andaal. In these 4 shlokas Anadalwan shows what Andaal got from Emperuman. Ramanuja noortrandhadhi also sings about Andaal. Vedam does not have any shortcomings as it is not written by anyone. It does not carry any bias of the writer. RN slokam 16.

> தாழ்வோன்றில்லா மறை தாழ்ந்து * தலமுழுதும் கலியே
> ஆள்கின்ற நாள் வந்து * அளித்தவன் காண்மின் ** அரங்கர் மௌலி
> சூழ்கின்ற மாலையைச் சூடிக் கொடுத்தவள் தொல்லருளால் *
> வாழ்கின்ற வள்ளல் * இராமனுஜன் என்னும் மாமுனியே

The first two lines mean that the Vedas which do not have any kurai or shortfall are spoken so ill of in Kali yuga on this earth. Ramanujar came and resurrected the fame of vedas. Ramanujar got all the kripai (read as knowledge to defeat his opponents in arguments on vedas) from Ranganathar who adores the garland given by Andaal and Ramanujar becomes endowed to Andaal as he got the anugraham from Andaal.

1.11.3 Vedhantha desikan on Andal

Desikan's Prabandha saram 10th stanza. He clearly explains that Andaal is born Vediyar pugazha koodiya Villibothoor (the town is praised by Brahmins) and became so attached to Ranganathar that she became a part of him in the end. He explains the 30 pasurams can be divided into 6 sets of 5 pasurams. He prays to Andaal to make him understand the intricate meanings of both thiruppavai and Natchiyar thirumozhi.

1.11.4 On the early life of Andal

Bhooma devi was kept in pralaya jalam by Hiranyakshan like a rolled bed. Perumal in varaha avatharam goes to rescue her and give place for swayambhu to keep his prajais. Bagawan kills Hiranyakshan and rescues bhoomi piratti. He makes her to sit on his left madi and with his left hand holds her feet and with his right hand he holds her feet/legs and tries to console the terrified piratti. Piratti was still shivering. Perumaal tells her I have come now and rescued you and why are you still shivering. Andal says you have rescued me being my Bartha (husband) but what about the children (people on earth) who will rescue them. She tells bagawan you must show an easy way to reach you. You have created yogas, dhyanam which are difficult to be performed. At that time perumal tells her three words. They are: Swascha kirthanam (sing with one's mouth), Prabandhanam (pray with your hands) and Swasmay prasanna arpanam (offer flowers). These are the easy means to approach perumal. He tells manasu, vakku and karmam should be at me. Piratti absorbed all this and waited for Kali yugam to descend and on the 98th year of Kali she appeared as Andaal for destroying our thuyar (troubles). She taught us the above said easy path to reach him. In the thiruppavai pasuram "mayanai vandha vada Madurai maindhanai" she says vayinaal paadi, manasinaal sindhikka, thoomalar thoovi thozhudhu which exactly depict what was told to her as a secret. She wanted to pass on to us what perumaal had told her. Thus she sang pasurams. Vedantha Desikar sings: Andal, who had put on the flower haram/maalai/garland meant for perumaal on her before offering to perumaal, was accepted by perumaal, we worship such a Kodai. Desikan swami sings that she was born in pandya rajyam. She was born in adi pooram in a tulasi thottam. She is the one who married the gambeeramana Ranganathan and we pray to her. She was born 47 years after Perialzhwar. The year was Sidha. She was born on the 6th of the month. All of these details are given in Katapayadi sankai. She was born when suryan was in kataka rasi and chandran was in suklapaksham, 6th day of adi masam which was a Tuesday. It was chathurthi thithi. She was born as Kodai and became Sri Ranga Nayaki. Maalai, (garland) maalai (Perumal as he is called maal) chendru (went) cherndhadhu (reached destination). It means the flower garland and reached (was put on) perumaal. Perialzhwar found maalai (Kodai). That maalai sang paamaalai and the poomalai reached the maal.

Just as Janakar found Seetha piratti and brought her up, Perialzhwar at his age of 50 found Kodai/andal. Seetha was named thus as the plough tip is called seetha. Perialzhwar was growing tulasi plants and moved them to a new place. He moved the old plants to a new place. He found Andal under the mud which alzhwar was digging out. She had the colour of the mud from which she was removed. Avirbhavithu arulinal. Means she graced us by her appearance in this world. Villipudavi nagar Vishnu chitthan as he was called at that time was astonished. He took her out fondly and with love and named her Surupaar (means a vandu – bee) Kuzhal (hair lock) Kodai. Kodai's hairs always attracted bees and hence this name was given to her. Kodai means garland of flowers which attracts bees to drink honey. Perialzhwar was full of Krishna bakthi. He brought her up with all love and affection just like mahalakshmi. (19.52 of 12GP). She wears the maalai made by

Perialzhwar to see if the maalai suits her to be the partner for bagawan. She uses the reflection from the water in a well as the mirror to view herself. Even till today the well is preserved in Srivillibothoor, so also other places connected with her birth. Alzhwar keeps the maalai as a roll every day in a basket to be put on to perumaal. Andal wears it every day. One day, Alzhwar notices that Andal has been wearing the maalai meant for perumaal and is upset and does not take the maalai for bagawan in vadaperiyaan koil (Vatapathra sai perumal). That night perumaal comes in Alzhwar's dreams and asks why the alzhwar did not bring the maalai? Alzhwar says that Andaal had been wearing it before it has been put on perumaal. Perumaal asks is that so? That is why I have been noticing that the maalai these days have extra gandham. I like it. (24.32) now Andaal is regarded by all. People wonder whether she is Lakshmi devi or Nappinai piratti or Bhooma devi? All have a lot of love and affection. Perialzhwar wears the maalai previously worn by perumaal with great regard but this Andaal's worn maalai is liked by Perumaal. It is reversed. In order that whole world knows this the alzhwar gives her the name Choodi Kodutha natchiyar. Andaal grows up with Para bakthi, Parama bakthi, Para gyanam. This comes from her father. She grows up with extraordinary bakthi more than all other alzhwars. Paeraasai for kannan. It is natural being a woman. Thus her aasai for Kannan was far higher. Thus she grows up not being able to live without Kannan. While in the period of Kannan all the gopikas enact what Kannan had done in his period like killing Bakasuran, Naalinga narthanam etc., It is called Anukaram. One old upanyasakar had come to Srivillibothoor and had described all these and Andaal is so overwhelmed. She wants to go to Mathura but there are no Pushpaka vimanam or even enough money to take up the travel. The next day the upanyasakar tells the story of how when there were no rains in the region, Kannan had asked the gopikas to pray to Karthiyayini devi to get rains. He had asked them to do Vradham. The gopikas did that but asked the devi to enable them to marry Kannan. Now this gets into the mind of Andaal. She (Andal) gets to walk like the tribal woman of those times who were looking after cattle, goats etc. As she starts to speak like them she even starts to smell like those women. Now she becomes a gopika. She begins to start loving Vatapathra sai perumaal. She imagines the Thirumukka kulam near the town as Yamuna River. She starts to sing the thirty pasurams of Thiruppavai. And then the 143 pasurams of Natchiyar thirumozhi.

1.11.5 Works of Andal - Thiruppaavai

Thiruppavai: Parasara Bhattar has written the thaniyan. He writes thus: The Kannan who is reclining besides Neela devi Natchiyar in Thirupaarkadal is attracted by the thirty pasurams of thiruppavai. The bagawan is bound by this pasuram. First five pasurams of thiruppavai are the avatharigai. In the next ten pasurams she wakes up ten representative mates of hers to go and perform prayers to perumaal by first waking him up in this early morning of margazhi month. She gives different pointers to her sleeping mates/friends that it is already morning look at how the kozhi (cock) is calling, how the eastern skies are lighting up and so on. She shows us the way as to how we should go with perumaal's adiyargal (not alone as one adiyar) to him in a group to pray. In the 16th pasuram naanaedhan nayiduga, she shows a very important way of life which we must all follow, by putting all the blames for happenings not to one's liking on oneself and not point fingers at others. This is the only way to have a harmonious life. She does that to one of her mates who keeps arguing with her that it is not yet morning and that all the examples of the morning shown by Andal is all her imaginations and it is still not morning. This mate (thozhi) is the most learned of the lot. Next up to 19th pasuram Nappinnai piratti is woken up. In 21st pasuram she wakes up Kannan. In 22nd she is able to wake him up. In the 23rd she asks bagawan to get up walk and come to her. In 24th she sings

pallandu to perumal and regrets that she has given him the trouble of walking these steps to come to her. In 25th she says "unnai aruthithu vandhom". In 26th she asks for all the ayudham that perumaal has. It is called samya bakthi. In 27th she asks for all his abarangal – jewels he wears. This kind of anubhavam is called sayujya moksham. In 28th she does saranagathi to perumaal. 29th pasuram she requests kainkarya prarthanai. In 30th she sings in thaanana bhavanai that means as herself and tells us palan of singing these pasurams. She has described all that is contained in the vedam in these 30 pasurams. Everyone should sing these 30 pasurams daily or at least 29th and 30th pasurams or at least tell that Andal has given us Thiruppavai.

1.11.6 Life of Andal how she develops love on Ranganathar and wants to marry only him.

Janakan was worried that at age of 6 years of Seetha he is not able to find a match for her. Likewise Perialzhwar is also worried at Andal's age of 6 he is not able to get her married. Andal also said I will not accept any human as my husband. She was intent of marrying only Perumaal. Alzhwar then asks Andaal, of the 108 thirupathis which perumaal you want to marry. Andal asks alzhwar to describe the beauty, gunam etc of all the perumaal in the 108 thirupathis. He starts from Vatapathra sai koil in Srivillipoothoor. He describes all the pandiya desa perumaal vaibhavam. He describes the perumaal in Thiruthangal (just next to Srivillibothoor), nava Thirupathi, Vaanamaamalai, Thirukurungudi. He then describes malai naatu Thirupathi Emperuman vaibhavam. He then describes vada disai perumaal vaibhavam – Mathura, Dwarika, Saligramam, Badrikasramam, Nemisaranyam, Ahobilam. He then describes Thiruvengada perumaal vaibhavam. He describes vaibhavam of Thiruvallikeni, Thiruevvul, and Kanchipuram. Now he comes to chola mandalam and describes Alzhagiya manavalan, Sri Ranganathar vaibhavam, Kumbakonam Aramudhan, Thirucherai, Thirukannapuram, Thirumangai, and Alzhagar in Madurai. As he Perialzhwar is describing all these Andal lets out tears of joy. She is enjoying the beauty of their eyes, adhiram (mouth) and all the avayavangal of perumaal. She finally hears again and again the beauty of Thiruarangan of Srirangam and decides to marry only him. She wants to marry only the Alzhagiya Manavalan of Srirangam.

1.11.7 Works of Andaal – Natchyaar thirumozhi

Natchiyar thirumozhi: Thirukannamangai andan has given the thaniyan. (43.28) Thaniyangal by Thiru kaana mangai andan. Alli naal thamarai mel aranganin in thunaivi – She sits on the petals of beautiful lotus flower (Sri devi natchitar – mahalakshmi) arangu means mahalakshmi; Andal is mate for mahalakshmi. Malli naadanda madamayil means The lady who was famous (and thus ruled) in Srivillibothoor (malli); melliyalal – means thin structured; ayar kulandha vendhan means Kannan who was king of ayar kulam; agathaal means one who is a match for Kannan – andal; Then puduvai veyar – the brahmanar of Srivillibothoor (Perialzhwar); payandha vilakku – means the one who was brought up as the bright light of the house (andal). The next thaniyan is by first swami of Vaanamaamalai mutt by the name Alzhagiya Varadhar/Ramanuja muni. The panchya janyam (sarisangai) which perumaal uses on his lips is asked by Andal how sweet is bagawan's lips, she belongs to Srivillibothoor (Then thirumalli naadi). She is the kili (parrot) who offers herself to bagawan. We pray to such a gracious thayar.

After andal sung thiruppavai she is still not able to get to Kannan. She has para bakthi, parama bakthi and para gyanam but still is not able to attain him. She sings Natchiyar thirumozhi in that state. She finds someone who can help her. He is Kama devan, Sama devan brothers and

requests her to be joined with him. It is Ok to approach Kamadevan as the person to be attained is so great that any compromises can be done. In the first pasuram she prays to Venkata Nathan.

1.11.7.1 NT 1

1.5: It is written as a gopika sthree and as a woman. Yagangal avis (the products of a Yagnyam) can a fox eat. Andal says I am as much sacred that commoners who are compared to fox can't have me (lines 1 to 4); I am for only Kannan and not for men.

1.8: I will go to the thiruadi of Kesavan. All ten pasurams are dedicated for Manmadan.

1.11.7.2 NT 2

2.1: Kannan comes now seeing that she is approaching Kamadevan. She is angry don't come. She plays with someone else. The girls request Kannan not to kick the sand castles built by the friends of Andal.

2.5: Andal says even if you come and destroy the castles we do not get angry on you seeing your thirumeni. The girls sieve out the manal and build castles. Kannan shows his kesam to some, lips to some and eyes to some girls and make them to fall for him.

2.9: One story. Andal tells all to bring good manal and play in one girl's house murtram. Now they have completed the castle. Just then Kannan arrives. He lifts each one's face and says see I have come. He destroys all the castles. He laughs. The girls say their nenju has been stolen. What will the people of the town speak about them? (59.26)

1.11.7.3 NT 3

3.1: We will go for bath before kozhi calls tell the ladies to escape Kannan's mischiefs. Their clothes are stolen by Kannan before any one comes out from the water of the pond. No clothes on the trees. Vastram abaharanam. They dip into water to quench the fire due to the kamam on perumaal. We are poor children and did this without any ill intensions. We will not hence forth come to this pond (poigai). Give back our clothes. The girls hide their bodies with one hand and take the clothes with other. Kannan says do you not how to do saranagathi. What did draupadi do? She lifted both her hands and folded them to perumal.

3.5: Fish in the pond are feeling the ladies' legs with their mouth. Other fishes are troubling. Brothers will come. Give the clothes. Perumaal asks are the clothes not good on me. Please give the clothes. (1.04)

1.11.7.4 NT 4

4.x: When the girls have lost Kannan, who does not appear, they become sad. They call the local lady who can predict and give directions. She has sea shells and other equipment to find out. She does kolam and asks the girls to come around. Depending on CW or CCW predictions are made.

4.1: Thelliyar; those who have knowledge – nithya soorigal; palar – many; Thozhum Devanar: The devanar whom all the nithya soorigal pray to (Sriman Narayanan). He is mailruncholai manalanar – he is the son in law of Srirangam. Palli Kottidum idathu – the place to which all the gods in 108 divya kshethrangal return to at least for one hour in the night to take rest which is Srirangam as only in this Koil perumaal reclines; adi kottida – devi maar hold the feet of perumaal and ease out the pain. Andal asks the witch will this desire of mine get fulfilled. Koodidu means will it happen. (1.07)

4.2: It is about Thiruvengadam. This and other pasurangal in 4 are about getting the witch to predict. However Kannan does not come. So Andal seeks the birds to be her messenger to God. She sends a Kuil. Cukkoo bird.

1.11.7.5 NT 5

5.5: This pasuram is mangalasasanam to Srivillibothoor perumal. The Kuil asks if I take your message to God what you will give me in return. Andal says the pet bird – parrot of hers whom she has brought up feeding him with sweetened milked rice (she has fed the parrot with akkara adisil, milk rice) – she will let the Kuil to befriend the parrot. Andal describes Villibothoor as a place where soft footed swans fly and play. Vatapathra sai is the perumaal in this koil who is referred as uraivaan. She wants to see the bagawan. She is not getting sleep which she describes as the fish shaped eyes of hers, the left and right move about in search of bagawan and it looks like fishes in a pond which move about to bounce on each other in their playful mood. Andaal asks the kuil to tell bagawan (ulagalandhan – vamana avatharam) to come and see her desperate state.

1.11.7.6 NT 6

6.x: It is about Andal's dreams of how she will marry God. This pasuram is sung in everyone's marriage. The boy and the girl are asked to sit in front of each other and asked to play with coconuts which are rolled from the boy to the girl and vice versa. Bagawan now wants to give a little reprieve and comes in her dreams. She sings about pandhal making, the thousand elephants which the boy brings (varanam ayiram), come in circles. The girls bring Kumbam kalasam (holy water from all the sacred rivers). The thoranam which is flower decorated welcome arch is made for the god.

556 * வாரணம் ஆயிரம் * சூழ வலம் செய்து *
நாரண நம்பி * நடக்கின்றான் என்றெதிர் **
பூரண பொற்குடம் * வைத்துப் புரம்[2] எங்கும் *
தோரணம் நாட்டக் * கனாக் கண்டேன் தோழீ! நான் 1

557 நாளை வதுவை * மணம் என்று நாள் இட்டு *
பாளை கமுகு * பரிசுடைப் பந்தற் கீழ் **
கோள் அரி மாதவன் * கோவிந்தன் என்பான் ஓர் *
காளை புகுதக் * கனாக் கண்டேன் தோழீ! நான் 2

558 இந்திரன் உள்ளிட்ட * தேவர் குழாம் எல்லாம் *
வந்திருந்து என்னை * மகள் பேசி மந்திரித்து **
மந்திரக் கோடி உடுத்தி * மண மாலை *
அந்தரி சூட்டக் * கனாக் கண்டேன் தோழீ! நான் 3

559 நால் திசைத் தீர்த்தம் கொணர்ந்து * நனி நல்கி *
பார்ப்பனச் சிட்டர்கள் * பல்லார்[3] எடுத்தேத்தி **
பூப்புனை கண்ணிப் * புனிதனோடு என்தன்னை *
காப்பு நாண் கட்டக் * கனாக் கண்டேன் தோழீ! நான் 4

560 கதிரொளி தீபம் * கலசம் உடன் ஏந்தி *
சதிர் இளமங்கையர் தாம் * வந்தெதிர் கொள்ள **
மதுரையார் மன்னன் * அடி நிலை தொட்டு எங்கும் *
அதிரப் புகுதக் * கனாக் கண்டேன் தோழீ! நான் 5

561 மத்தளம் கொட்ட * வரி சங்கம் நின்றூத *
முத்துடைத் தாமம் * நிறை தாழ்ந்த பந்தற் கீழ் **
மைத்துனன் நம்பி * மதுசூதன் வந்து என்னைக் *
கைத்தலம் பற்றக் * கனாக் கண்டேன் தோழீ! நான் 6

562 வாய் நல்லார் * நல்ல மறை ஓதி மந்திரத்தால் *
பாசிலை நாணல் படுத்துப் * பரிதி வைத்து **
காய்சினமா களிறு அன்னான் * என் கைப் பற்றி *
தீ வலம் செய்யக் * கனாக் கண்டேன் தோழீ! நான் 7

6.2: The marriage is fixed for the next day as andal can't bear long postponement, The groom enters the thoranam made of all exotic trees plantain, pakku/beetle nut as though a big bull is entering – indicating the manhood. He is Narasimhan, Madhavan – perumaal thiru namangal. She dreams all these.

6.3: All the devars led by Indiran come and talk on her behalf to propose as the best suited bride for perumaal. They decorate her with all ornaments including on her head (mandhira kodi) and put on the maalai for performing marriage mana maalai on her andhari (durgai) the sister of bagawaan come and decorate her. Andaal dreams all this.

6.4: Holy water from all four directions are brought – Gangai, Cauvery, jamuna etc. all the Brahmin boys come and chant purusha suktham, and they tie kaappu (yellow thread is tied to the hands of boy, girl, parents etc. to signify the oath taken by all concerned that till this thread is removed when the function gets over, I will not go anywhere and complete the rituals). Andal dreams this event of the marriage.

6.5: Bagawan when he enters the maids stand on either side and hold lamps which are as bright as the sun itself, some girls hold the pots having holy water and bagawaan enters like the king of Mathura wearing new chappals worthy of a king. Andal dreams all this.

563 இம்மைக்கும் * ஏழ் ஏழ் பிறவிக்கும் பற்றாவான் *
நம்மை உடையவன் * நாராயணன் நம்பி **
செம்மை உடைய * திருக்கையால் தாள் பற்றி *
அம்மி மிதிக்கக் * கனாக் கண்டேன் தோழீ! நான் 8

564 வரிசிலை வாள் முகத்து * என்னைமார் தாம் வந்திட்டு *
எரி முகம் பாரித்து * என்னை முன்னே நிறுத்தி **
அரி முகன் அச்சுதன் * கைம்மேல் என் கை வைத்து *
பொரி முகம் தட்டக் * கனாக் கண்டேன் தோழீ! நான் 9

565 குங்குமம் அப்பிக் * குளிர் சாந்தமட்டித்து *
மங்கல வீதி * வலம் செய்து மண நீர் **
அங்கு அவனோடும் * உடன் சென்று அங்கானை மேல் *
மஞ்சனம் ஆட்டக் * கனாக் கண்டேன் தோழீ! நான் 10

566 * ஆயனுக்காகத் * தான் கண்ட கனாவினை *
வேயர் புகழ் * வில்லிபுத்தூர்க் கோன் கோதை சொல் **
தூய தமிழ் மாலை * ஈரைந்தும் வல்லவர் *
வாயு நன்மக்களைப் பெற்று * மகிழ்வரே 11

6.6: The sound of drums and sanku all over the place, the marriage hall is decorated everywhere with pearl jewellery, and very big pandhal (the decorative cloth covering made to empty marriage hall also flowers), enters the son in law (mappillai – maithunan) having the name of Madhusudhanan and holds the bride's hands. All these are dreamt by Andal.

6.7: Vai nallar means those who are well versed in vedas. They chant all the veda (marai) manthirangal, Pasilai naanal means the yaga kundam. It is set up in the marriage hall. Madhusudhanan holds Andal's hand and comes around the ritual fire. Andaal dreams this.

6.8: Andaal dreams that she will be with bagawaan not just for this birth but for ever including in vaikuntam. This will be with Narayanan whom she seeks and whom everyone seeks (nammai Udayavan, nambi both mean Narayanan. As bagawaan has all our athma as his body he is the one who has all of us. – udayavan.) Bagawaan with his decorative hands holds the feet of Andal and makes her to step on the grinding stone – ammi. Andaal dreams all this.

6.9: Andal's brothers are having faces like a nicely bent bow. They come and lead her in front of Madhusudan and keep andaal's hands over bagawaan's hands and pour pori (blown rice flakes) on their hands. This ritual and all other rituals described above are performed in marriages even today. Andaal dreams all these.

6.10: Now that the marriage is over, it is time for blessings of all the people of the town. The people decorate the bride and groom with a lot of Kumkum and chandanam – sandalwood paste as they come around the town and pour sandalwood water on them even as they are seated on an elephant. Andaal dreams all this.

6.11: This is pala sthruthi – what one will get if we sing these pasurams – two sets of five pasurams which are about the dream that andaal had. She says that she is the daughter of the famous Brahmin father Perialzhwar who is also the king of Villibothoor. These pasurams are sung in highly pure Tamil means grammatically perfect. If the unmarried girls sing, they will get good husbands and if married people sing they will get sons like Perialzhwar.(1.23)

1.11.7.7 NT 7

7.1: Andal saw in dreams of having married Perumaal, but he has not yet come. So she is sad. She wonders how perumaal's lips would be like to taste. She wonders whom to ask. She decides that the sanku which has seen the taste of perumaal's lips is best to describe how the lips would be. Similarly seetha piratti while staying in ashoka vanam in lanka asks a Brahmachaari monkey (Hanuman) to describe how Ramar looks. Andaal is more direct than seetha piratti in asking the sanku. She sings and asks the sanku will the karpuram or lotus flower be more fragrant than perumaal's lips. She says I am asking with great mercy about the taste of the lips and mouth of Madhavan who had killed the kuvalaya peetam elephant.

கருப்பூரம் நாருமோ? * கமலப்பூ நாருமோ? *
திடுபவளச் செவ்வாய் தான் * தித்தித்து இருக்குமோ? **
மருப்பொசித்த மாதவன் தன் * வாய்ச் சுவையும் நாற்றமும் *
விருபுற்றுக் கேட்கின்றேன் * சொல்லாழி வெண்சங்கே!

7.2: Andal asks panchasayanan, you were born in a sea and had the bagyam of being with Perumall in Thirupaar kadal but I did not get that bagyam.

568 கடலில் பிறந்து கருதாது * பஞ்சசனன்
உடலில் வளர்ந்து போய் * ஊழியான் கைத்தலத்
திடரில் ** குடியேறித் * தீய அசுரர் *
நடலைப்பட முழங்கும் * தோற்றத்தாய் நற்சங்கே! 2

7.8: Andal further asks panchyasanyam who will get bagyam as you. You do not have any work and you are always by the side of perumal. When you feel hungry you get the taste of lips of perumaal (ulagalandhan vai amudham) and when you are tired you lie on the red beautiful soft bed like that of perumaal's hands (Kadalvannan kaithallathe). The girls in the town are all jealous of you (Pendaiyar un mel perum pusal) and are scolding you for the laziness of yourself and still you get all you want.

574 உண்பது சொல்லில் * உலகளந்தான் வாய் அமுதம் *
கண்படை கொள்ளில் * கடல்வண்ணன் கைத்தலத்தே **

[1] இனியார்

ஆழ்வார் எம்பெருமானார் ஜீயர் திருவடிகளே சரணம்
http://www.acharya.org

பெண்படையார் உன் மேல் * பெரும் பூசல் சாற்றுகின்றார் *
பண்பல செய்கின்றாய் * பாஞ்சசன்னியமே! 8

7.9: Andal compares herself with seetha piratti. While Seetha piratti maintained that perumaal is for all, Andal says perumaal is only for herself. Andal says when 16000 gopikas had the taste of perumaal's lips, how panchasanyam can alone enjoy the lips of Madhavan. What is for all, you panchyasanyam you seem to be having it for yourself, is it right? Will people not get angry (chidhaiyaro) with you?

575 பதினாறாம் ஆயிரவர் * தேவிமார் பார்த்திருப்ப *
மதுவாயில் கொண்டாற் போல் * மாதவன் தன் வாய் அமுதம் **
பொதுவாக உண்பதனைப் * புக்கு நீ உண்டக்கால் *
சிதையாரோ உன்னோடு? * செல்வப் பெரும் சங்கே! 9

In addition in 7.7 Andal compares the panchyasanyam as a swan resting on a beautiful flower for a long time, the panchyasanyam has taken permanent residency in perumaal's hands. She calls the panchyasanyam as sankarayya and says that the panchya sanyam is very lucky. End of 12.

573 செங்கமல நாண்மலர் மேல் * தேனுகரும் அன்னம் போல் *
செங்கட் கருமேனி * வாசுதேவனுடைய **
அங்கைத் தலம் ஏறி * அன்ன வசம் செய்யும் *
சங்கரையா! உன் செல்வம் * சால அழகியதே 7

13GP

Even after sending message to Panchyasanyam, Andal did not get any reply. Meanwhile the monsoon was setting in. (18.07) Now she tries send message through clouds.

1.11.7.8 NT 8

8.1: Blue sky is like a blue blanket. The clouds come in. She asks has Kannan come with you all. Looks like the colour of Kannan. Kannan you are teasing an innocent girl like me and the people of the town will speak ill of you if you keep doing this. It does not speak well of you. So please come.

577 * விண்ணீல மேலாப்பு * விரித்தாற் போல் மேகங்காள்! *
தெண்ணீர் பாய் வேங்கடத்து * என் திருமாலும் போந்தானே? **
கண்ணீர்கள் முலைக் குவட்டில் * துளி சோரச் சோர்வேனை *
பெண்ணீர்மை ஈடழிக்கும் * இது தமக்கோர் பெருமையே 1

8.9: People of the town will speak ill of you. I will not be able to bear it. The cluster of clouds looks like a mad elephant huge in size, and many in number. You clouds stay in Thiruvengadam please tell if the bagawan has sent any word for me.

585 * மத யானை போல் எழுந்த * மாமுகில்காள்! * வேங்கடத்தைப்
பதியாக வாழ்வீர்காள்! * பாம்பணையான் வார்த்தை என்னே! **
கதி என்றும் தான் ஆவான் * கருதாது * ஓர் பெண் கொடியை
வதை செய்தான் என்னும் சொல் * வையகத்தார் மதியாரே 9

Now Andal turns to the bloomed flowers in the vasantha kalam, the spring season. Now goes to the south in Thirumalirun cholai.

1.11.7.9 NT 9

9.1: The butterflies sit on magarantha flower and collect the pollens. These look like sinthuram dust. She recalls the sunthara bahu (beautiful shoulders) perumaal in Thirumalirun cholai. This place is called Alzhagar malai as the perumaal is so beautiful (Azhagu) and is standing by the side of a hill (malai). Andaal asks the butterflies are you immersed in the thoughts of the perumaal who churned the seas to get amudham that day (manthiram natti andru Madhura..)and have forgotten about my request of getting message from perumaal.

587 * சிந்துரச் செம்பொடிப் போல் * திருமாலிருஞ்சோலை எங்கும் *
இந்திர கோபங்களே * எழுந்தும் பரந்திட்டனவால் **
மந்தரம் நாட்டி அன்று * மதுரக் கொழுஞ்சாறு கொண்ட *
சுந்தரத் தோள் உடையான் * சுழலையில் நின்று உய்துங்கொலோ? 1

9.6: Andaal now promises hundreds of vessels of prasadam to perumaal of Thirumalirun cholai. The pots will be full of butter, full of chakra Pongal. She requests the perumaal to come and have it. Andaal says I promise you by the word of mouth. She is not that rich those days nor is perialzhwar so it is only a promise. When Kannan was born Vasudevar promises that he will give thousand elephants as charity. Vasudevar did not have it then that too in the prison. While promising one has to be generous, and hence she promises huge amounts of prasadam. The pots of the temples are so huge that you have to lift them using strong poles inserted into the rings by the side of these pots. (27.0)

592 * நாறு நறும் பொழில் * மாலிருஞ்சோலை நம்பிக்கு * நான்
நூறு தடாவில் வெண்ணெய் * வாய் நேர்ந்து பராவி வைத்தேன் **
நூறு தடா நிறைந்த * அக்கார அடிசில் சொன்னேன் *
ஏறு திரு உடையான் * இன்று வந்து இவை கொள்ளுங்கொலோ? 6

Andaal knows that his elder brother Ramanujar will fulfil her promise later. The akkara adisal is made only in milk by letting it thicken and later add a little rice and all other things like cashew, badam and other beautiful smelling spices/condiments. Offer it first to God and then only have it. Even ladies can offer the prasadam if the man of the house is not at home. Such offering to God can be like a milkman who brings a doll looking like calf to milk the cow. We are like the cows and should offer the milk to the wooden calf which is not going to drink the milk. This pasuram is to be sung during aradhanam to perumaal every day. We should not expect anything in return. Perumaal asks andaal

after eating all the prasadam what are you expecting in return? In the next pasuram 9-7 the answer lays when andaal says if you drink all these today, I will bring 10000 times of vessels of prasadam. After offering all these we will request more kaingaryam from perumaal. Perumaal asks but then why are you not asking anything in return for andaal says she does not belong to the group who expect something in return like the wages for the labour performed.

593 இன்று வந்து இத்தனையும் * அமுது செய்திடப் பெறில் * நான்
ஒன்று நூறாயிரமாக் கொடுத்துப் * பின்னும் ஆளும் செய்வன் **
தென்றல் மணம் கமழும் * திருமாலிருஞ்சோலை தன்னுள்
நின்ற பிரான் * அடியேன் மனத்தே வந்து நேர் படிலே 7

She prays to Thirumalirunchola malai peruman. Ramanujar staying in Srirangam, when he was hearing the meaning of this pasuram, he stopped the upanyasam and asked his followers to come to Thirumalirunchola and conducted 100 thada utsavam so as to fulfil the promise made by andaal. When asked by God Andaal had promised but why are you doing this? Ramanujar said to God in Thirumalirunchola that Perumaale you did not give chance for her to perform it and you took her straight into your sanctum sanctorum. Upon hearing this perumaal asks Ramanujar to go and tell this directly to Andaal. Ramanujar accordingly goes to Srivillibothoor and chants this pasuram and submits to Andaal that what she had promised Ramanujar has fulfilled and that 10000 thada akkara adisil has been offered to perumaal. Hearing this Andaal is so pleased that andaal in shila roopam (stone diety) walks two steps to him and addresses him as her big brother(Koil annare). Ramanujar gets the names of Godha grajar and Thiruppavai jeer on this occasion. Ramanujar gets 108 such titles which are sung in his 108 naamavali. (35.21) still no signs of Perumaal.

1.11.7.10 NT 10

10.x: Andaal feels flowers are happy whereas she is not. 10.4: Jasmine flowers- Andaal sees Mullai (Jasmine) flowers to be happy and says you seem to be happy. Don't show this smiling face and remind me of bagawan. She says if Ramar (as good as Lakshmanan) who cut the nose of Soorpanakai – if his soll/words (it has three meanings which are important) are lies then what I say is also a lie. Soll means the promise made by perumaal. Andaal says Ramar who keeps promises for all; he seems not to be doing so in my case as he has not yet come. I am afraid of the bad name he will get from this lapse of his. Because of my birth he is getting bad name. If my birth is a lie then Ramar also does not keep up promises.

600 முல்லைப் பிராட்டி! * நீ உன் முறுவல்கள் கொண்டு * எம்மை
அல்லல் விளைவியேல் * ஆழிநங்காய்! உன் அடைக்கலம் **
கொல்லை அரக்கியை மூக்கரிந்திட்ட * குமரனார்
சொல்லும் பொய் ஆனால் * நானும் பிறந்தமை பொய் அன்றே 4

1.11.7.11 NT 11

11.2: Ezhil udaya ammanaimeer: Respected ladies who are with Ranganathar please listen: Ennarangathu innamudhar means my (only mine) Ranga sweet Ranga, whose hair locks are beautiful, whose lips are beautiful, whose eyes are beautiful, from whose stomach button rose Brahma on the seven petalled beautiful lotus flower and who is mine (and only mine – Andaal says here clearly that Ranganathar belongs only to her). Such a perumaal is the reason for my hand bangles (Kazhal valai) to become as slipped (from her hands as she thinned down so much out of the anxieties of not getting bagawan) out from her hands.

608 எழில் உடைய அம்மனைமீர்! * என்னரங்கத்து இன்னமுதர் *
குழலழகர் வாயழகர் * கண்ணழகர் ** கொப்பூழில்
எழுகமலப் பூவழகர் * எம்மானார் * என்னுடைய
கழல் வளையைத் * தாமும் கழல் வளையே ஆக்கினரே 2

11.3: Pongodham suzhndha – means that this earth and also vaikuntam which are surrounded by seas which are having waves like boiling bubbles and these places are not having any dearth of anything needed (angodhum sorame) and such places (earth and vaikuntam) are ruled by perumaal is the one residing in Srirangam as Ranganathar. Sengol udaya – Ranganathar has a red stick which is behind him as he is reclining and which is always taken in the procession. When we see the red stick by the perumaal we must remember this pasuram. The stick should remind us that perumaal is the niyantha and nayanaar/ruler of both the worlds.

609 * பொங்கோதம் சூழ்ந்த * புவனியும் விண்ணுலகும் *
அங்காதும் சோராமே * ஆள்கின்ற எம்பெருமான் **
செங்கோல் உடைய * திருவரங்கச் செல்வனார் *
எங்கோல் வளையால் * இடர் தீர்வர் ஆகாதே? 3

11.8: In pasuram 10.4 we saw the word soll. It had the meaning of the word/promise given by perumaal. In this pasuram which describes varaha charama slokam, we see pechchu. Paasi thoorthak kidandha – Bhoomi piratti got lost and was taken by Hiranyakshan and hidden in the pathala loka. Perumaal took varaha avatharam and found the piratti. At that time the piratti was full of mud and green dirty slush. Andaal reminds perumaal that he went to rescue that bhoomi piratti taking the dirtiest form (masudambil) of a pig which has lost all its shame (varaham). The pig form of perumaal was so real that all other pigs also joined this pig. It was as dirty as that and as shameless as that. The pig was also as untrustworthy (abimaanam ilap pandri) as other pigs. This is in direct contrast to what Sita piratti saw in the deer she wanted. Lakshmanan tells her this deer does not seem to be real as no other deer is coming near it. Other deer come close to it smell it and go away. Lakshmanan warned Sita piratti that it looks like maya deer. Whereas here the pig form of perumaal is so real that all the other pigs are flocking it. Desudaya – tejas udaya devar is now reclining in Thiruarangam. The words he gave in the varaha avatharam will be true for eternity and thus that perumaal will come and rescue me says andaal.

614 * பாசி தூர்த்துக் கிடந்த * பார்மகட்கு * பண்டொரு நாள்

ஆழ்வார் எம்பெருமானார் ஜீயர் திருவடிகளே சரணம்
http://www.acharya.org

மாசுடம்பில் நீர் வாரா[1] * மானமிலாப் பன்றியாம் **
தேசுடைய தேவர் * திருவரங்கச் செல்வனார் *
பேசி இருப்பனகள் * பேர்க்கவும் பேராவே 8

11.10: This is about Krishna charama slokam. Meimai peru vaathai is Krishna charama slokam. Vaarthai signifies maasuchaha. The word peru signifies maam ekam charanam vraja. The

word meimai signifies sarva dharmaan parithyanjya. Thus andaal describes Krishna sarma slokam so concisely. Ranganathar shows his kreedam by one hand to say I will save you and then shows his feet by the other hand to signify get hold of my feet then I will rescue you. Thus the reclining Ranganathar gives so much of message in his pose like a dancer. The words kettu iruppar means – which I not only promise but also keep it. Vishnu chithar lived to show to the world that he keeps promises as he brought all the riches from Madurai and gave it to the Koil in Srivillibothoor. Andaal takes the example of her father as she has seen it happening – keeping promises. Here Vishnu chithar kettu iruppar also means that he (father of andaal) after having asked andaal's marital choice and after she has told that it is Ranganathar, andaal fully believes her father will keep the promise. Thammai ugapparai tham ugappar is the charama slokam. Andaal finally says if you yourself (perumaal) do not keep up your promise of marrying me who in this or other world will keep it.

616 * செம்மை உடைய * திருவரங்கர் தாம் பணித்த *
மெய்ம்மைப் பெரு வார்த்தை * விட்டுசித்தர் கேட்டு இருப்பர் **
தம்மை உகப்பாரைத் * தாம் உகப்பர் என்னும் சொல் *
தம்மிடையே பொய்யானால் * சாதிப்பார் ஆர் இனியே? 10

(53.19)
Andaal is not able to live without Krishna paramathma and she wants to live in the places where the lord lived – in Brindavan, where Yamuna flows. She wants to live in Govardhana Giri where rasa kreeda was performed. She wants to smell the scents of the places where HE lived.

1.11.7.12 NT 12

12.1 **மற்றிருந்தீர்கட்கு அரியலாக * மாதவன் என்பதோர் அன்பு தன்னை உற்றிருந்தேனுக்கு உரைப்பது எல்லாம் * ஊமையிரோடு செவிடர் வார்த்தை**
பெற்றிந்தாளை ஒழியவே போய் * பேர்தொரு தாயில் வளர்த்த நம்பி மர்பொருந்தாமர்களம் அடைந்த * மதுரைப் புரத்து என்னை உய்திடுமின்
Andal wants to be in Mathura desam where Kannan was born. She sings making a request for leaving her in Mathura. She wants to be left in Ayarpadi.

12.2 **நாணி இனியோர் கருமம் இல்லை * நாலயலாரும் அறிந்தொழிந்தார் பாணியாது என்னை மருந்து செய்து * பண்டு பண்டாக்க உறிதிராகில் மாணி உருவாய் உலகளந்த * மாயனைக் காணில் தலைமறியும் ஆணையால் நீர் என்னைக் காக்க வேண்டில் * ஆய்ப்பாடிக்கே என்னை உய்த்திடுமின்**

12.2 She wants to experience the deep midnight when Kannan was born. Pillai Uranga Villi Dasar also liked midnight and when asked about if he is not afraid of the midnight he used to say it is the midnight which protected Kannan and hence it will protect him too. Thus andal wants to go in nall iruttu (deep darkness) which she says will save her (Uyithudumin).

12.3 She wants to be in the banks of Jamuna. 12.4 (Yamunai karaikku ennai Uyithudumin) 12.5 (Poigai – river- karaikku ennai Uyithudumin). Porkalamaga Nrithuam seyidhu means Kannan dances on Kalinga the serpent like a war dance.

12.6 (Verthu pasithu…… Uyithudumin). Pathivilosanam is a place in Brindavan which exists even today. Andal wants to be taken there. This story is about 12000 boys who along with Kannan and Balaraman go for tending the cattle. The cattle are sent for grazing. By the mid-afternoon when all the food they had brought with them is over and the boys are hungry, Kannan spots a set of rishis performing Yagnya in the far distance and sends the boys to get prasadam from them. The boys approach the rishis and are chased away saying that the prasadam is for perumaal and not for such ill-dressed boys. The boys come back crying and tell Kannan. Kannan now tells them to approach rishi pathnis (wives) and tell them that food is for Kannan and Balaraman and that the pathnis will definitely give them. The boys do as told. The pathnis on hearing that Kannan and Balaraman are

here stop all their work and give all the prasadams to the children. (Verthu pasithu vayir asaithu vendadisil unnum podhu), (eedennu parthidhindru). This phrase means that Kannan is sweating and his stomach is gargling due to hunger and he squints his eyes and looks for the children to come with food. Andal wants to go that Pathivilosanam.

12.7 Pandy vadam is another place in Mathura where the demon Paramasuran was killed by Kannan. This place is also called Kathira vanam.

12.8: Andal gets reminded about Govardhana giri. She wants to be taken to that place where Kannan was holding Govardhana giri on his little finger and the giri was giving protection to the villagers from the incessant rains for 7 days just like an umbrella - Kortrakudai.

12.9 Andal wants to be taken to Dwarakapuri which has tall and wonderful balconies and is well decorated. (chootur….)

1.11.7.13 NT 13

13 Thirumozhi. Andal's friends remind her that she should not be ever waiting for Kannan to come and that HE will not keep up his promises.

13.1 (Kannan ennum …. Thaniya veesire). Kannan is described as a dark figure. Andal is not able to think of anyone other than HIM (Katchip pazhagik kidappenai). Andal says to her friends and elders around who warn her from thinking only about Kannan for which Andal replies that "Your talks are as cruel as pouring tamarind juice over wounds". (Punnil puli peydarpol). Andal asks her friends to bring the silk clothing put on by Kannan – who does not realise Andal's grievances - and fan her till she is taken out of the grief due to her separation from Kannan.

13.2 () Andal wants the tulasi maalai taken out from Kannan to be put on her but also warns her friends that Kannan will not easily part with the tulasi maalai.

13.3 but if at all he gives the tulasi maalai brush it on my body tells andal to her friends.

13.10 Andal in this pasuram tells that all those who sing these pasurams can avoid the sorrows that come due to separation from perumaal. Andal through natchiyar thirumozhi and thiruppavai experiences para bakthi, parama bakthi and para gyanam. Andal has attained parama bakthi state of mind.

The next set of pasurams in 14th thirumozhi is about Andal imagining as two friends in Brindavan who speak to each other describing various traits of Kannan and ask the other have you seen such a person.

1.11.7.14 NT 14

14.1 Andal through the voice of one of the two friends describes Perumaal as the person who looks like a disorderly cattle (Patti meyndhor) and who looks like a dark coloured bull (Kareru). She describes him as brother of Baladeva. Perumaal looks like a person who runs here and there while playing. Andal asks have you seen this person. The other friend of her replies that this person whom her friend has described calls his favourite cattle by their names and guides them to drink water. (End of page 3). Perumal prevents the cattle to wander here and there and makes them to drink water. This place even today is called Vimalakundam in Brindavan.

14-3. She says Perumal has become mad but perumal makes others who have regard for him to become mad. Perumal is capable of telling many lies. She asks have you seen such a person. Her friend replies that I have seen this boy going along the shadow cast by Garudan flying above. The garudan flies so as to cast its shadow always on perumal.

14.5. Andal says perumal goes here and there like a pig which has been caught in a net and she calls Him by the name Madhavan who is her dear Perumal. She asks her other friend have you seen such a person? The friend replies he was wearing silk clothing. High on his leg and was looking like a dark cloud that was walking majestically in Brindavan.

14.9. Perumal created Brahma from his naval and asks him to create the rest of the world. Perumal after creating the prapangyam. Enjoys looking at what goes on in this world. Andal asks her friend have you seen such a pure (Vimalan) person. The friend replies perumal who has killed the

bird (PULL), Kuvalaya elephant and has hunted such bad people throughout the world is in Brindavan.

14.10. Perumal who blesses the huge elephant Gajendran is on this earth and is in Brindavan. These words are told by Andal who is the daughter of Vishnuchittan (Perialzhwar). These lines are the medicine for those on earth and they can live happily taking this medicine.

1.11.8 Andal's marriage with Ranganathar/Namperumal

These 143 pasurams are about Sriman Narayanan and those who sing and are always with Him will prosper in life. Andal who sung 143 pasurams of Natchiyar thirumozhi and 30 pasurams of Thiruppavai and who is the daughter of Perialzhwar asks to be married to Ranganathar. Perumal asks Perialzhwar in his dreams to bring Andal to Srirangam. Perialzhwar does as directed by Perumal and now is without any worries and brings her to Srirangam. Perumal asks all his devotees in Srirangam to take with them all the riches like diamonds, necklaces, silk clothing etc and go with thalam, samara and vadhyam to Srivilliputtur and bring Andal. Hearing this all those who lived in Srirangam go to Srivilliputtur and request Perialzhwar that they have been sent by Perumal to bring Andal to Srirangam. Perialzhwar is also amazed looking at all those who have come and goes to Vatapathra sayee perumal and seeks His permission to go to Srirangam. Taking the perumal's permission Perialzhwar takes andal in palanquin sent across by Namperumal from Srirangam. Perialzhwar realizes that Andal has desired only Namperumal and thus has exhibited exemplary Pathi vratham which is the symbol of Srivaishnavas that ensures that nobody else shall cast their eyes on her as she belongs only to Namperumal. Hence Perialzhwar takes her in closed palanquin to Srirangam. Srivaishnavites thus should follow pathivratham and should not think of anyone else other than Sriman Narayanan. They should not go to other koil such as Sivan koil as it is equivalent to breaking pathivratham.

After closing the curtains of palanquin all those assembled leave for Srirangam to the accompaniment of melam and vadhyam. Andal is carried like one will carry perumal. They reach Srirangam and sing Andal has arrived, Kodai has arrived and Natchiyar has arrived. They go to azhagiya manavalan thiru mandapam and are offered all the silks and other ornaments. Azhagiya manavalan meanwhile comes and looks majestically as those around open the curtain of palanquin. Andal looks at Namperumal and climbs up on the nagaparyangam and sits at the feet of Ranganathar. Even today there is sannidhi called veli Andal in Srirangam koil where the reception took place. Even today Andal is decorated in that sannidhi and the garland she wore is put up on Vatapathra sayee. But today Andal herself is the garland who joins Ranganathar/Sriman Narayanan. Even as everyone has assembled in Srirangam is looking Andal sets her dress right and takes champangi garland made by her father which she was till then wearing. She was having kasturi thilakam. Her eyes were so beautiful, so large that they reach up to her ears and look like a fish eye. She was so thin and beautiful like a climber plant. The golusu she was wearing made beautiful sound as she walked towards Ranganathar. The bangles she was wearing also made rhythmic sound. She has a final look at her father Perialzhwar and folds her hands. She walks like an anna pakshi to Azhagiya manavalan and goes inside the garbagraham and she looks at the perumal with full satisfaction that she was longing for when she sang Natchiyar thirumozhi and Thiruppavai all these years. She holds the feet of Kesava nambi as she desired when she sang the two prabandhams. She climbed on to the lotus feet of Namperumal just like a mukthan will step on nagaparyangam to reach the lotus feet of Sriman Narayanan. Andal goes and sits by the Ranganathar's feet. Perialzhwar, Vallaba devan and Selva nambi and Thiruaranga pariharar were all looking at her. Even as she was holding the lotus feet of perumal and massaging them she disappeared when everyone was looking. All those assembled were astonished by the sudden disappearance of Andal. Even Perialzhwar was full of tears both due to joy and sorrow and he gets reminded of his Perialzhwar thirumozhi. Perialzhwar who did not want any children was given this thirumagal whom he brought up as selva thirumagal. He thought after all only selva thirumal had taken her. Alzhwar had taught Andal all about Kannan. He thinks after I have made her wise of divine matters you have taken her. After all Andal and all of us are your property. Perumal has every right

to take us and we can't prevent it. To the astonishment of everyone assembled and to everyone's surprise and to Alzhwar's astonishment Andal was taken. Perumal called Thiruaranga Pariharar and tells him, now alzhwar is my father in law just as Kadal arasan is perumal's father in law. It is to be remembered that Mahalakshmi was obtained from Thiruparkadal when it was churned to get amrutham and hence Kadal arasan becomes perumal's father in law. On this occasion of Andal being taken by Perumal, Alzhwar is given the name of Vishnu chithar by perumal himself. Perumal gives his sreepada theertham, the malai he had adorned, the silk and peethambaram clothes he wore, turmeric, chandhanam he wore, srisatari as return gifts. Perumal orders Perialzhwar to return to Srivillibothoor and continue his kaingaryam to Vatapathra sai perumal. Alzhwar returns gleefully to Srivillibothoor just as he did after winning all the gold when he established Sriman Narayanan is the ultimate creator in front of Pandava king in his palace court. All assembled asked for proof that perumaal indeed has taken Andal. It is at this juncture that perumal order that Andal's sannidhi be there in all the temples. Perumal himself goes with Andal to Srivillibothoor and meets his father in law Perialzhwar. Even today we see Vatapathra sai as perumal in Srivillibothoor, Andal as Kodai & Garudan as Perialzhwar. They (perumal, andal and garudan) represent the first Tamil letter ah, the Tamil letter ooh and the Tamil letter ma which constitutes ohm. Piratti, perumaal and Garudan in that order are seen in the koil. Garudan goes in front doing kaingaryam, followed by andal making kolam and then perumal in the end.

1.12 Thondaradipodi alzhwar

14GP

1.12.1 TPA Avatharam details

The alzhwar (as he was called later) was born in Kettai nakshathram in the month of margazhi. He was named Vipranarayanan by his parents. He was born in Thirumandangudi. He was doing nandavana kaingaryam for Ranganathar the deity of the Koil. He did thyagam of his sareeram as it was alpamana vishayam means it is not worthy of anything. After all it is going to perish upon death. The pasurams that he sang are apt even for today's life. Though he was born as a Brahmin of high order, he lowered himself and hence his name. Thondars are ones who do kaingaryam to God. He says he is equal to the dust under the feet of these thondars. Adi is foot and podi is the dust. The first three alzhwars believed in parathvam which is greatness of perumaal in paralokam that is in vaikuntam. Thirumazhisai alzhwar believed in antharyami, whereas Nammalzhwar, Andal and Perialzhwar believed in Krishna avatharam. Kulasekara Perumal believed in Rama avatharam. Thirumangai alzhwar believed in archa avatharam and hence visited all the 106 divya kshethrams when he lived. Thirumangai alzhwar only has shown where these 106 Kshethrams are situated on this earth. He went on his Horse called adalma. Thondaradi and Thirupaan alzhwar believed only Ranganathar in Srirangam. However Thirupaan alzhwar has sung including Thiruvengadam but Thondaradipodi alzhwar has sung only about Ranganathar in Srirangam. It is said that in the earlier days one Ranganatha baktha went to Thiruvengadamudayan and talked about the greatness of Ranganathar as one who had the beauty seen in one's back even in the front (munnilum pin alzhagai udayaan). Thiruvengadamudayaan listened to this and agreed. Vengadamudayaan said Ranganathan is the reason for the beauty of the ornaments he wears. The baktha continued my Ranganathan is called Padinmar paadum perumaal which means that many alzhwars have sung about Ranganathan. Vengadamudayaan says I would have also got this title of Padinmar paadum perumaal if only Thondaradipodi alzhwar (TPA) had sung about me. Such is the greatness of Thondaradipodi alzhwar that Deities became jealous that he had sung only about Ranganathan. TPA not only did not sing about Thiruvengadamudayaan but also never visited him. This is the pathivratham (taking only the wedded to as the husband under all conditions) which TPA had to Ranganathar. The name Vipranarayanan is indirectly pointed in pasuram 13 of ramanuja noortrandhadhi where TPA's maalai kaingaryam and singing in praise of Ranganathan only is mentioned. Paamaalai and Poomalai the first means the songs and the next is garland. TPA sang only about Thiruarangan of Chola desam. Vipranarayanan was born in Mandangudi as amsam of Perumaal's maalai the garland. He lived as Ranganathar's thozhar. He was born 288 years after Kali yugam was born. He was born in dhanur masam, Kettai nakshathram, krishnapaksham and chathurdasai. Like brahma muhurtham for a day (early morning from 3am), margazhi moth or dhanur masam is the sacred month of the year. This is the best month for bagavath asrayam. The alzhwar has a very beautiful thirumeni as can be seen in the Koil of his birth place Mandangudi. Perumaal blesses him from his birth. He gets Madhusudhanan's kann kataksham. It was thus told that he will be saathvikan and will learn vedam.

He will always be interested in moksham. He is a mumukshu. Namperumal did kataksham to Vipranarayanan and also gave him this name. His father did upanayanam for him in time and taught him vedas. Vipranarayanan became a learned person and also developed virakthi. He was interested only in paramathma. Vishaytharangal did not interest him. He came from Mandangudi to Srirangam which is in the midst of Cauvery. Srirangam is considered as nanmaikuu iruppidam means that it is the place to be if you want to do good things. Upon reaching the Srirangam temple, Vipranarayanan worshipped Sriman Narayana following proper order just as Brahma did. Vipranarayanan went

through the prakarangal of the temple, bowed to vimanangal as required to be done to be perfect in worshipping the temple. Only then did Vipranarayanan go to bow to Sriman Narayanan as this the proper krama for worship. Brahma worshipped this very same deity, which is in Srirangam today, when this deity was with him in Sathya lokam, as paravasudevan. Azhagiya manavalan is the name deity in Srirangam. Vipranarayanan considered Azhagiya manavalan to be more than any other deity in any other temple and seeing this bakthi in Vipranarayanan, Namperumal has an attachment to Vipranarayanan. Namperumaal gives Vipranarayanan his kataksham by showing him all his beautiful features as beautiful eyes, beautiful mouth, beautiful face/thirumeni, well-built shoulders etc. The perumal makes Vipranarayanan as a true devotee of Ranganathar.

1.12.1.1 maalai thondu for Ranganathar

Viprar finds a thondu for perumaal. He makes tulasi maalai. Perumaal shows Viprar a munivar who routinely makes tulasi maalai, an ordinary seller who makes tulasi maalai and an elephant which makes tulasi maalai for perumaal. Perumaal wants to judge Viprar by showing all these lower level bakthas and to see if viprar will get to be only one of these or rise up above them. Viprar wins the test. Pundarikakshar who follows the path of punya like the munivar and Kshathrabandhu who does a lot of paapam like ordinary men mentioned earlier, both follow acharyan's steps and attain moksham. Malakarar who made maala for Krishna paramathma and for Balaramar was the example which Viprar wanted to emulate. Krishnar searches for malakarar's house and takes the maalai which malakarar otherwise used to give to Kamsan. Viprar becomes Kainkarya sree just like malakarar. Similarly Gajendra alzhwan holds the lotus flower without it getting damaged in spite of the huge pain caused by the bite of crocodile for 1000 years which is equivalent 12000 man years. Gajendran did not care for its body which it knew is perishable but held on to deliver the pushpam to perumaal to whom it belongs. Thus Viprar wants to imitate malakarar and make maalai for perumaal. Viprar makes maalai using 8 types of flowers which blooms in different times of the day. These flowers are sung in Senniyongu pasurams. Seemaligan mentioned in Senniongu is also a maalakarar and a friend of Krishnar. He requests Krishnar to teach him how to use the chakram that lord holds. Krishnar tries to advise him not to take it from him as he only can control it. However one day perumaal heeds to Seemaligan and gives the chakram to him after teaching him how to launch it and take it back too. Earlier to that Krishnar had taught Seemaligan how to use all other weapons he had but was hesitant about Chakram. Krishnar says chakram will only be with him and will not come so easily to others. Seemaligan takes the chakram and releases it. When it is to come back, Semaligan is unable to control it and the chakram cuts Semaaligan's head and he is killed. Krishnar did not help Seemaligan though he was his best friend as Seemaligan was head strong. Aamar ayira piran in the pasuram means one who knows what is going to happen in future. Eemartram in the pasuram means the disappointment when events don't happen as per our wishes. Perumaal removes this eemartram from Viprarar. While people of the world are engaged in all kinds of activities to fill their stomach and get happiness, Viprar thinks Perumaal is kind enough to remove this eemartram from him and to have given maala making duty to him giving him eternal happiness. Vishayantharangal (day to day activities to fulfil one's desires), adyavastham (tasks that need to be performed to please bagawan) adhipravanyam (jobs of higher order that pleases bagawan) are the words having punch as given in the vyakyanam. These words carry much more punch than just saying having a lot of bakthi, or having lot of devotion. Thus when Viprar was having Thirunandavanam and was making thirumaalai for perumaal in Srirangam, the scene changed.

Thiruvudayan manavalan is the name of perumaal in Srirangam. He played his next act-the next big test for Vipran. The name of the perumaal means the manavalan (mappillai/ groom)who has thiru or Lakshmi in his marbu or his chest.

1.12.1.2 Devadevi enters alzhwar's life

A beautiful lady lived in Thirukarambanoor. Karambanthurai means the koil one reaches by crossing the river – Cauvery in this case. In Karambanthurai you have a koil for Sivan and Brahma. Each of her part was very beautiful as it would be for a devadasi and hence she was divyanganamsaiyai. She was athisundari. Her name was Devadevi. She belonged to the fourth Varna and was a Veisi or prostitute. They are usually dance girls in temples and are visited by different men. One day she went to Nichilapuri and folded her arm before the Chola king there. She was returning with her sister and other friends after completing a dance program for the king. The entourage stopped at a point to take break from the long walk to rest their tired legs. They stopped under a tree in Vipranarayanan's nandavanam. Devadevi looks around and finds the vanam to be very beautiful and that the flowers carried a nice smell. She sees different streams and sees the 12 different types of trees. They include orange, plantain, chenpagam, Ashoka tree, mango, panasa and coconut trees. Such an account of the trees is given in 6000 padi script authored by Pin pazhagaram jeer which is the basis of this vyakyanam whose translation is being given here. Thus all these facts are captured in this 1000 year old grantham written in Manipravalam and it exists even today. This jeer is a direct disciple of Nampillai.

The flowers from the trees had fallen down. Peacocks were dancing. The Koel were cooing. The bees on the trees were humming. The aroma all around was excellent. The aroma under each tree is different. The flowers included jasmine and sampangi. The place was simply wonderful. It reminded of the lady with hunchback in Mahabaratha who gave sandalwood scent to Lord Krishna but only after a lot of arguments as the scents were meant for Kamsa the king of Mathura and that the king will be angry if he comes to know. Krishna convinced Kooni the old lady with hunchback that he is worthy of the scent by showing his eternal beauty. The nandavanam had all the good smell of that scent given to Lord Krishna. Lord Krishna in return straightened her hunchback by just a touch. He kept his hand on her cheek and pressed her toes and the hunch back was straightened. Kooni also became young and regained her beauty. Kooni then asks Krishna to immediately come to her hut nearby. Krishna says no to the offer saying that it will not be in this birth but in another birth. It is this Kooni who takes birth as Devadevi and Krishna paramathma himself is born as Vipranarayanar. Coming back to Devadevi and this story, Devadevi asks her sister whose nandavanam was that. Devadevi says that this nandavanam is better than Kuberan's nandavanam named Chaithrathi. This vanam is humiliating Kuberar's nandavanam. The sister also agrees and replies that the nandavanam belongs to Vipranarayanar. The sister also says that these flowers are meant to decorate Namperumal in Srirangam. These flowers bloom to make perumaal happy after he comes from hunting. These flowers remove the tiredness of Namperumaal. If it can remove the tiredness of Namperumaal, removing tiredness of commoners like us is nothing. Even as the girls are resting for a long time, they see Vipranarayanar who does not notice them. Viprar has long hairs, big moustache, wears good clothes and adored 12 thiruman kaappu. He is wearing a tulasi maalai and a lotus maalai. He had brought a big pot of water and waters each plant only that much as required by the plant. The girls wonder why Vipranarayanar does not notice such beautiful women near him. He is intent on his job. Devadevi wonders aloud if he is a man or a woman or even an Ali as he is not noticing them. Is he mad not to notice them? Devadevi thinks that she is beautiful even to make the Raja desirous of her. Devadevi gets too much of ahankaram. Her sister warns her that this person Vipranarayanar is a maha virakthar and he is devoted only to Namperumaal. The sister says he will not fall for you and he will spit in your face. Sister challenges Devadevi that if she entices Vipranarayanan with her beauty, she (the sister) will give away all her wealth to Devadevi. I will become your dasi for six months says the sister. Devadevi in turn tells her sister that if she does not entice Viprar in six months she will become dasi for her sister. Upon entering into this agreement, Devadevi removes all her ornaments and puts on the dress of Sathvika rishi pothri and prostrates to Viprarar. Devadevi requests Viprar to give some job as she is homeless. Devadevi tells that in order to lift herself, she has to do kainkaryam to him. Devadevi tells Viprar that her mother asked her to make other men happy and has thrown her out of the house. Devadevi tells her mother has asked

her to bring money. Devadevi further says that she does not want to increase her paapam. Devadevi tells viprar that she sees everyone around her is greedy and mad about worldly objects and wants to make money. She tells Viprar "I see only you are not interested in worldly things and you are interested in serving only perumaal. Thus I want to elevate myself (ujjevanam) by serving you a baghavathoethamar. Akinchanyam, anayagathithva person like me is falling at your feet. (Akinchanyam: I have nothing to give you and anayagathithvam: I do not have any gathi/recourse or any place to go). I fall at your feet and beg to uplift me from this state. This is my saranagathi to you. Allow me to look after this garden. You will then have full time to do malakarar duty." Viprar used to take maalai, go to koil and on the way back used to take bikshai/ucha vrithi in 5 or 6 houses and used to eat out of that. Viprar upon hearing Devadevi agreed to her plea and asked her not to enter the house. After eating he used offer the remains to her. Devadevi was doing Baghavatha seshathvam due to which Devadevi in her later years attained moksham even before Viprar. The paapams one does in ordinary life are pardoned by Sriman Narayana when one does Kainkaryam to Baghavathar like this. Devadevi was looking after the garden for six months. Then one day Devadevi herself asks perumaal that she is not able to make Viprar attracted towards her. She asks perumaal to show her a way. Perumaal being Kannan who in Mahabaratha had promised Kooni, who has taken birth in the form of Devadevi, decides to influence Viprar.

1.12.1.3 Devadevi makes alzhwar to fall for her beauty and he loses all the money and gets trapped in theft of Koil property

One day it rained heavily in Srirangam. Viprar was not affected by the rain being inside the house. The house was paranasalai – the hutment made by the rishis those days. However Devadevi got drenched. Viprar notices her having got wet and invites her inside the house. Then he offers his dry clothes. These dry clothes to Devadevi are like our getting the clothes put on perumaal as prasadam. In a thirupallandu pasuram it is sung as uduthu kalaindha peethaga aadai. Devadevi puts on the clothes given by Viprar. She then requests Viprar that she will massage Viprar's feet. Viprar agrees. The upanyasakar tells that "Viprar on the touch of Devadevi melted like frozen ghee on fire". Devadevi then puts on her smile and makes herself to be attractive. Viprar embraces her. Devadevi thinks she has won the challenge which her sister had posed to her. Viprar had not known the pleasures of these worldly things. Devadevi had converted him. Devadevi then called for all the ornaments that she used to wear and to attract him, and she further attracts him. Devadevi calls her sister see that she had converted Viprar. He had forgotten all his varnasrama dharmangal and has been made a kaamugan- a person attracted to kamam which is lust. Viprar has become attracted to all worldly pleasures. He becomes vishaya pravanar. He forgets Sandhya vandhanam and all the Nithya karma. Devadevi takes away what little material possessions he has and makes him a beggar in the street. Devadevi even asks Viprar to go out of the house and enter only if he has the money to pay for her services. Viprar does not want to leave his hose and lives in the thinnai (front roofed portion, resting place for travellers) of the house. At that juncture perumaal and piratti get out of srirangam koil and appear in the skies in front of now Devadevi's house which earlier belonged to Viprar. Piratti asks perumaal who this person looking like a beggar lying in the doorstep of a prostitute's house was. Perumaal says he is Viprar who used to give maalai to me. Piratti asks how this transformation happened. Perumaal says it is because Viprar got too much attracted to the beauty of the lady and forgot his duties. Piratti asks why perumal converted Viprar to this state using his mayai. Piratti said, "You should have shown your beauty, karunai and made him to continue his duties as maalakarar". Piratti requests perumaal to convert him back to maalakarar using his kataksham. Perumaal listens to Piratti and returns to Srirangam Koil and takes the center cup of pancha pathram made of gold and comes in front of Devadevi's house dressed as an ordinary small boy and asks the door to be opened. Devadevi comes out and asks who the small boy was. The boy replies that his name is Azhagiya manavalan (the name of the deity in Srirangam). He says, "I am the representative of Viprar". "He asked me to give this golden cup to you". Devadevi was very happy and asks the boy to let in Viprar. The boy goes and tells Viprar that Devadevi wants to see him. "She has asked you to come inside", says the small boy. Viprar does not know what had transpired earlier.

Viprar hearing the sweet message that Devadevi is calling him is happy and goes inside Devadevi's house. After the two are united, Perumaal and Piratti go and quietly occupy their places in the Srirangam Koil. When the next day dawned, archakars of Srirangam Koil remove the Kaappu, (the screen used to cover the reclining perumaal for the night) find that the Golden vattil (the center vessel of pancha pathram) of the koil which is used for thirumanjanam is missing. The archakars are worried and inform the king of Nichilapuri (whose reign covered Srirangam) that the vattil is missing. The raja calls the people employed such as Nambiyar, Parisarakar and questions them. Meanwhile a girl employed in Devadevi's house who was passing by tells the Raja that she had seen the vattil in devadevi's house. That lady could not have known that the vattil was the one used for thirumanjanam as she had never gone inside the Koil as she is not allowed to go in those days. She says it was given to Devadevi by Vipranarayanar. Raja karthas then come to the house of Devadevi and capture both Devadevi and Vipranarayanar and take them to the king. The king asks Devadevi how you can take perumaal's vattil. She tells Raja "Nayinde" meaning I agree, (an expression used in Koil by the Ghoshti people when vazhi thirunamam is sung to say that they agree to all the praises sung upon the God) that I took the vattil, but how do I know that this vattil belongs to God as I have never stepped inside the koil. Viprar gave this vattil and sent it through his agent, a small boy named Azhagiya manavalan. Devadevi continues "I do not know any vattil. I took it out of ignorance that it belonged to God". Viprar interjects "I do not have any representative that too by the name Azhagiya manavalan. I do not know any vattil". Devadevi keeps repeating that Viprar gave the vattil and Viprar keeps repeating "I do not know". King upon hearing this continuous denial, fines Devadevi, which she pays and the king lets her off. The King imprisons Viprar till it is found as to who stole the vattil.

1.12.1.4 Alzhwar is rescued on Piratti's purushakaram

Perumaal, Piratti decide that it is time to show arul/karunai/mercy upon Viprar and come in Raja's dreams and tell the raja that perumaal had played this leelai on Viprar (of inducing him to worldly acts, making it to be seen as though he has stolen the vattil). Piratti requests perumaal not to play all this leelai as Viprar had earlier been doing japams, that he wants only perumaal's Arul and not any wealth. Thayar (Piratti) wants perumaal to show only Arul on Viprar. Perumaal tells the King that he had played this leelai to nullify the burden of prarabdha karma (prarabdha karma means the ills/paapam accumulated in the previous births while sanchitha karma is the paapams accumulated in this life. This karma is carried by every athma which is born in its rebirth) perumaal had played leelai on Viprar and that Viprar is indeed innocent. Perumaal does an aavesa avatharam in the form of Viprar as an amsam (originating from) of vanamaalai that perumaal adores. Other such births as amsam of perumaal are Ramanujar, manavala mamuni, Balaramar and Lakshmanar as amsam of adiseshan, Desikar as amsam of Venkateswara perumaal's bell or Ganta. Aavesa avatharam is done by perumaal entering another person's body. Thus in aavesa avatharam even perumaal can have prarabdha karma. Perumaal thus tells the chola king that Viprar is indeed innocent.

The next morning the King calls Viprar and asks to be pardoned and Viprar in turn realises the acts of very low esteem that he had performed. It is in this context that the 43 pasurams of thirumaalai are sung.

In thirumaalai Vipranarayanan/Thondaradipodi alzhwar (TPA) sings of the low character that we the living people have. TPA scolds us several times in the thirumozhi. Viprar decides that from now on he will not even turn in the direction of women. He spat on himself. He said to himself "I have performed an ahamyagamana act". The big Adi Jadabarathar aka Raghugunan asks what the prayichitham for these bad acts is. He is told Baghavathothamar's sagavasam is the only prayichitham. One should drink Sreepadha theertham of such baghavathoethamar. Viprar also had many Baghavathothamar's' sreepadha theertham.

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1.12.2 Thondaradipodi alzhwar and his pasurangal

Kettai (Jyeshta) nakshathram is very auspicious. TPA was born in this nakshathiram. Vedantha Desikan describes Mandangudi TPA's place of birth as a town having many wide streets (madhil). But today it is a small village surrounded by lots of lands where farming is done extensively. The koil in Mandangudi is a small one to which archakar comes from Srirangam once in a while.

1.12.2.1 Thirupalliezhuchi

Thirupalliezhchi sung by TPA is to awaken perumaal in Srirangam. Uthaman koil a little away from Srirangam is a Koil for Sivan, Vishnu and Brahma. Devadevi is from this place. People usually attach their place of birth, their father's name etc., to their names but Viprar gave up his name and wanted to be known as a person who does service (Thondar) to those who do service (thondar) to those who do service (thondar) to God. Thus he took the name thondar adi. Here adi means those thondars who are under other thondars. (Those days' people used to be called by the jobs they did. Srirangam koil still follows that tradition. It makes the people to be less head strong.) Thus Viprar also wants to be known as what he was and not by where he came from or to which family/caste he belonged. Arayar, Koil kappon, Vayil Kappon, Thirukaraga Kaiyel, Velayam Pidithel, Sundara Pandian, Thirupadham thangigal are some names in Srirangam Koil used even today which go with the job performed by them. Arayar swami chants prabandham even while dancing before God. Thiru adi podi means thirumanjanam theertham of perumaal. Thiruadi means padam or the feet. Podi means theertham. Viprar wants to be known as the person who had the Sreepada theertham of thondars and thus the name Thondar adi podi. Viprar went behind many munivars who made tulasi maala for perumaal. These munivars were satvikars. Podi is actually the fine granular sand sticking to the feet of thondars when they walk on sand. Their feet are washed by offering achamaneeyam. It is a custom even today to have this holy water of thondars by people like us who invite them to our homes. This water is very holy and is taken as one takes thirumanjanam theertham in koils. People like Viprar take this sand and put it on their head. Even today near Mathura, where Krishna was born in a prison, there is a place called Gokul where Krishnar grew up. As this place has sand on which it is believed that Krishna had played, pilgrims visiting Gokul roll over this sand as it is holy.

It is said that if such thondar's adi podi is put on one's head one need not go to Ganges to take a holy dip. It is treated as Gangai theertham. All the alzhwars also agree with greatness of Viprar as he had thondar's adi podi. TPA also refused vaikuntam just as Lakshmanan, Hanumar or Nammalzhwar and wanted to do service to Ranganathar in this Bhoomi. TPA is also different from other alzhwars as they had sung on Ranganathar in Nagathanai, Thirukudandhai, Vekka, Thiruevvul, Thiruneermalai, Kancheepuram, Mamallapuram etc. However TPA had sung on Ranganathar only of Srirangam. This is his Pathivratha dharmam (being devoted only to one's husband and no one else). Perumaal in Srirangam asks TPA to go on divya yaathra. TPA refuses saying that he will serve only to Ranganathar in Srirangam. Perumaal is happy and shows his five states (nilai)-Para (as in Vaikuntam) Vyuha (as in thiruparkadal reclining), Vibhava (avatharams such as Ramar, Krishnar), archa (as in kaliyugam being in the Koils), antharyami (as being part of every living and non-living objects) to TPA. Perumaal shows his attributes such as roopa, guna, viboothi (Viboothi means his aiswaryam) to TPA. He shows all the leelais performed by him. Perumaal shows all these without any curtailment. Kara Thala malagam akki kattinar. It means that perumaal showed all his attributes without having to search for it here and there. All in one place in front of TPA. TPA after having experiencing all these goes as a fulfilled person full of bakthi and he even sees Devadevi.

Devadevi after seeing him repents all the wrongs she had done to TPA. She repents for having led him into wrong path and she also wants to be reformed like TPA and donates all her wealth to the Koil for performing Perumaal kaingaryam. She becomes parama sathvikiyay. Sath sambandham/sangathi sada pashyanthi means attaining everlasting sath sangathi. She joins the koil kaingarya Ghoshti – samarchanadhi kaingaryam meaning accepting any task given to her time to time (sweeping, washing vessels, alankaram, kolam etc. TPA attains para bakthi, parama bakthi,

paragyanam. Maatha, Pitha, Bandhu Narayanaha. Uthagara Bandhu. TPA keeps chanting thirumanthiram. TPA forgets his parentage. He gets elevated to feel that his feet are on yamaadigal and his thirumudi (head) are on Srivaishnavars' thiruadi (feet). He starts to make thirumaalai for perumaal. He composes Thirumaalai pasurams. Shri Sounaka bagawan as bakthar and Shri Sadanadarar as shrotha listen to his thirumaalai.

1.12.2.2 Avatharigai of Thirumaalai:

1.12.2.2.1 Avatharigai of Thirumaalai:

Avatharigai means how the prabandham was created. Circumstances which led to singing these hymns.

Periyavachan Pillai's version:

When a samanya (ordinary) athma leaves sareeram it enters the path of panchabdhi. It goes through dhoomadi margam (as against archiraradhi margam taken by an athma going to Vaikuntam) taking a sukshma sareeram and goes to yamapattinam and takes yadhana sareeram. After having spent time in yamapattinam to suffer for all the sins done in the previous birth called left over prarabdha karma, it leaves the yadana sareeram in yamalokam. The athma then again wears sukshma sareeram and comes to swarga logam. Here the athma gets punya sareeram. Athma then experiences pleasures proportionate to punyams done in the previous birth and gain puts on sukshma sareeram and is thrown into space. Here this athma meets many other athmas from his past. The cold pani (means the cold clouds) called himavaan carries the sukshma sareeram and joins him in the clouds over earth. During rains this athma comes to the earth and gets distributed. Some of these fortunate athmas fall in the fields where grains are grown. These grains are eaten by a man. Many such athmas are inside the man. Of these a few enter the woman's body and grows in her womb. Is this rebirth a happy situation? No this is Panchabdhi. The narakam, swargam, clouds, man and woman are five places where the athma spends its cycle of time before being born again. Athma inside the womb of the woman has to experience all the ills of the woman like what she eats hot/cold; sweet/spicy. It is a small place near malam/jalam in her womb. At the right moment Brahma pushes the athma out even though the athma may say it is enough, I have experienced all of what is going to come in my previous births. But destiny brings him out. As he is born, satam/jatam vayu makes him to forget all about his past. He is born again and accumulates paapam and punyam before he dies. Thus this is the cycle of birth and death. The entire above are explained in the avatharigai of Thirumaalai. If we have to escape from all these cycles we must do thirunaama sangeerthanam which will lead us to Karma yogam or Gyana yogam or Bakthi yogam or Prabathi yogam. Thus this is Thirunaama vaibhavam. Perumaal explains all these to TPA. These are said in Sri Vishnu Dharmam. Sataneekan a king of Pancha pandavas vamsam was a good ruler. He meets Sounaka Bagawan and asks the path for upliftment for those on earth. Sounaka bagawan explains Vishnu Dharmam where power of Nama sangeerthanam is explained. In the days of TPA, it is said that TPA himself takes the role of Sounaka bagawan and perumaal himself is Sataneekan who listens from TPA. Perumaal listens to TPA very carefully to TPA, even though he has only taught all these to him in order to make sure that the Alzhwar has understood all what was taught properly. TPA had understood it all correctly and hence he (TPA) advices us all through Thirumaalai.

1.12.2.2.2 Thaniyan of Thirumaalai:

In the thaniyan Thiruaranga perumaal arayar advices that our manasu must sing only about TPA who has sung only about Ranganathar. TPA feels like a person full of sorrows due to having taken so many rebirths and having had yadana sareeram before going to Srirangam Koil.

Pasuram 1: Kaavala means valippu udamai – means ahankaram. TPA feels he had a lot of ahankaram due to the new disposition of having Perumaal's anugraham and hence he feels like

keeping his feet over yamakinkarars (naman thamargal meedhe). TPA says one will get rid of this ahankaram if one controls his activities in this life (Kavalil pulanai vaithu) and when you cross all these worldly things (kali thannai kadakka paaindhu) one will shout victory (navalittu uzhi tharuginrom). I got this fearlessness when I worshipped the lord who has eaten and spat all the three lokas and who is the first one (Prakruthi and us are after Him) (Moo ulagu undu…..Karta) the fear of yamabattar got removed from him (TPA) is the gist of first pasuram. By learning his naamam one gets the baavam that it will do good to one. Bavanathvam. Perumaal is like a bitter medicine which when taken will only do good. Rajakula mahathmayam one gets due to perumaal's grace.

1.12.2.2.3 Breakup of the 45 pasurams of Thirumaalai:

First 3 pasurams tell about the benefit of learning these 45 pasurams.

4 to 14 are about paropadesam. TPA does upadesam to all of us so that we get benefitted by worshipping Ranganathar just like he (TPA) got benefitted. Even after advising us in 4-14 TPA realises that we have not changed.

He then changes tracks and tells us in pasurams 15 – 24 as to how he got benefitted by chanting his nama.

25 – 29 pasurams are about akinchanyam that is I do not have anything to offer.

30 – 34 pasurams are about Anaya gadithvam means I have no other place to go other than you God who will be able to lift me from this cycle of birth and death.

In 35 – 37 pasurams bagawan tells TPA and us that he (bagawan) has equal regard for bad and good people and hence no one should be fearful.

38th pasuram is the most important pasuram of thirumaalai. It is like a box having 1 – 37 as bottom of the box and 39 – 44 as its lid. The 38th pasuram signifies dwaya mahamanthiram.

Pasurams 39 – 44 explains the greatness of Srivaishnavas irrespective of in which kulam they are born.

45th pasuram is pala Sruthi – the benefit of chanting all the 45 pasurams.

The explanation given above of the 45 pasurams is called petica vaibhavam means classification of the pasurams of thirumaalai thirumozhi.

1.12.2.3 Meanings of the pasurams of Thirumaalai

Thus the 45 pasurams can be grouped into sets of first 3, next 11, next 10, next 3, 1, next 6 and finally 1. After TPA goes inside garbagriham of srirangam koil, perumaal is very happy hearing thirumaalai and tells TPA, "you have understood what I told you properly. Come I am going to give you a present" and invites TPA to vaikuntam. TPA refuses and says "Lord you have made such a grand meals for me to eat and have laid the leaf and after that you are asking me to leave the meals and come to Vaikuntam". TPA explains what the meals consists of in his second pasuram.

Your (God's) face is as great as a green topped mountain (Pachai mamalai pol meni..)This pasuram explains bogyathvam of perumaal. Bogyathvam means that the thing/place/dish etc is so very good that one would relish to have it again and again. Perumaal's namam is so sweet that one feels happy when one repeats his namam. The first pasuram was bavanathvam of perumaal. The first pasuram was like a bitter medicine but has the bavana or property of curing (one's life's misery). Peumal's face is like a big green topped mountain, red lips, and eyes like a red lotus. Achutha means a person who will never go back on his promises by quoting some excuse or the other. He is firm in executing once promised and not an escapist. The term "amarar ere" means the chief of vanavars

and amarars. Parabya, Soulabya, Soundarya gunangal of perumal are described here. “Ayar tham kozhandhe endrum, ichivai thavira yaan poi” of the pasuram mean that the alzhwar says it is so nice to keep repeating these lines. “Achchuvai venden” means I do not want the pleasures (chuvai) of the other worlds (means vaikuntam) ruled by Sriman Narayanan. The alzhwar wants to be left in Srirangam and not taken to paramapadam. Perumaal asks if the alzhwar will prefer to be in samsaram for which alzhwar clearly says NO.

In the third pasuram alzhwar lists the reasons why he does not want to be in samsaram. Perumal describes in Vedam that a man lives for 100 years in kali yugam. Alzhwar in this pasuram says that half of these 100 years are spent in sleep in the night some of these years (35?)are spent in sleeping during the day. Of the remaining some are spent as child life (Pedai), some as youthful years (Balagan) and adolescent years and in these living years when we are awake we face miseries such as illness and old age. It is for these reasons the alzhwar clearly says he does not want a rebirth and live in samsaram.

In the next 11 pasurams, alzhwar holds a dialog between him and the samsarigal like us. Alzhwar urges us to chant in the praise of Bagawan. But then we asked are we permitted to sing/chant. Hearing this question, alzhwar gets angry and chants the pasuram #4. Alzhwar points out that Kshathrabandhu upon an advice from a munivar (as described in Baghavatham) kept uttering the three lettered name kesava and attained moksham. Uttering the name Govinda also gets us moksham. Alzhwar tells us that we can at least utter such an easy name (Ithinai adiyanarku). Perumaal upon seeing that we are chanting his naama lowers his expectations and accepts such mad people as us.

We the living persons on earth say(to alzhwar), but we have heard that there are so many pleasures on earth such as enjoying the company of young girls, eating well etc. Leave us to enjoy that. Alzhwar in reply says these are as funny as seeing a person having inserted a big pot around his neck out of which however much he tries he is not able to come out (Periyadhor idambai poondu). In those days they used to tie big wheels on to the neck of prisoners out of which they will not be able to come out. Such people after eating well when they sleep in the night (undu irak kidakkum podhu) keep thinking only about their body and not about God. Alzhwar says instead of doing this chant about the greatness of God. Alzhwar describes God as one who wears a cool Tulasi maalai (Than Thuzhai maalai marbaan). Alzhwar says do service to God. Alzhwar wonders how people cannot be chanting nor doing service to God but keep eating and how will that food digest. People argued that our religious heads have asked/preached for us to eat well and take care of our body and enjoy. Alzhwar asks which body you are taking care of. The body is perishable.

In pasuram 6 alzhwar says you have constructed adharma as a wall (maram chuvar) in front of you. You have not earned any punya in this janmam (marumaikke verimai poondu). Puram chuvar oottai madam means one is going to leave all these behind when one departs. Puralum podhu… means you will not realise when alive. Aram chuvar… means get hold of one who is the wall for dharma and not adharma, which (dharma) is Ranganathar. If you don’t do that and keep caring for only worldly things then when you die even the eagle which will fly around your dead body will not eat your flesh. You will be as useless as that.

In pasuram 7 alzhwar gets angry at those who defend other religion which does not have any base (pulayaramagi nindra budhthodu samanar ellam). Pulayari means untruthfulness. Why are you supporting Jainism and Budhism which talk all lies? Those who are well versed in vedas will not even stand in the place where Jainism and Budhism are preached. When the alzhwar was asked which God we should follow, the alzhwar says even if my head is chopped off I will assert and swear that the God who made the bridge across the seas for the monkeys to cross to do war with Ravanan is the only God.

In pasuram 8 the ordinary people (we) said that all the kuthirshti religions do not speak of Ramar and how do we believe you (the alzhwar). Alzhwar says if Jainers and Saivaits (Mundar) who hate sanathana dharma and the doomed sankya religions speak anything against Sriman Narayanan (SN) which is hurtful to my ears, I should immediately die. If I am still alive and if the moment is opportune and if I have the strength then I consider it as my duty to chop off the head of the person who speaks ill of the God.

In pasuram 9 we the people said that we must be born privileged to see such a God and we are not having that qualification and hence what do we do? Alzhwar replied, "You fools is there any other God other than SN who grew up in the low caste and was tending cows, who lowered himself to do so much to protect you". Do not be afraid of him, pray to him.

In pasuram 10 we said that you (alzhwar) talked of thretha yugam, dwapara yugam and Gods in those yugas but tell us the God whom we can worship in this Kali yugam. Alzhwar says that Ranganathar is lying down in Srirangam, waiting for you to come for worshipping him. Sridevi is near him. SN has only created different Gods to distract you but he has also created himself in Srirangam only for those who have real desire for moksham. God has garuda vahanam also in front. What more proof do you need? When Sridevi is near him why are you going to moodevi and asking for all the wealth.

In pasuram 11 we said that we are not able to chant namasankeertham. It does not come to our tongues and they don't roll. Alzhwar asks are you not able to tell the name of Rama who has killed ravanan. The same Ramar is lying as Ranganathar in Srirangam. In the last line of the pasuram, alzhwar shouts at us why did you all take birth, can't you even utter the name of God, you are wasting time. By saying "Karuvile thiruviladheer" alzhwar says that we have not got ourselves corrected in the womb. Munnir (moondru neer) is three forms of water. From streams, from earth such as in wells and in seas (Aartru, Oortru, and Vertru).

In pasuram 12 alzhwar asks can't you listen to Nama sankeerthanam. Alzhwar gets upset with us. We asked what the benefit of listening to Nama sankeerthanam is. In reply Alzhwar tells us this story of a bad person by the name Mutkalan who lived in the past but as he was dying he gave some dhaanam and said sarvam Krishnarpanam. The Yama kinkarars who had come to him by then took the athma of Mutkalan to Yama pattinam. The Yama kinkarars are scared as they heard Mutkalan uttering Sarvam Krishnarpanam while dying. They tell Yama raja about this. Yama raja in turn asks the yamakinkarars why they brought Mutkalan to Yama logam. The dead person hearing the conversation with Yama raja and asks the Yama dhoothars what is all this discussion after the dhoothars have taken his life. Yama ajar tells the dead person the power of saying sarvam Krishnarpanam. Yaman also called naman was talking to Mutkalan. Those in yamapattinam are listening to this conversation and naragam itself gets transformed into swargam when sarvam krishnarpanam was uttered in naragam. Alzhwar then asks us can't we say the name of God at least in his place of stay in Srirangam.

In pasuram 13 the alzhwar says if the senseless people on earth keep saying the name "Ranga" in Srirangam the place of stay of God who wears tulaba maalai and about whom all those residing in Vaikuntam sing in praise then this earth which resembles hell will get transformed into swargam and yaman will be jobless.

In pasuram 14 alzhwar is seen to be vexed talking to people on earth and starts describing Srirangam as a place having lot of flower gardens habituated by bees, peacocks, Koel and the koil having dark clouds above and such is the place where Ranganathar is reclining. He goes on to say if we keep fighting for food and keep eating it, such food should be snatched from us and thrown to the dogs which will at least show regard for having thrown food to them which the people do not exhibit.

Pasuram 15. In the next 10 pasurams alzhwar sings in praise of God Ranganathar. Alzhwar sings “God is real even for half believers like him and is non-existent for those who tell God is not real”. For those who start believing him God shows the way to progress. Such is the way of Ranganathar”.

In pasuram 16 he says we have been cheating in broad daylight and have been robbing in the night or we have been in bad company (thoortharodu isai padi..)Alzhwar says “I have experienced this when I was with Devadevi and you Ranga have lifted such a person saying it is enough and showed mercy on me”.

In pasuram 17 alzhwar says such a person as me who won’t be singing in praise with full heart and who does not have good mind due to my fate and have an iron like heart, you have transformed into a person whose heart melts at the thought of God, who lives in beautiful town of Srirangam which has lots of gardens and flowers. Having tasted this sweetness of sugarcane my eyes are filled with joy.

In 18 alzhwar says though God showed himself and the alzhwar was seeing, his tears filled his eyes and was obstructing his vision.

In 19 alzhwar says what I have done due to which God has transformed me to get a heart which melts at his thought. In Srirangam perumaal lies with his head to the west, feet to the east, his back to the north and his front facing south so that he can show his face always to Vibeeshanan to whom he had promised when he asked Vibeeshanan to leave his vigraham in Srirangam and proceed to Lanka. People in north speak a tough language of Sanskrit and they can see his beautiful back.

In 20 we ask alzhwar if such is the misery which God has given to him why did the alzhwar not go away from God. Alzhwar in reply says how can I move away from God as he gets reminded of all his beauty and other features such as lying on aravam (snake), beautiful chest, shoulders decorated with maragatham, eyes like a white Lily, red lips like a pavazham, extremely beautiful hair lock etc.

In 21 when we ask alzhwar to move away from God but keep just thinking of God, alzhwar again describes all the God’s features and asks how he can just only be thinking of him and not be near to him.

In 22 we then ask Alzhwar to just talk. Alzhwar says that he can only tell what vedam has said about God and what other alzhwars have sung on him and that he can’t describe all his good aspects as the words are not enough to describe them.

In 23 we then said just forget him (God). Alzhwar says how I can just forget him. He is purer than Gangai as Gangai got impurified as it flowed from the hair lock of Sivan. Alzhwar says God resides between the two streams/branches of Cauvery in Srirangam whose waves are huge and flows across Srirangam town which is surrounded with flowery gardens. Perumaal resides in such a wonderful place and how can I forget that.

In 24 alzhwar tells his inner heart, “Whom are you deceiving? Do you really have the passionate love for God?” Such is the depth of self-introspection of the Alzhwar.

In the next 5 pasurams, 25-29, alzhwar I do not have anything to offer to God. It is called akinchanyam.

In 25 alzhwar and perumaal have dialog. Perumaal asks alzhwar why he is sad. Perumaal says I will give you moksham. So the eligibility assessment by perumaal begins. Alzhwar says I do not bathe like Brahmins, three times a day (moondru analai). I am not as bright as a Brahmin, I am not a

baktha as you would deem fit, I have nothing to offer and hence what I can be happy about and hence I am sobbing oh my God. Please have mercy on me and grant me your grace. I do not have karma yogam, gyana yogam, or bakthi yogam.

In 26 God says Ok you have not done the yogams said above but you have sung in praise of me. You have collected flowers and made maalai for me. You have folded your hands like Andal and have sung with your mouth and you have thought of me and have offered flowers using your hands. Alzhwar says I have not offered the right flowers for the season (Podhellam..). I have not sung about your rich attributes. I have not done bakthi through my manasu.

In 27 God says Ok do not bother about these alzhwar. Look at the squirrels how they helped Ramar to build the bridge across the sea. They showed bava sudhi Monkeys dropped the stones. Do you have that alzhweer? Monkeys dropped the stones on the sea. The squirrels took the wax like resin and sand from the shore to bind the stones like cement. Even though the squirrels' act may not have helped to complete the huge task the bhava sudhi which the squirrels had or the spirit of participation which the squirrels had got the appreciation of the God.

In 28 God tells Ok alzhweer you did not act like squirrel but the act of Gajendra alzhwan who fought for 1000 years with crocodile to offer the flower to God did you have that? The alzhwar says No I did no such thing. This is the true Naitchiyam that is lowering oneself without any shame and being truthful. One should lower one's esteem before God.

God now asks in 29 Ok do you belong to Srirangam based on which I can give you Moksham? Alzhwar says I do not belong to any good Kshethram nor do I have any lands to offer, nor do I have relatives living in Srirangam and thus I do not have any qualification.

In 30 God says do I then take it that you do not have any habits (bad)? Alzhwar says No, No, No, my heart is not pure, I do not speak any good words, I get angry seeing anyone and have spoken ill of them.

In 31 God asks have you done any dhanam. Alzhwar says I have not done any dhanam and have not given any money to needy. I have not helped anyone of my friends or even those around me. I am as useless as salted sea water.

In 32 Alzhwar says he is stubborn and stupid (Moorkenen) for seeking your lotus feet other than that I do not have any qualification> I do not have any other way to approach you. My mansu, vakku and karmam are all stubborn to attain you.

In 33 Alzhwar says I am full of lies I have left off all the ways of truth and I am seeking your (God's) mercy. This is the ultimate of Naitchiyam bhavithal.

In 34 Alzhwar says, Perumaal I forgot you are inside me and I kept on talking these ill things. I have been cheating saying that I have been doing service to you (thondu) and have been laughing my heart out thinking how I have been cheating you. I have been acting as though I have been doing service to you (Kolam). I am now ashamed of all these. Saying this alzhwar was preparing to leave the temple to go away from God.

In pasuram 35, Perumaal stops alzhwar. He (God) says, look alzhwar, in trivikrama avatharam when I kept my foot on all of the earth, I did not discriminate between Good and bad. I kept my foot on all the people good and bad. God says I was equal to all. Hearing this TPA was stunned and his goose pimples stood up. TPA sings in praise of God. Hearing these from Perumaal, TPA grabs at Perumaal and becomes very happy. Last line of the pasuram (paaviyaen unnai allaal paviyaen paaviyaenae) means that Alzhwar says henceforth I will not think of anyone other than you.

In pasuram 36 TPA thinks God will come to him but it does not happen. TPA sings and reminds how perumaal has shown grace to Mathura vasis in the past by holding Govardhana giri as umbrella and now urges God to show that type of mercy on him too.

In pasuram 37 alzhwar says God is his father and mother and hence asks him to treat TPA as his son. (payal as said in the pasuram).

Pasuram 38 is the meaning of dwaya maha manthiram. It is the most important pasuram.

Memporul pogavittu meimayay miga unarndhu
Ambarisu arindhu kondu, Aimpulan agatha adakki
Kambara thalai siraithu, un kadathalai irundhu vazhum
Sombarai ugathi vazhum, suzh punal arangathane

(Mem porul poga vittu) This means develop virakthi in worldly things. (Meimayayi miga unarndhu) means understand your athma. Feel one's athma and don't live for one's body. Athma is just not slave to perumal; it is slave for those who worship perumaal (adiyaar). "ambarisu" means moksham is purushartham. It is the biggest gift to be sought after. Aimpulan.. means control your five organs. ambarisu arindhu kondu means do not think you are doing all these (doing bakthi) with the expectations that you will get moksham or seeking moksham. Leave that to me (God) and do it as though it is destined by perumaal. Don't pray thinking that you are doing it for your pleasure, think that praying is for perumaal's pleasure. Do it like Thirukannamangaiandan. Thirukannamangaiandan saw two dogs fighting to the extent that one started biting the other. The first dog's owner tries to shoo way the other dog. Upon seeing this second dog's owner appears on the scene and defends his dog. The dog's fight now turns into the fight amongst the two men. On seeing this, Thirukannamangaiandan thinks first of all the dogs are after all creations of God. What is there in it for each of the men to claim that the dog is his? The dogs will be protected by God. Not realising that God will protect the dogs, the "owners" start fighting with each other. The men do not realise that God will not only protect the dogs but also will protect the men themselves. How very wrong is all this. It is God who will protect. Realise this. Nothing is done by us. It is all his desires. He will protect. Leave the Rakshabaram to God. It does not mean you should not act. Do your duties such as doing dhyanam to God always. Get guided by your athma which in turn will be guided by antharathma. Train yourself for that.

Pasurams 39-44 gives the definition of adiyaar.

In pasuram 39 one of us asked, if a person from lower caste tells dwaya maha manthiram what happens to him? Alzhwar says just because you are born in higher caste but not having seshathva gyanam which means the mind to serve God, and another person in lower caste such as from a chandalan group, but he has gyanam, and he is a seshan (serves God) then perumaal likes the latter.

Pasuram 40 talks of Dharmagyanan who was meat seller got moksham as he was true seshan. He is not impacted by bad habits of his job and got moksham. Ramanujar ate the leftover food of Thirukatchi nambi who was from lower caste, thus the caste does not matter it is the gynam and whether one is seshan.

Essence of pasuram 41 is that it is very auspicious to have the leftover food (ponagam cheidha chedam) of a lower caste person who has gyana and who is a seshan as considered by those residing in Vaikuntam and by God who wears tulasi maalai.

Pasuram 42 talks of eight ways to do bakthi and if a chandalan follows even one of the ways he will get moksham. Vathsalyam to perumaal's bakthars, if one does poojai and a chandalan helps, if one does poojai oneself one should not be proud and claim I have done, if one hears perumaal's

leelai with interest, if one's eyes becomes watery hearing perumaal's leelai, if one's goose pimples stand up hearing perumaal's leelai, if one only asks for perumaal's lotus feet and does not care for any aiswaryam. Even if such a person is mleechan he will get moksham. Such a person is a Brahmin, he is a muni, and one can give dhaanam to him and seek dhaanam from him. He should be a poojyan as considered by perumaal. Varaha perumaal calls and advices all those who are well versed in four vedas to praise or seek/give dhaanam to a mleechan if he is adiyaar of perumaal.

Pasuram 43 warns of if a higher caste person speaks ill of a lower caste person, then at the same instant the higher caste person will become karma chandalan. A higher caste person who has read the six parts of Upanishads and four vedas and even if he teases a lower caste person he will instantly become karma chandalan.

In pasuram 44 it is asked if the above is applicable to only persons on earth. The answer is No it is applicable even to Brahma, Sivan who by the way are not yet able to see God. To be eligible to see God do acts like Gajendran who kept his feet inside crocodile's mouth for 1000 years bearing the pain of the bite.

Pasuram 45 tells of the pala Sruthi of chanting Thirumaalai. Alzhwar says please excuse me if I have sang wrongly, however perumaal will accept as though it is a mistake done by a child.

TPA has chanted Thirupalliezhutchi. It is said that it is sung by Vedam to awaken God. Viswamithrara sang suprapadham to awaken Rama. After God awoke he sleeps again. TPA sings Thirupalliezhutchi.

1.12.2.4 Meanings Thirupalliezhutchi pasurams.

Thaniyan of Thirupalliezhutchi: TPA was like a Rajan. He was born in Mandangudi. TPA is palli unarthum piran.

In pasuram 1 of Thirupalliezhutchi TPA says, sun has risen in the east. The deep darkness is gone and morning has set in. Honeybees have started ringing. Vaanam from Vaikuntam has arrived to the tune of murasu. TPA eggs perumaal inside Srirangam Koil to awaken.

In pasuram 6 TPA sees all the persons assembled to awaken God. He sees all the Nithya surigal and their 11 leaders. He sees Sivan waiting. Whole of deiva logam has come to awaken perumaal.

In pasuram 11 TPA urges us to treat him as our adiyar and urges with us to awaken Perumaal.

Sadanandan sung/preached Baghavatham as a shrotha and Sounaka bagawan heard it as a baktha. Just like this TPA sung thirumaalai and Thirupalliezhutchi as shrotha and Perumaal heard as a baktha in Srirangam. There are 24 entities/thathvams in the world which is leela viboothi. 25th thathvam is Jeevathma and 26th thathvam is paramathma. The 24 thathvam in leela vibothi are grouped into 5 boothangal, 5 karmendriyangal, 5 gyanendriyangal, 5 thanmendriyangal (sabdha, sparisa, roopa, rasa, gandha), 21st is manasu, 22nd is ahankaram, 23rd is Mahan and 24th is Prithvi. These 24 are achith as they die with the body. 25th and 26th do not die and are chith as they can think. The thathvangal 1 to 25 are made by 26th that is paramathma. In Sanskrit there are 24 aksharam followed by 25th which is "ma". The letter ka in Sanskrit signifies 5 boothangal, cha, tha, ta are the three sets of indriyangal signify indriyangal. Pa is manasu, next letter pha is ahankaram, ba is

mahan, bha is Prithvi, ma is Jeevathma. TPA in thirumaalai says that the 24 thathvangal are like "Puram chvar ottai madam" which means that they are porous and allow 25th thathvam Jeevathma to escape. The 24 thathvangal make up sareeram. The highest quality of the 24th thathvam Jeevathma is that he is follower (subjugated/adiyavar) of paramathma but is also subjugated to all other jeevathmas. Adiyavarku adiyavar. Adiyars are those who are liked by periya Perumaal. They are vazhum chombar. In thirumaalai pasurams 39 to 44 the adiyaar's qualifications are sung. These talk of thathaithva seshathvam. It is for these reasons of doing thathaithva seshathvam that TPA has given us thirumaalai and Thirupalliezhutchi pasurams.

Vazhi thirunamam for TPA. (copy the tamil script of the naamam here). In the last line of 45th pasuram of thirumaalai TPA pleads to god to allow him to do kaingaryam/service to adiyaars.

1.13 Thirupaan alzhwar

16 GP:

Thirupaan alzhwar: Now perumaal gives us another alzhwar who is a true adiyaar in the form of Thirupaan alzhwar. He is the ninth alzhwar. He is born in Nichilapuri near Srirangam. He is born in Paanar kulam. He is always seen with Veenai in his hand. He captures the attention and impresses bagawan and is the quickest among alzhwars to attain moksham. His is a very small history. It is not due to our efforts or our knowledge that we speak or that we have learnt that we can attain God. Attaining God or knowing him needs his kripai or his blessings. He has to bestow his grace and show himself to us. Paan alzhwar is one such example. The alzhwar has sung only about the qualities of the God. He sings the quality of God as amalan which means athpudhan meaning exclamatory person. He is born in Karthigai masam, Rohini nakshathiram. This alzhwar is taken on the shoulders of Sri Lokasaranya mahamuni upon the orders of perumaal. This alzhwar got the anugraham of perumaal which even Bhoomi piratti did not get. He was chanting alone. Perumaal saw that and got the alzhwar to be with him always. In the Sanskrit thaniyan sang on the alzhwar's praise the last line is "Yo nishchikaya manavai munivahanam tham", the munivar that is talked about is Loka saranga mahamuni. The other alzhwars have composed a lot of pasurams but this alzhwar composed only 10 pasurams. He sung these pasurams with proper raga and thaala and with his instrument to accompany it. This alzhwar is from 5th varnam which means he is lower than even parayas. He is born 342 years after Kali is born. It was Dhoomani year. Suryan is in viruchika raasi, 5th day of kaarthigai, Wednesday, chandiran is with rohini. It is krishnapaksha dweetheeyai. It is 2nd day after full moon. It is believed that even those feel a small gust from Cauvery will go to moksham, if it is so, what about those who live in Srirangam. These days Nichilapuri is called Urayur. Chola boopathi (raja) by the name dharma varma raja was the ruling raja for these regions. He is famed for building many temples. He has saved many Ranganathar temples including Srirangam temple and has given to us for worshipping.

Vibeeshanan brought perumaal vigraham in his Pushpaka vimanam, from Ayodhya, having got it as gift from Shri Rama after the epic war in which Ravana was killed. On his way to Lanka, Vibeeshana wanted to perform Sandhya vandhanam and set down the God in the banks of Cauvery. By the time Vibeeshana had taken bath in Cauvery, Dharma Varma had got to know that perumaal vigraham from another loka has come. This chola Rajan wanted the vigraham here and wanted to worship it. He thought that Panguni Uthiram, the star day of thayar is also nearing and he wanted to do utsavam with this moorthie. Ten days of utsavam was conducted. After that on the day of departure, the perumaal would not get up and preferred to stay in this place. He became very heavy. Vibeeshanan was unhappy saying that he wants to install the vigraham in Lanka and do poojai there. Perumaal said he wanted not to go from here. But upon Vibeeshanan's insistence, perumaal said I

will lie down facing Lanka which is to the south from Srirangam, so that Vibeeshanan could see him every day. With this Vibeeshanan will get perumaal anugraham always. Dharma varma was under Kosala Rajyam (of Dasaratha) and was giving taxes to them. These kings had gone for the crowning ceremony of Dasaratha. Dharma Varma had seen this God with Dasaratha whose forefathers belonging to Ishvaku kulam had brought this vigraham, which was being worshipped by Brahma and Indiran, from Swarga lokam to this Bhoomi. Upon his return from the crowning festival of Dasaratha, Dharma Varman tells his munivars/tapasvis in his chola kingdom court of his desire to have the vigraham in his kingdom. The tapasvis tell him, "Yes one day you will get the vigraham". Thiruvinnavi thiruchurtru the first of the 7 prakarams of Srirangam is named after him and is called Dharmaraja thiruchrtru. After that Rajamahendran thiruchurtru, then Kulasekaran thiruchurtru, then alinadan thiruchurtru (Thirumangai alzhwar). Uthira veedhi and Chitra veedhi come in the end. In Urayur, Kamalavalli Natchiyar gave kataksham to Dharmaraja and hence he got to have the perumaal in Srirangam. Kamalavalli Natchiyar is the daughter of Dharma Varman just like Sitha is the daughter of Janakar. Hence he got to have the perumaal in Srirangam. Dharmaraja liked Namperumaal/periya perumaal (diety of Srirangam) and keeps telling his (perumaal's) story to Kamalavalli Natchiyar. She develops liking for Namperumaal. When Kamalavalli was playing with her friends, Perumaal comes that way for hunting. Kamalavalli sees Namperumaal and develops further liking for him. Kamalavalli approaches her father and tells her plan to marry Namperumaal. Dharma Varman is very happy and goes to Namperumal sannidhi and tells Namperumaal that his daughter wants to marry him. Namperumaal agrees. Namperumaal marries Kamalavalli just like Ramar married Sita. Dharma varma gives 301 measures of Gold for the marriage. Each measure is the size of a ship. Nava rathinam, necklaces, clothes, cows, elephants and servant maids were all given in the marriage. The Raja then thinks and gives rest of his kingdom also to Namperumaal. It is in this time that Urayur gets this name. It comes from Uraindu irukkum oor means the oor in which Kamalavalli Natchiyar also named Neeladevi lives, Namperumal[7] lives.

It is in such an oor Thirupaan alzhwar is born. He belongs to the 5th varnam. He lived like a Brahmana baghavathar just like Nambaduvaan of Thirukurungudi who removed brahmhagathi dosham of a Brahmin raja. Brahmana velvikurai means the shortcomings while doing velvi or yagyam. This dosham is what the Brahmma raja, who was saved by Nambaduvaan, had begotten.

The alzhwar lived like a Srivatsam garai i.e. he treated himself as amsam or a part of srivatsam on perumaal's chest where Lakshmi resides. Perumaal gives alzhwar Jayamana kala kataksham due to which he had only sathva gunam and was full of shantham. He did not have Rajo gunam or Thamasa gunam. He lived like Naradar having veenai in his hand wherever he went.

1.13.1 Connection between lives of Nambaduvan with Thirupaan alzhwar – Nambaduvan tale

He lived like Nambaduvaan. Nambaduvaan_Thirukurungudi koil_Brahmarakshasu story. Nambaduvaan being in the 4th varna went to temple after all others had visited by which time it would be dark. The temple is Thirukurungudi Nambi koil which is up above the Mahendragiri hill and has to be reached through a 4kms forest route. One day when Nambaduvaan was going to the temple above the hill, a brahma rakshasu caught Nambaduvaan and it wanted to eat him as it was very hungry. Nambaduvaan did not get perturbed and told the brahmarakshasu that he will be its prey but only after he visits the Koil above the hill and offers his prayers on that ekadasi day. It was the practice of Nambaduvaan that he will visit the Nambi koil and then only have any food. The brahmarakshasu was doubtful if Nambaduvaan will return to be its prey. Nambaduvaan in reply sings 32 different songs and tells the rakshasu that he (Nambaduvaan) will get this and that paapam if he breaks his promise. Nambaduvaan even goes to the extent that he will bear the paapam that one will get if one says Sriman Narayanan is equal to any other God. On hearing all these

[7] Namperumal is also called Alzhagiya manavalan.

Brahmarakshasu allows Nambaduvaan to go to the Nambi koil. Nambaduvaan goes and sings before God a pan or a song in Kaisiga ragam. Nambaduvaan starts his way back to Brahmarakshasu. On the way but very near to the place of Brahmarakshasu, Perumaal in disguise appears before Nambaduvaan and asks Nabaduvaan to take a different route to escape from Brahmarakshasu. Nambaduvaan refuses saying that he has to keep up the promise given to Brahmarakshasu. Upon hearing this, Brahmarakshasu realises that Nambaduvaan must be a very devoted and great person. Nambaduvaan reaches Brahmarakshasu and sees the hesitation of the rakshasu and asks the rakshasu to tell his story. The Brahmarakshasu tells that in his previous birth he had committed paapam by using adulterated materials in doing a homam. He thus bears the paapam and is born as a rakshasu in the next birth. The Rakshasu goes on to tell that he had been told that one great person will come in this janma as rakshasu who will be able to get vimochanam for this paapam. Manthra lobam, dravya lobam and kriya lobam must be avoided when doing a homam. It is thus even today we ask God upon completing a homam, to forgive us if we have committed any of these three lobams or mistakes in the course of performing the homam.

Now the Brahmarakshasu asks Nambaduvaan to get him saapa vimochanam by sharing the punyas Nambaduvaan has got in his life by performing the ekadasi vradam. Brahmarakshasu asks Nambaduvaan to use one of his gaanam (song) to get him vimochanam. Nambaduvaan says whenever he sang, he had not expected anything in return and hence he has not got punyam. Upon hearing this from Nambaduvaan, Brahmarakshasu does saranagathi to him though Brahmarakshasu is from a higher caste. The brahmarakshasu was a Brahmin king in his previous birth. Nambaduvaan finally says if by hearing the Kaisiga pan which he had sung on that day, perumaal had been happy, then let perumaal use that and let brahmarakshasu out of this bondage of paapam and convert him to a human again. Perumaal upon hearing this prathingya from Nambaduvaan, converts brahmarakshasu into human form. Such is the power of Bakthi of Nambaduvaan.

1.13.2 Thirupaan alzhwar and encounter with Loka Saranga Munivar

Coming back to the tale of Paan alzhwar, the alzhwar lives a simple life like Nambaduvaan of Kaisiga puranam. The alzhwar practices baghavatha gana vidyay and becomes a Chakravarthy of this capability to sing gaanam on perumaal. He sings so well as though he is an avathar of Nithya suris who are always with Sriman Narayana in Vaikuntam. However he does all these within the bounds of his varnam. It is thus that the alzhwar does not even enter Srirangam let alone go to the Koil. As Srirangam is in between two streams of Cauvery, the alzhwar does not want to even touch Cauvery as it might impurify the river. He prays to Ranganathar from the Southern bank of south branch of Cauvery. This comes near Amma mantapam and in front of Thirumugai. He prays from a distance and sings always in praise of perumaal. However perumaal's thoughts are on this baktha just as Krishna's thoughts are always on Draupadi and other bakthas as ascertained by Arjuna and Yudhishtira. Krishna was thinking of Bishma who was on the bed of arrows and whose time to depart had come.

One day when Paan alzhwar was thinking and singing with closed eyes about Perumaal, a munivar by the name Lokasarangamuni comes that way. Thirupaan alzhwar_Sarangapani munivar story. Lokasarangamunivar is the one who used to do thirumanjanam to Ranganathar in Srirangam in those days. Lokasarangamunivar has thirumanjana kudam filled with holy water of Cauvery – theertham, on his shoulders and asks Paan alzhwar to move aside and not touch him in order that his madi (purity) is not spoilt. Paan alzhwar was so immersed in singing that he did not hear the munivar. The munivar gets angry and throws a stone on alzhwar who gets injures and bleeds heavily. The alzhwar was very sorry that he had obstructed munivar's path and it is a bagavath apacharam. The munivar then finishes his bath, Sandhyavandhanam and takes the kudam to temple for performing thirumanjanam. The holy water is taken even today with a chatra (umbrella) and samara (fan). Such is the regard given to these holy acts of carrying water from Cauvery for thirumanjanam.

The theertham is brought in a pallakku with Virthadhigal accompanying them just as is done for perumaal going on veedhi valam. Even Vadhyam is used as accompaniment.

However when Sarangapanimunivar entered Srirangam and went in front of perumaal, the munivar finds that perumaal is angry that his bakthan has been hit. Perumaal was hearing the gaanam of Paan alzhwar and Sarangapanimunivar disturbed it. Even perumal's consort – Natchiyar was upset with what happened to Pan Alzhwar. Perumaal in retaliation closed the doors (thirukappu) of his sannidhi and asked the munivar with anger "why did you hurt my baktha?" Sarangapani immediately apologised and said he had done a mistake by hurting Pan Alzhwar. Sarangapanimunivar pleads with perumaal for prayachitham. Perumaal asks Sarangapaani to bring the alzhwar to perumaal's sannidhi on the munivar's shoulders. It is to be noted that in those days the 4th and lower varna Pan perumaal, people were not allowed inside the temple leave alone in perumaal's sannidhi.

There is another version to this story. Perumaal and thayar were hearing the gaanam of Paan perumaal and invite him inside garbagraham. Pan Perumaal being from 5th Varna was hesitant even to enter Srirangam leave alone the garbagraham. Then perumaal directs Saranagapaani using his attribute (perumaal's) of swathanthrium to bring Thirupaan alzhwar on his (sarangapaani's shoulders) and not treat him lowly. Sarangapaani got this instruction from perumaal in his dreams. Paan alzhwar felt like when Akrurar was asked by Kamsan to bring Lord Krishna to Mathura. Akrurar was a minister in Kamsan's cabinet in Mathura. Akrurar was so very happy in doing this job as Akrurar was a great admirer (inwardly, as he is afraid of Kamsan the king) of Kannan. Akrurar was happy that his karma sapalam has been fulfilled. Akrurar was very happy inside his heart but could not show it outwardly to Kamsan.

Thus Sarangapaani gets up and goes to amma mantapam and approaches Paan alzhwar. Seeing Sarangapaani, the alzhwar goes back a few steps. Sarangapaani falls at the feet of Pan Alzhwar (Thalum thada kaiyum koopi). Paan perumaal due to his janana naitchiyam goes backwards being a neechan and says "I will not set my foot in Srirangam". Sarangapaani then suggests that the alzhwar may then get on to Sarangapaani's shoulders and he will carry the alzhwar to perumaal. This way the alzhwar's feet will not fall on the sands of Srirangam. This is just the way perumaal wanted the alzhwar to be brought. The alzhwar is stunned and his liking to Srirangam and the Koil grows as time passes. The alzhwar also does not argue as it is the perumaal's wish. Natrukaal (bunch of young plants when they are transplanted from the nursery to their place of growth) does not argue with the sower when it is removed from one place and sowed in another. It leaves it to the knowledge of the doer that he will best know what is in my interest and allows for transplantation. Thirupaan alzhwar (TPNA) forgets his family and does not even realise that he is on the shoulders of Sarangapaani. TPNA is taken inside the koil just as mukthathmas are escorted inside Vaikuntam. They (TPNA on Sarangapaani) go past Azhagiyamanavalan mantapam (where perumaal is waiting for Andaal to come from Srivillibothoor in those days of singing of thiruppaavai by andal). This is the first time that TPNA is inside the temple for that matter inside Srirangam itself. He sees the south side entrance, Gopuram, Karthigai gopura vaasal, Gayathri mantapam. TPNA starts singing Amanaladhipiran right from south side entrance and finishes first 9 pasurams by the time he comes to Gayathri mantapam. TPNA in amanaladhipiran sings in praise of avyayangal of perumaal from his thiruadi, his deep red dress over his lotus feet. Then he sees the nabhi kamalam (belley button) from which Brahma was born. Then TPNA's eyes goes to perumaal's beautiful stomach – Thiruvayiru udhira bandham. He sings about the paapam he has accumulated in the past so many countless number of births. TPNA sings that perumaal not only redeems the alzhwar of all his poorva janma paapam but also enters his heart and takes a permanent residence.

TPNA sings that perumaal reclining in Srirangam is very pious and removes all the paapams from all his bakthas. TPNA describes the beautiful neck of perumaal. TPNA then goes on to describe

the beauty of perumaal's mouth and his deep red lips. TPNA sings that perumaal who is the leader/one above not only for Indiran, Sivan, Brahma; the amarars residing in Vaikuntam who are above all the three mentioned earlier (Sivan, brahma, indiran). TPNA says Perumaal is the aadhi piran for all those mentioned. Perumaal is the creator, of the earth, the matter, Brahma, Sivan, Indiran, people, water fire etc. which are made from 24 thathvangal, in the Srishti period.

TPNA then looks up and sees the beautiful eyes of perumaal which are so long like beautiful lotus flowers. In the 9th pasuram, the alzhwar gets reminded about the creation of universe as to how perumal lies on a leaf of banyan tree as a small child who had swallowed the entire chit, achit porul of our andam having seven lokas below the pathala lokas seven lokas above the pathala lokas. The lokas include pathala lokas, Bhoomi, devaloka, swarga loka, Indira loka, Siva loka, Brahma loka (Sathya loka) etc. contained inside an egg shaped shell of water beyond which one has to travel very far to reach Vaikunta even while crossing, surya loka, Chandra loka, ahankaram etc. TPNA sings that the pearl necklace worn by the child having blue coloured body filled his thoughts.

TPNA sings the 10th stanza in front of the perumaal in which he says that the eyes of the alzhwar (himself) which has seen all these avyayams of perumaal described above let it not see anything else in the world. TPNA then merges with Ranganathar perumaal in Srirangam and does not return.

Following is further explanation of journey of TPNA from Alzhagiya manavalan mantapam. TPNA sees the following exquisite features of perumaal. Beautiful kreedam he wears, the hanging ear rings, beautiful necklace he wears, Kausthuba mani he wears, his chest where Lakshmi thayar resides, the beautiful dress made from pithambaram, the golusu he wears around his legs, his body, his face etc as pure as akasa Gangai, the yangyopavithram that he wears, one hand to rest his head and other pointing down, beautiful thirumeni (face), the broad shoulders he has, the perumaal having thiruananthaalzhwan as his bed.

This is how Brahma also, sees perumaal. Padam, thirupadam, thirukamalapadam, thirukamalapadham vandhu are the adjectives in increasing order. Vandhu here means that the TPA did not go seeking perumaal's feet but the thiru kamala paadam came to him. The first move was made by perumaal. TPNA says it is not my effort. Aranganathamman signifies seshithvam. Kamalam signifies bogyathvam. Padam signifies upayathvam. These are the features of perumaal which the alzhwar has sung about perumaal. (1.05.50) Perialzhwar also has similarly enjoyed from thirukamalapadam to thirumudi of perumal in his thirumozhi. The alzhwar enjoys all these features of the perumaal who takes us in the path of archirardhi margam passing through the center of the surya mandalam using our manasu as the ther/chariot. Anubava adiseyam. Alzhwar sang these 10 pasurams. For our ujjivinam. After the 10th pasuram, the alzhwar was taken away by perumaal with his roots just as the farmers when they take out a plant for replantation take them with the soil attached to the roots as it is the soil which gives the good smell which in turn helps in further growth. Perumaal thus takes the alzhwar with the soil clinging to him. The perumaal admires the sareeram of alzhwar which made him to get all this bakthi. Just as andal went for antharbavithvam to Ranganathar this alzhwar also went inside the perumaal in Srirangam. Even the acharya swamis left behind the sareeram and went to the abode of perumaal whereas the alzhwar goes with the sareeram to perumaal. This is with the wish of Perumaal. This happens as all around are left seeing what is happening. Loka saranga munivar and other adiyars were seeing this. Antharbavithar.

1.13.3 Thaniyan of Thirupaan alzhwar

Thaniyan: apathachuda.. Yaha munivai nischikaya means the one who had Lokasaranga munivar as his vahanam. I worship such a person is the meaning of the thaniyan. Harim sayanam – perumall hari is reclining. Duhidur – in midst of two streams of. Kavere – in the midst of Cauvery. Apadhachuda … means the alzhwar worships perumaal from the padam to his head.

Mudhintharathma means the exemplary athma. Adhrushtayam..vishayandaranam means the eyes that saw the perumaal will not see the common earthly matter (vishayantharam) again.

Kaattave kanda – means perumaal calls alzhwar and shows himself. The alzhwar did go seeking him whereas perumal shows himself. Then the avyayangal of perumaal seen by the alzhwar in the sequence of the alzhwar's eye motion. The alzhwar sees first the padam, the feet, the lotus coloured dress he wears covering his legs up to his hips, the beautiful stomach he has and the body above it, the beautiful neck he has (Kantam) then the red lipped mouth that he has, the divine eyes he has, in the beautiful face he has. Thirumalai nambi sings in the thaniyan that thirupaan alzhwar whose life is singing in praise of God and who is carried on the shoulders of Loka Sarangapani munivar, sings thus. Loka sarangi pani munivar was performing all the thondu to God without fail and without any flaw. Even this munivar is not able to go to such nearness of perumaal as the alzhwar did. 1.17.39

1.13.4 Work of Thirupaan alzhwar - Amanaladipiran

1st pasuram

The gist of the first pasuram is that due to the nirhethuka kripai of perumaal (means that the grace he has one chosen by him the reasons for why only that person is chosen can't be questioned by anyone else) perumaal chooses thirupaan alzhwar to show his grace and takes him into perumaal's fold. Perumaal chooses the alzhwar even though the alzhwar did not have any qualification/reason for having chosen. Alzhwar sings that perumaal gets fixed in his eyes. Alzhwar says that perumaal sends a dhoothan in the form of perumaal's thiruadi (lotus feet) to search and get into the alzhwar's eyes. The padam left the sleeping figure of perumaal in the koil and entered the town of srirangam, crossed Cauvery river and came into Urayur town and came to the alzhwar's home and came before the alzhwar's eyes. Seeing the perumaal's feet the alzhwar closed his eyes. The feet went inside the eyes and got it lodged there. It is still there. Later the alzhwar sings that such eyes into which perumaal has got fixed, alzhwar desires that these eyes should not see anything else. In this pasuram the alzhwar addresses perumaal using ten adjectives. They are amalan, adhi, piran, adiyarku ennai atpadutha vimalan, vinnavar kon, virayar pozhil vengadavan, nimalan, ninmalan, needhi vanavan, neel madhil arangathamman. Pillai lokachariyar, Alzagiya manavala perumaal nayanar and vedantha desikanar have written vyakyanam for these 10 pasurams. Vedantha desikar has not written vyakyanam for any other pasurams of divya prabandham other than these ten. The first three pasurams start with akaram (the letter ah of tamil) – amalan; ukaram (the tamil letter ooh) – uvandha and makaram (the tamil letter ma) – mandhi. The letters ah + ooh + ma give the Ohm. The fourth pasuram gives us namaha (namo). The remaining pasurams from 5 to 10 represent narayanaya. Thus amaladhipiran represents thirumanthiram. The ten adjectives amalan….neel madil arangathamman describe the 16 kalyana gunangal of perumaal. Thus singing this prabandham (Amaladhipiran) we describe the 16 kalyana gunangal of perumaal and thus this prabandham is a must in thiruaradhanai to be done daily.

Amalan: means kurtram arrtravan (the one who is blemish less) and who takes one into his fold; adi: One who was never born and was always there or it means that it is the beginning-jagath karana boothan; piran: upakarakan – one who helps, he helped the alzhwar to get to him. Adiyarku atpadutha vimalan – means one who helped the alzhwar to get into the company of adiyars or those who serve God. In this case alzhwar was seated on the shoulders of Sarangapani munivar due to the action of perumaal. Vimalan also means that God is blemish less to make alzhwar get to the company of sarangapani who till then considered alzhwar as untouchable. Vimalan is the quality of God by which he enables one to get into the company of other adiyars for e.g. God made alzhwar to get the company of sarangapani munivar. Vinnvar kon means that he is the King of crores of vinnavar-Nithya surigal living in thiruvenkatam. Virayar pozhil vengadavan – means that perumaal is not only in the highest position of being King of Vinnavars but is also the same one as residing in

Thiruvengadam due to his quality of Soulabyam – ease with he is accessible to all. Virai aar pozhil means the place (thiruvengadam) is surrounded by beautiful smelling flowered gardens and having many streams. Nimalan is also blemish less and so is ninmalan. There is a subtle difference between the two. Nimalan is one who gives even without asking (for e.g. alzhwar got to see perumaal even without his asking). Ninmalan is one who after giving to one without asking does not go about boasting that I have given. God considers that he is blessed to be able to give to his adiyars due to this quality of Ninmalan. Amalan and nimalan also points to akila heya prathyagyannevathvam of perumal due to which none of dhoshams due to prakrithy sambandham will affect HIM.

Needhi vanavan means that God is seshi and we are seshan. He is the ultimate goal for not only us on earth but even for vanavars that is Nithya surigal who live permanently in vaigundam. Alzhwar realises this quality of perumaal and thus sings. Neel madhil arangathamman – Such a perumaal having all these 10 qualities which can be detailed to 16 kalyana gunangal is residing in Srirangam koil surrounded by big madhil savuru or high walls of the koil. He is sannihithan means that it is due to him the koil has got sannithyam or the power or the radiance due to which we are all protected. Sannidhi is the place in the koil where perumal's figure is resting. The place gets sannithyam due to the presence of God and is possible only constant performance of daily rites following all the temple agamanams or the rules. The temple loses sannithyam if these are not followed.

17GP

From Upadesa rathnamaalai pasuram 10 on thirupaan alzhwar: Manavala mamunigal sings that the alzhwar is born in Karthigai month and with birth star of Rohini. Mamunigal sings that asthigargal – those who believe in God after learning the 10 easy pasurams of amalanadhipiran celebrate Karthigayil Rohini with enthusiasm. In Ramanuja noortrandhadhi Thiruppan alzhwar is given priority in order over other alzhwars as the alzhwar has not sung his name in the last pala Sruthi pasuram unlike other alzhwars. Mudal alzhwars three of them, thirumazhisai alzhwar and thirupaan alzhwar have not attached their names to their pasurams. Thus these are the 5 alzhwars grouped as one. Thiruvarngathuamudhanar while singing in praise of Ramanujar in RN says in the pasuram 11 that Thirupaan alzhwar's thiruadi rests on his (Ramanujar's) head. Such is the greatness of the alzhwar. Thiruvarngathuamudhanar while singing in praise of Ramanujar in RN sings in the same pasuram that the adiyavars of thirupaan alzhwar must have had so much of control over their five senses/pulan that he (thiruarangathuamudhanar) is unable to completely describe them in his pasuram. Thiruvarngathuamudhanar while singing in praise of Ramanujar in RN also says in his pasuram 11 that thirupaan alzhwar has very nicely captured the gist of the four revered vedas in his prabandham amalanadhipiran in chen tamizh language. Amudhanar goes on to say that the whole world revers thirupaan alzhwar. In Prabandha saram by Vedantha desikar, desikar explains in the 12th pasuram, the month and birth star of alzhwar, birth place of alzhwar as urandhai (urayur – it was the capital of chozha nadu in those days) and praises him for having sung amalanadhipiran which contains the essence of the four vedas. Desikar also mentions about Lokasaranga munivar on whose shoulders the alzhwar was brought into the koil. Desikar prays to God to explain the deep meanings of the ten pasurams of the alzhwar. In the end of the prabandha saram desikar says that he is the follower of great people of whom Thirupaan alzhwar stands out as he is devotee of Krishna bagawan as he sees and sings about him and only him. This is evident from the last pasuram of amalanadhipiran where alzhwar calls bagawan as vennai unda vayan which is kannabiran.

Pranavam ohm is explained concisely by this alzhwar in this prabandham. First quality/greatness of the alzhwar is he sung concisely in just 10 pasurams whereas other alzhwars have taken 1102+ (Nammalzhwar), 1300+ (Thirumangai alzhwar), 173(Andal), 56(thondaradipodi alzhwar). The other alzhwars sung about all the perumaal/parathathvam which is not visible to naked eyes, other alzhwars have sung about deities in various koils and also about the koils and they

(like nammalzhwar) alternate between being happy when they are enjoying the closeness of perumaal or cry in despair when perumaal does not come before their eyes (for e.g. Nammalzhwar). They sing even out of despair and tell that they will tell the entire world how cruel perumaal is (madal Oodal – both thirumangai alzhwar and nammalzwar have done this. Typical is siriya and periya thirumadal by thirumangai). Perialzhwar collected people the three types bagallabarthi, kaivalyarthi and aishwaryarthi and sang his prabandham whereas thirupaan alzhwar did not look at any one other than Ranganathar in Srirangam when he sang his 10 pasurams. Even thondaradipodi alzhwar who sang only about Ranganathar in Srirangam started advising people of the world how to lead their lives. Thirupaan alzhwar is focussed in singing all the qualities of perumaal each one being beyond words to describe and thus stands apart from other alzhwars.

Nimalan means perumaal took the alzhwar into his fold. Ninmalan means that perumaal makes it possible for alzhwar to be amongst adiyars by making Sarangapani munivar to bring the alzhwar inside the koil. One question comes in today's world how can one person even perumaal give something which is most revered and most sacred and not claim credit for it rather than that saying that he (perumaal) anyway intended to give just that to say alzhwar. It does not seem right is what we said. Periyavachaan pillai says it is right. Periyavachaan pillai points at Thrivikrama avatharam where perumaal takes that avatharam on his own will, pushes Mahabali to pathalam and keeps his feet on all our heads (to bless us) even though we did not ask for it. The world had all types of persons Vasishta, chandaalars. Perumaal did not discriminate amongst us and did the good for all of us without being asked for. Thus Nimalan and Ninmalan is sung up on in order to describe the qualities of perumaal.

Another aspect of the pasurams is that avayavangal of perumaal his lotus feet, his belley button/nabi kamalam, his wonderful stomach, his neck, his wonderful eyes, his mouth, his face etc will be described in the latter half of the pasuram whereas the first half will describe the greatness of perumaal's qualities. For e.g. Ulagam alandha andamura in second, mandhi pai vada Venkata maamalai in the third, chathura mamadil suzh in the fourth etc. Perivachan pillai explains why these great qualities of perumaal have been described also in that order and then why alzhwar has sung the praise of perumaal's avayavangal (parts of the body) in the said sequence. Periyavachan explains that the sequence followed by alzhwar in first seeing the feet then going on to red dress adorned by him is not because one is greater than other. The alzhwar sees the avayavangal in natural continuity. All the avayavangal are equally beautiful and sacred and is unmeasurable in quality.

2nd pasuram: Perumaal with his full happiness (uvandha ullathanai) measures the three worlds even while crossing the limits of this andam (Recall the seven logas above and seven below are inside this andam. Perumaal crossed this andam having water in the outermost part of the andam when measuring with his three feet) and when facing the two asuras – karan and dhooshanan, whom he (Ramar) killed in Ramayanam as a descendant of kakusa vamsam. Perumaal killed the asuras and 14000 rakshasas accompanying them with the arrows having fire in it (vemkanai). Nivandha neel mudiyan means perumaal having long lovely hairs. Perumaal – Ramar hence is referred as kakusthan in all the pasurams. This Ramar is Ranganathan in Srirangam and alzhwar's thoughts went on the red dress of finest silk (pattu peethambaram) which Ranganathar wore and it happened to be near the lotus feet.

3rd pasuram: Answers the question of how we consider perumaal as Jagath karana boothan – the creator of all creations. It tells us that undhi/nabhi kamalam the belley button is the place from which Brahma, called as ayan in the pasuram, is born. The nabhi kamalam draws the attention of alzhwar (his nenjam) from the red dress worn by perumaal. Ezhil undhi is the beautiful nabi kamalam. We got the doubt that thiruvengada mudayan is indeed trivikraman and how in this third pasuram you say thiruvengada mudayaan is Ranganathar in Srirangam. To answer that alzhwar in this third pasuram says that the thiruvengadamudayan standing in thirumalai is nothing different

from the reclining perumaal in Srirangam. Mandhi pai means the place where monkeys (mandhi) jump around. Alzhwar's nenju keeps jumping from one avayavam of perumaal to the other just like the monkeys jump in thirumalai. Vada vengadam is because tamil was being spoken till vengadam in those days and vengadam was the northern most limit. Perumaal stood in thirumalai so that he is accessible to vanavars from above and us on earth. Sandhi sei means to perform thiruaradhanam to perumaal. Even today vanavars come between 2am to 3am in thiruvengadam when the curtains are closed to perform thiruaradhanai to perumaal. Vishwaksenar himself comes to do thiruaradhanai. Even now in Thirumala when we come past the well, Ramanujar sannidhi, undiyal then we see ranganathar near the place where they give laddus. We must turn back as we come out to see ranganathar. There is a story about one arayar swami in Srirangam wanted to go to Thirumalai. The arayar sought the permission of Ranganathar before going. Perumaal liked the arayar and did not want to leave him. However he agreed to the arayar going. Before arayar left, Perumaal asked him to sing amalanadhipiran once. The arayar sang. The arayar came to the third pasuram and kept repeating the line where it shows that Ranganathar is indeed Thiruvengadamudayan. The arayar understood and said he will not go. The alzhwar's attention however kept going from vasthram to undhi tamarai and back.

4th pasuram. The avayavangal of perumaal keep competing and ask the alzhwar to see the next one saying I am more beautiful. Udhara bandham is the avayavam being sung in this pasuram. This avayavam is the stomach portion where Kannan emperumaan was tied by a rope by yashodha. The name Dhamodharan comes from this. Udharam is tied by a dhamam which is a thin rope. Udharam is above nabhi kamalam. Perumaal here shows that he has parathvam by bringing out Brahma from his nabhi kamalam and soulabyam by allowing yashodha to tie him in his udharam. There are three folds in udhara bandham. They are chith, achith and easwaran. Chit and achith in between the three folds are shown that nabhi kamalam – easwaran is jagathkaranan. In the first two lines of this pasuram Rama avatharam is continued from the previous pasuram referring to kakuthan. Kara dhooshanars are viruppu and veruppu of our lives. Likes and dislikes of our lives. We need to win over these two likes and dislikes. The likes and dislikes are due to our indriyangal (limbs, eyes, tongue, mouth, and nose) and manasu. To win over these is what is sung in this pasuram. Ramar defeats the ten headed ravana. The ten heads of ravana are our 5 karmendriyangal and 5 gyanendriyangal. Rama cut these ten heads. We in turn must likewise win over these 10 avyavangal. Who is the head of these 10 indriyangal it is mansu. We must win over these 11. Just as the controller of the ten heads is ravana's body which is manasu in our case is defeated by Rama likewise perumaal will help us to win over the 10 indriyangal and manasu. This is what is conveyed in this pasuram. Chathura mamadil suzh means the lanka surrounded by four lanes of the town well decorated and enclosed by strong walls. The inner meaning is that we have also constructed such strong walls around our indriyangal which we need to break. Ravana's ten heads fell down just like falling coconuts from a tree. Oor venganai uythavan means that Rama killed Ravana just with one missile arrow. Thus udhara bandham and killing Ravana is sung in this pasuram.

5th pasuram31.42.

Next the credit of parathvam and soulabyam which the avyayngal above claimed are due to marbu or chest. Thus chest says to Alzhwar don't just keep looking at the avyayangal which claim parathvam and soulabyam but look at me the marbu of the chest. I am responsible for the avyavangal below to get the credit. In Sahasranamam also it says that it is the piratti sambandham which is responsible for parathvam, soulabyam etc. Piratti is residing in thiru marbu and hence thiru marbu should get the credit. Purushkaram which is mercy is bestowed by Piratti. Vyjayanthi vanamalai and srivatsam meru reside here in thiru marbu. This marbu only, has hug Akrurar, Hanuman and Barathan. Thus it is the avyayam to be seen and it asks Alzhwar to come and look at it. For our desires to leave us we have to defeat our 10 organs and manasu by doing bakthi. Now for bagawan to come and reside near manasu we have to first cleanse the sins committed in our

previous countless births. How do we do it? After all the alzhwar was not born as a Brahmin by which he can do many yagnyas and cleanse his poorva janma papas. When the Alzhwar does bakthi perumaal automatically destroys the poorva janma papas or sins due to piratti sambandham and he makes the Alzhwar as his follower. Paaramaya pazha vinai means (very heavy sack of accumulated sins from the old times/previous births). Alzhwar sings I have not done any stringent tapas and i do not know how to do it not being a brahmin. It also means that alzhwar says, "I do not know what kind of difficult tapas (maa tavam) did perumaal do to make me as his part".

6th pasuram: Next the neck invites the alzhwar to come away from marbu and see it. The neck says that natchimars Sridevi and boodevi hold on to the neck of perumaal in the nights and thus it is a place to be glorified. In the viswa roopam of perumaal in koils you can see the three marks on perumaal's neck made by natchimars holding perumaal. Bangles of the natchimargal have made an imprint in the neck. Also it is the neck holding the ornaments adorned by perumaal. Also it is the throat which has swallowed the entire chit and achit matter during pralayam and it has protected the universe from destruction. Now alzhwar looks at neck. Now a question was raised by us looking at the fourth pasuram that perumaal took away all the sins of alzhwar. How do we believe that perumaal could remove all our sins by himself. Is there any precedence? 6th pasuram has the answers. Thunda ven *pirayan* is siva perumaan as he has a waxing moon on his head. His tuyar – troubles is taken care of by perumaal. Remind ourselves of the incident when siva perumaan peeled off one of the five Brahma's heads though being his father. Sivan was cursed and the brahma kapalam stuck to his hands. Sivan went running to everyone to help him out to get rid of the brahma kapalam and none could help. Sivan comes to Narayanan in Vaikuntam and pleads. Narayanan throws some water from his chest on to the kapalam which gets detached and falls in Badrikasramam. That is why we have the place Brahma kapalam in Badrikasramam. Another meaning of this line is that Chandran gets dosham and this is solved by Narayanan. Thunda ven *pirayin* tuar theerthavan. Chandran was a close friend of Rohini nakshathram and Daksha prjapathi gave sabam and Chandran gets Kshaya rogam. It is due to this that we have different phases of the moon. Chandran comes to Chandra pushkarani of Srirangam and does tapas to get rid of his papam which perumaal removed. In any case Perumaal can remove the troubles of people however difficult or however much it may be and we should not doubt it. This is the message given by alzhwar in this pasuram. Kantam kandir in this pasuram is perumaal's neck (Kantam).

7Th pasuram: Now it is the turn of mouth which attracts alzhwar's attention. The mouth calls Alzhwar and the alzhwar turns. The mouth tells the other avyayams that all of you do not have a mouth to speak. See as I spoke the alzhwar turned and saw me. Alzhwar I am your rakshagan. I had only chanted varaga sarma slogam, rama sarma slogam, krishna sarma slogam, masuchaha. While the avyayangal such as udhara bandham need to be covered I am always exposed and not covered. Andal also sung about these beautiful lips of perumaal in "Karpuram naarumo..". Thus alzhwar turns his attention to the lips. We still had a doubt. We said that in 6th pasuram perumaal had only helped devars and not us on earth. To explain our predicament, Periya vachan pillai takes the example of two people riding on two elephants. The first person took out his beetle leaves box as he wanted to chew them but had forgotten to bring sunnambu the white calcium carbonate paste applied on the leaf. The other person on another elephant helped him with the paste. Thus we said that devars (signified by elephant riders sitting on top who helped each other) will help each other but what about us on earth? In this pasuram Alzhwar removes this doubt of ours by showing the ayudham/sword etc which perumaal holds only to help us. But then we also say that Ranganathar in Srirangam does not hold conch or the spinning and fire spitting weapon called azhi which perumaal normally holds. We are wrong. Though it may not be there now in this lying posture, perumaal had it just as it can be inferred from the following. Arjuna in the midst of battle field wanted to see perumaal's viswa roopam. Perumaal showed it only to him giving him special eyes to see him. It had many hands and shoulders. Arjuna wanted to see perumaal only with his four shoulders which is his original roopam. Perumaal showed it to him. We believe it as Arjuna has told that he has seen it.

Here in this prabandham alzhwar has sung that perumaal has showed himself with all the roopam features and having seen that, the alzhwar sings – that perumaal has divyasuri, chanku, alzhi and we have to believe it. Similarly Yashodha asked for and saw the brahmandam inside Krishna's mouth and she has told us and we believe it. Perumaal showed his roopam with four shoulders and four chakrams to Vasudevar when he (Krishna) was born. Vasudevar asked perumaal to contract perumaal's four shoulders before crossing Yamuna, which he did. Even now in bagawan's hands the chanku chakra lines are there. In perumaal's feet we see seven chinnangal or etched objects as lines. These are the pointers for us to believe that perumaal has them all. Perumaal's face in Srirangam is like a big mountain (neel varia pol meyyanar). Perumaal is reclining on aravam the snake and alzhwar says he has deceptive look. What is that? We are not able to make out whether he is in sleeping posture or in a posture just to get up. Even alzhwar is not able to make out in which posture perumaal is lying, leave alone such of us earthlings.

8th Pasuram: Now the eyes are attracting alzhwar. The two eyes are like lotus flower about to bloom. The eyes cast upon us his kataksham. Even as we are born kataksham of perumaal will decide if we are going to moksham. Sabari saw Ramar's thiru kangal and said she has attained moksham. Vibeeshanan when he got to see Ramar as perumaal's eyes fell on him, Vibeeshanan melted and perumaal drank that molten liquid through his eyes. It is thus the eyes of perumaal which is most important for us to get his grace. Alzhwar thinks oh the mouth of perumaal can even speak lies, as Krishnar did in his young days of his avatharam. Andal has sung about that in Natchiyar thirumozhi. Whereas the eyes will only give kataksham to adiyavargal, it is a fire for the wrong doers. Hiranya kashapu story comes to mind. We have a lot of tamasa gunangal. Our avidhya is removed by perumaal. Hiranya kashapu had a lot of tamasa gunam. Perumaal removed them all using his nails. Likewise perumaal will remove our avidhya. Pariyan agi vandha means that Hiranya kashapu ate all kinds of things to make himself strong and came before perumaal. Hiranyan had got many boons from Brahma and other devars. Hiranyan also put on strength due to his ahankaram. These strengths are his perceptions. Avunan (rakshasan) udal keenda means perumaal tore hiranyan's body. Kariyavagi means black (eyes); Pudai parandhu means the eyes which are wide reaching the ends of cheeks. Milirndhu means shining eyes; chevveri odi means the eyes having red lines. Neenda means the eyes widened themselves up to the ears to throw kataksham on as many people as possible who look at him. Perumaal tells piratti you said that I must throw kataksham on all on this earth but my wide eyes after scanning all on earth are not able pick more than one or two.

9th pasuram: Now all the avyavangal of perumaal has been seen. Now we come to the crux of the battle. In this pasuram soundaryam of all the avyayangal as a whole is coming to capture the alzhwar. The full thirumeni of perumaal is coming up next to behold Alzhwar's eyes. This is what alzhwar is calling as neela meni of perumaal. Now we get the doubt why should the perumaal save the alzhwar. Alzhwar says it is because perumaal is the owner and I am his sothu or his belonging. The owner will have to claim his belonging. Alzhwar says that perumaal on that day as vata pathra sayee was lying as a small child on a leaf after having eaten all the seven worlds. Perumaal thus saved us all in pralayam. It is his duty. Being his duty today he has come to protect me and take me back to him from where I came. Alzhwar describes the beautiful necklaces and other ornaments worn by him in this pasuram. I am unable to fully enjoy the beauty thrown at me says alzhwar. My nenjam has left me as it is filled to the brim with the beauty of perumaal.

10th pasuram: after having enjoyed all the beauty of perumaal (perumaal himself is param, vyuham, vibhavam, antharyami, archai) in this pasuram sings Kondal vannai means perumaal like a beautiful blue cloud bearing rains, perumaal is not only neela meni udayan but also has soulabyam and souseelyam and gets born as Kannan and steals butter as child pranks, likewise perumaal has stolen my heart also, He is the raja of the whole andam, and he is the arangan in Srirangam. Let my eyes which have seen such an amudhan let it not see anything else hereafter. With this the alzhwar enters the perumal's meni and becomes avarbavithu with perumal means alzhwar gets mixed with

perumaal and never returns. Note in the 10 pasurams of Amalanadhipiran, the alzhwar does not say who has sung these pasurams or what is the palan of singing these pasurams unlike other alzhwars which exhibits his naitchiyam/lowering his own esteem in front of even the people of the world.

1.14 Thirumangai alzhwar charithram

1.00.40 The alzhwar is also called parakalan, kili (parrot), ilam kili (young parrot),alinadan, arttamukki, adayaseyam. Avathara rahasyam: Alzhwar is described in the thaniyan as one living permanently in Hari perumaal's thiruadi which can be viewed as a cave. The alzhwar is like a lion residing in this cave. The alzhwar named as parakalan considers taming wild elephants as fun. He is so strong and determined. He is called parakalan because he is as terrorising as yemen to others – pararkku kalan or yemen. All the nonbelievers and those who interpret vedas wrongly are parakalan's enemies. Those who misinterpret vedas are referred here as mad elephants and the alzhwar tames them as they are afraid of him. The alzhwar is very good in debating and win over his detractors. The writer of the thaniyan quoted at 1.00.40 says that "I bow to such a lion like person who tames the detractors". The mad elephants are amongst Saivars, Boudhars as they misinterpret vedas. The second sloka tells about alzhwar's avatharam details. In Kali yugam, Nala year, which came 398 years after kali yugam was born this alzhwar's avatharam, took place. For about 3500 years after this last alzhwar's life the humanity did not get to chant or know the divya prabandham in full. It is Nathamuni who after chanting Kannunin chiruthambu 12000 times was able to get us the full 4000 divya prabandham from Nammalzhwar. Thus our ujjeevanam is in chanting the 4000 divya prabandham and the alzhwars who sang these, which perumaal has given to us in kali yugam due to his kataksham on us. These verses in tamil are so very easy compared to vedas in sanskrit, and hence we are really blessed to have them.

1.14.1 Life of Thirumangai alzhwar. Early years as a small king

The alzhwar was born in Nala varisham, in the winter months, Karthigai nakshathram, Karthigai month. Nampillai also was born in Karthigai month, karthigai nakshathram. The alzhwar is also called Kalikandri. He is the amsam of sarngam the bow of perumaal. It is to be noted that bagawan has used his ayudhams the most in killing demons and protect us. Thus the alzhwar is also as aggressive as the weapons of the bagawan. Sarngam gets born in every yugam. In the first yugam bagawan takes avatharam as andhanar (Brahmin - vamanan) and in the next yugam he takes avathram as a kshathriyan - Ramar, in the next yugam he is born as vaisyan - Krishnar, and in the kali yugam as alzhwar – nammalzhwar. Likewise the sarngam takes birth in kritha yugam as karthama prajapathi, in thretha yugam as Uparisaravasu, a kshathriyan. In dwapara yugam he is born as vaisyan by the name Sanka balan. In the fourth yugam kali yugam he is born as Parakalan (thirumangai alzhwar). The alzhwar is born in Thirukurayalur in Thiruvali thirunagari. Thiruvali thirunagari is a big area consisting of many small towns and can be thought of a strong hold of thirumangai alzhwar in as much as alzhwar thirunagari area is that for nammalzhwar. 11 divya desams of thirunangur are famous koils connected with Thirumangai alzhwar. These days we say thirunangur as the area of thirumangai alzhwar and alzhwar thirunagari is the area of nammalzhwar. Thirumangai alzhwar has these 11 divya desams attached to worship him and Nammalzhwar has nava thirupathi to worship him. The yearly utsavam (vedu pari utsavam) for thirumangai alzhwar takes place in thai amavasai time in which from each of the 10 other divya desams, Garuda vahana sevai of the utsava moorthie of these temples assemble in thiruvali thirunagari temple. These areas are in Sirgazhi area which is well known to all as the place which gave Sirgazhi Govindarajan the musician. Thiruali means – ali means alinganam or embracing, thiruali is the place where perumaal did alinganam of Mahalakshmi. Thiru nigari is the place where thiru or Lakshmi resides. Thirumeni of thirumangai alzhwar is in thiruali thirunagari. Kinchitkaram trust has established a place for pilgrims to stay (we stayed in that place once). Lot of Kaingaryam by the pilgrims can be performed for the perumaal such as cleaning of the place, tying flowers as a garland for perumaal. Very beautiful meni,

manavala mamunigal sings a lot in praise of this thirumeni of thirumangai alzhwar in thirunagari. In as much as Ramanujar's thirumeni in Sripreumboodoor has a speciality, Thirumangai alzhwar's thirumeni in thirunagari is as much praiseworthy. Thirumangai alzhwar when he stands with this thirumeni, the three bends, one in the neck, one in hips and another in the legs gives it beauty. The sharp nose, the sword he holds, the beautiful lips which says thirumanthiram, the bangles (salangai) he wears in his legs give him the beauty. He was born in mlecha vargam the fourth vargam. He was thus called neela nirathar or Neelan (Neelam means the deep blue colour). Dark persons such as Krishnar or this alzhwar are linked with dark blue hue. Neelan was his given name. Divya soorie charithram text has all these details. In his young age he was the leader of a robbery gang.

In the early childhood he was a brave child playing merrily. When he became a youth he was seen flirting with lot of women. He flirted with women having curved lines in their forehead that looked even more beautiful due to that, and became vishaya pravanar – means a person who likes worldly pleasures. He always had some weapon or the other in his hands ever ready to fight. He was follower of/devoted to chola king of that time. Thirumangai exhibited his prowess in fighting to Chola king and was awarded a small kingdom to rule. However he was to submit all the taxes to chola king. The alzhwar had four assistants with him. They are Neer mel nadappan, Nizhalil udunguvaan, Thal oodhuvan, Thola vazhakkan. The four were always following the alzhwar as a shadow. The team was engaged in looting the travellers. In those days the travellers were going largely by foot, some in bullock cart, some very rarely on top of elephant and very wealthy people in horse driven carts. These travellers had to cross forest ridden paths some times by the night. When an opportune moment arises, such robbers' gang used to loot the travellers. Neer mel nadappan was as swift and deft that he could even walk on water. Nizalil odunguvaan used to travel with the travellers and pickpocket them and disappear suddenly. Thaal oodhuvaan has the expertise to break open any lock just by blowing at it. Thola vazhakkan can win over any argument to make the other party poorer and themselves rich. These four people were Thirumangai's ministers. Thirumangai alzhwar also had a horse very well devoted to him and he called it Adalma. This horse is included in many pasurams of the alzhwar. This horse has taken the alzhwar to all the parts of India and surrounding countries in search of Vishnu sthalams. Even up to manasarovar. The alzhwar had an elephant by the name, Amari makalikaattu yaanai. Very big elephant. The chola king gave thiruvaali kshethram and made him a small king. The alzhwar was made the leader (thalapadi) of all the fighting force of Chola king and was on call for fighting all the battles of the chola king.

1.14.2 Kumudavalli enters Thirumangai's life

In this thiruvali thirunagari apsaras from deva logam used to come to a pond having lot of lotus plants and used to dance. There is an annan koil in thirunangur. Srinivasa perumal was the main diety. The pond mentioned above is the temple pond of that koil. It was called Thiruvellakulam. In that kulam Ghandharva ladies used to come every day and used to play. The gandharva ladies are given only a short time (one nazhigai 24 mins?) to stay on earth after which they have to return. If not, they lose their gandharva status. One day one of the gandharva lady overstayed. She wanted a lotus flower (called kumuda pushpam in Sanskrit) from the pond which she took. Since the time was up, she became a human form. That moment a srivaishnava ayurveda doctor living in thirunangur came by. He asked the girl who she was and the lady narrated the story of how she got left out. This happened due to a sapam given by Kapilacharyar. These Ghandharva girls had once gone to Kapilacharya's ashram and this gandharva girl (called thirumamagal as an apsaras) made fun of a not so well looking man. Seeing this Kapilacharyar gave sapam that this girl will become the wife of a man living on earth. The girl got scared and requested the acharya a sapa vimochanam for which the acharya (Kapilacharya indeed is Sriman Narayanan. He established Sankya madham) said, "Ok you will get married not to an ordinary man but a person born as Sarangam's amsam called parakalan. Your job is to correct the swami who is a Vaishnava bakthar when he goes into wrong path. If you succeed in this you will attain a status after your life which deserves one for you". The vaishnavar is a baghavathoethamar means true devotee of perumaal. He went to the pond, thruvella kulam

before entering the temple to clean his feet and sprinkle its water onto his head. When the vaishnavar enquired about this lady standing alone, she replied that her friends had left her and have gone away. She tells the story told above and says she has lost the powers to return to swarga lokam. She tells that her original name is sumangalai. Then she becomes thirumamagal and then she will be named Kumudavalli natchiyar. She says that she was the head of the group of apsaras with whom she had come. She had come to Himalayas and was roaming around when she came to a Sidhashram and found Kapilacharyar preaching to his disciples. I made fun of a not so well looking student. Upon hearing this, Kapilacharyar gave a sapam that she will become human and become the wife of a meleechan. I prayed to the acharya for a sapa vimochanam and the acharya said that you will marry a person born as a meleechan but as an amsam of sarngam of my body. Parakalan is the name of the person and he is a king now but playing around with some girls. You shall accept him as your husband and mend his ways to take to the ways of Vishnu bakthi for which he was born. If you make him baghavothamar then you get sapa vimochanam.

Returning to this baghavothamar, who heard this story, accepted the apsaras turned human as he also did not have any children. The baghavothamar tells this story to his wife and who also accepts this apsaras as their daughter. They call her Kumudavalli as she was found in a lotus pond. They take of the child and bring her up.

1.14.3 How Neelan/Thirumangai alzhwar marries Kumudavalli does Thadhiaradhanai kaingaryam and looses all his wealth.

Meanwhile Neelan's (parakalan/thirumangai) friends tell him about this beautiful Kumudavalli living in the ayurveda doctor's family. The friends exaggerate and tell more than real. Neelan goes to meet Kumudavalli in Thirunangur. Neelan talks to baghavathar/ayurvedic doctor. As they are talking the girl goes in front of them. Neelan falls at the girl's beauty. Neelan enquires how this beautiful girl who is like a devathai is born to this baghavathar. The baghavathar tells the story of how he got the girl and wonders how he is going to marry off this girl whose gothram is also not known. Neelan then tells baghavathar that he should give the girl to him (Neelan) as his wife. Neelan gives all the needed clothes and ornaments to baghavathar without any thing kept back for himself and without any hesitation, in return for getting the girl. The baghavathar couple also agree. The girl comes and announces that she will marry a person only if he has had pancha samskaram done. Neelan now tries to get pancha samskaram done but all the archakars refuse to do it to him as he is looking so scary. Neelan now goes to thirunarayur and Srinivasan perumal and asks perumaal to do pancha samskaram to him. The perumaal can be seen even today having his hand extended holding chanku chakram to do pancha samskaram. The perumaal does the pancha samskaram to him. Neelan also puts on Thiruman Kaappu. All these days his forehead was blank and now he wears thiruman kaappu. He also wears all the 12 thiruman kaappu on his body to represent kesavaya, narayanaya up to dhamodharaya. He comes to meet Kumudavalli with the 12 thiruman kaappu. Now Kumudhavalli poses another challenge saying that Neelan must feed 1000 srivaishnavars daily, and drink their sreepada theertham daily only then only she will marry Neelan. Neelan pleads that he has accepted Kumudavalli's first desire of him to turn into srivaishnavan and has thiruman kaappu but her this request of feeding 1000 vaishnavars is difficult and can fulfilment of this promise not be postponed and marry him first. Kumudavalli budges but makes Neelan to promise her that he will accept the challenge of feeding 1000 brahmanas daily at least after their marriage. Neelan having no choice also nods his head and promises her to abide. Kumudhavalli also comes down on her demands and marries him in front of all the town people.

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Upadesa rathnamaalai in its pasuram 9, maran panitha tamizh maraikku mangayar kon arangam koora avadharitha, veerudia karthigayil karthigai naal, indrendru kadalippar, Vaitha malar thazhgal vazhthu. The pasuram says to add to the 4 tamizh vedam (yajur, sama, rig and atharvana)

sung by maran/nammalzhwar in his four prabandhams/thirumozhis, Thirumangai alzhwar who was a king (mangayar kon) sang the 6 upangangal in his six prabhandhangal viz., periya thirumozhi and five more. The veda angangal contained in the six prabandhangal are shiksha, vyakaranam, Chandasu, nirutham, jyothisham, kalpam. Such an alzhwar was born (avadarikkal as said for such mahans) in the karthigai star of karthigai tamil month. This avatharam of this alzhwar was to give greatness to divya desams on this earth. This alzhwar has sung the most covering 86 divyadesams out of 106 divya desams on earth travelling on his adalma horse. He sings even 6 divya desams in single pasuram whereas other alzhwars devote only one divya desam per pasuram. Of course many pasurams are sung on big divya desams such as srirangam, thiruvengadam etc. For 48 divyadesams only thirumangai alzhwar has sung pasurams (did mangalasasanam). Thus if Thirumangai had not sung on these 48 we would have had only 60 divya desams. The alzhwar has travelled on his adalma horse from Thirupiridi (Is it Joshimutt or manasarovar in china border not known), Badrinath, salagramam or mukthinath, nemisaranyam in north and so many temples in South. Thus he had a lot of interest in the 106 divya kshethrams of the archavatharam of perumaal. Today we benefit by the alzhwar's explorations and bringing these temples forward for us to share the anubavam. He has big charithram. His name is Neelan. Thirumangai mannan and alinadan Thiruvali thirunagari as his nadu. Sarnga amsam.

Amongst aradhanam most sacred is aradhanam to Vishnu perumaal. Even higher than that is Thadhiaradhanam to Vishnu bakthars baghavthargal. The alzhwar started engaging in that task with most interest. He used to spend from the taxes collected by him. Koorathalzhwan also was doing this much later. Kalyana Ranganathar is the perumaal in Thiruali thirunagari. It is more proper to call this only as Thirunagari. It is called Thiruali thirunagari to distinguish it from Alzhwar Thirunagari which is also called by the shortened name Thirunagari thus the prefix clearly separates them. Also in that koil is moorthies of Thirumangai alzhwar along with Kumudhavalli natchiyar. The Koil has windows overlooking Thirukannapuram. The Koil in Thiruvali has two Narasimhar sannidhis Hiranya Narasimhan and yoga Narasimhan. Narasimhar after killing Hiranyan was very angry. Brahma and other devars went and requested Thayar to come down and bring down the anger of perumaal. Thayar came down; sat on the thighs of perumaal (ali means thigh). Thiru sat on ali of perumaal and hence Thiruali). Thirunagari is the big Koil where Kinchitkaram trust has constructed guest house. Thiruali is the Koil for Lakshmi Narasimhar. There are pancha Narasimhar kshethrams nearby to Thiruali. In thiruali itself there are 2 narasimhars. In Thirukurayalur nearby also there is one Narasimhar sannidhi. There is a place called Mangai madam where thirumangai alzhwar did thadhiaradhanai to srivaishnavars. There is a Narasimhar sannidhi there too. This is the big open space where we visited. If I am not mistaken the madam is not so big and also is very close to the place where alzhwar stole the ornaments from perumaal and he got thirumanthira upadesam from perumaal. Thus alzhwar lost all his wealth collected as taxes in thadhiaradhanai. This news reached the ears of chola raja.

1.14.4 Thirumangai/Neelan fights bravely with chola king to whom he had to pay taxes

The chirtraarasar that Neelan was is supposed to collect taxes, keep a little for himself and pay taxes to the big king the chola raja but that was not happening which angered Chola raja. He sent this dhoothars to collect the taxes. The alzhwar received the dhoothars well and tried to make these people forget about tax collection by his sweet talks. However the dhoothars kept insisting for taxes to be paid. The alzhwar kept delaying the payment. One day showdown happened. The alzhwar being a brave intolerant king got angry when the dhoothars confronted the alzhwar being a chirtru arasan. The small king pushed these dhoothars and they fell down. The dhoothars went back and told the king about the stubbornness of the alzhwar/small king – Neelan. The chola king become very angry and called his senadipathi or the chief of the king's army and asked him to imprison Neelan and bring his as a prisoner. The senathipathy collected his army of elephants, horses, fighters

and came in search of Neelan. Thirumangai alzhwar being very smart allowed the army to come in while he with his army was hiding and encircled Senadhipathi's forces and fought. It was like a gorilla war. Neelan being deft in horse riding mounted on his adalma horse and together with his small count of forces surprised the thalapathy's army and sent them running back. The chola king's outfit got defeated and went running back to their kingdom. The chola king hearing the defeat of the Senathipathi got readied collected his stronger forces and came to attack Neelan and his forces. This time around, the chola king's forces surrounded Neelan's army. Neelan fought very bravely even alone. The King's outfit got defeated and went back and reported to the king. The king became even angrier and stopped his retreating forces, collected more people and encircled Neelan himself. However Neelan stood bravely in the midst of the King's army. Neelan continues to fight and kills many people. The king is impressed. The king enters into a dialog and tells Neelan, "You need not be afraid, after all I had only asked for the taxes from you, being, and the subordinate king. Why are you fighting? I am impressed by your fighting skills and bravery which I am witnessing myself. I will forget all your mistakes and I am inviting you to come to my palace have dialog". The king even while promising swearing by all the Gods he worships, cleverly tricks Neelan and takes him with himself. Neelan believes and goes near the king. The king tells him "I am impressed by your bravery. I will forget all your mistakes and even all that you have to give to the kingdom but give only the share belonging to the monarch that I am". The king directed his minister to hold on to the small king Neelan and went back to his capital – Arayur. The minister takes Neelan as a prisoner and troubles him. The minister keeps Neelan as a prisoner in a temple. Neelan protests and fasts for three days. This was not so much due to the anger on the king or the minister but due to the dismay that he (Neelan) is not able to conduct baghavatha thathiaradhanai daily. Neelan's routine was to eat only after the meal is offered to perumaal and then Baghavathars are fed and only after that he eats. Thirunarayur nambi the perumaal and his natchiyar who did pancha samskaram to Neelan see the predicament of Neelan and take the prasadam that perumaal and natchiyar have consumed for Neelan to take. Neelan takes the prasadam once in a day but is still very sad that thadhiaradhanai has got stopped.

1.14.5 Neelan gets help from Kanchee Devaraja perumal for continuing his Thadhiyaradhanai

The alzhwar appeals to Thiruaranga perumaal, thiruvengadamudayan, kanchi perarular. Perumaal sees that the alzhwar has surrendered to him and has passed on the task of thathiaradhanai to him. The Kanchi perarular Varadharajar (Varam dhadheethi varadarajan – the perumaal who gives varam to those bakthas who seek) appears in Neelan's dreams (It is to be noted that this same Varadharaja perumaal only helped Udayavar/Ramanujar in defeating Yagnyamoorthie in the 18 days debate. Perumaal shows to udayavar to use sidhithrayam of Aalavandhar to defeat Yagnyamoorthie. After the defeat udayavar who won the debate was called Arulaala perumaal emperumanar) and asks Neelan to come to Kanchipuram and he will get the needed dravya – money to give as tax to Chola king and to fulfil the thadhiaradhanai that the alzhwar has undertaken. Now Neelan is in Thiruvali thirunagari in Seergazhi and he has to go to Kancheepuram. When in the morning after the dream, Chola's men come asking for money to be paid as tax, Neelan tells those who have come that he has kept some money hidden in Kancheepuram to help him in the times of crisis using which he can pay the taxes and that he be taken to Kancheepuram. The escorts consult the raja and get consent for taking Neelan under careful bondage lest he would escape. (Vaithamanidhi of Thirukolur is called thus as he has vaitha maa nidhi – that large sum of money which is kept hidden). They reach Kancheepuram and Neelan searches for the hidden wealth which he is not able to find and is very sad. Arthithaye arthithavrarukku koduppavan varadharajan. Those baghavathas who worship with true heart (athithavar) seeking whatever they desire (Arthithaye). Devaraja perumaal comes in Neelan's reams and tells him not to despair and asks him to go to vedavathi river and to a particular spot to get the money needed. Next day Neelan takes the minister and his people to the spot, digs out the money, gives the part that is due to Chola king and keeps the

rest for thadhiaradhanai. However the minister's men become greedy and ask for more as cuts to them. Neelan again becomes sad. Again Devaraja perumaal comes in his dreams and asks Neelan to dig again and give the sand to the men as the money. Neelan does not for a moment doubt what perumaal has told him and takes the minister's men and gives many measures of sand to the men. The men collect the sand in their gunny bags and are happy to see the contents. The sand filled up in their gunny bags appears as very superior variety grains to the eyes of the minister's men. The minister and his men take all the wealth thus collected and show it to Chola king and tell him that Neelan has special anugraham/kaurunai of Devaraja perumaal. The sand from Vedavathi river which Neelan collected and gave them turned into Gold, high quality grains etc. The chola king is stunned. He admits that Neelan is no ordinary man. The chola king is as stunned as the onlookers in Kaurava's court when Draupadi gets saree to save her from shame even as Duryodhanan had ordered her to be disrobed. The chola king decides that this wealth given by perumaal should not be kept in the treasury and orders for Neelan to be brought to him. The chola king asks himself to be pardoned by Neelan, as he had committed a lot of sins such as preventing a person (Neelan) who does thadhiaradhanai from doing so, kept him in prison that too in a koil and thirdly starved him. The king returns all the wealth collected and in turn gave Neelan much more than what the king had asked for as taxes for Neelan to continue thadhiaradhanai. Neelan continues thadhiaradhanai which continues for many years till he runs out of all the wealth. Upon being told that all the wealth is exhausted Neelan decides that thadhiaradhanai must continue even if he has to steal the same from anyone including travellers going by foot or carriage through lonely forest paths. The term vedupari has come from that. It means robbing people who are on their way to their destination. A festival called vedupari utsavam is conducted even today in thiruali thirunagari area. Thus Neelan continues thadhiaradhanai without any blemish but using such robbed money.

In such robbing he takes another person by the name malai mel eruvaan – the person who climbs the mountain on the way of their robbing spot to forewarn the gang of approaching persons who could be robbed. It may be recalled that Neelan has four mates with their respective skill in helping the robbery business. He also takes the help of his brother also by the name parakalan. Thus they are a gang of six. To recap, the alzhwar had four assistants with him. They are Neer mel nadappan, Nizhalil odunguvaan, thaal oodhuvan, thola vazhakkan. Neer mel nadappan was as swift and deft that he could even walk on water. Nizalil odunguvaan used to travel with the travellers and pickpocket them and disappear suddenly. Thaal oodhuvaan has the expertise to break open any lock just by blowing into it. Thola vazhakkan can win over any argument to make the other party poorer and themselves rich. These four people were Thirumangai's ministers. In this robbery business, Neelan and his team avoided robbing Vaishnavars who wore thiruman kaappu. One night the team planned to rob from a hut as they thought that the inmates had wealth. On that day Neelan said that he will himself rob the inmates of the hutment and hides in the darkness and being dark it helped him to hide. As the time passed, the woman in the hut came out to wash her husband's plate. Neelan jumped and snatched the plate out of her hands. The lady instead of shouting"robber robber" she uttered "asmad gurubyo namaha" means prayers to my guru. Upon hearing the words "asmad gurubyo namaha", parakalan (Neelan) turned back and threw the plate and disappeared into the darkness. The lady returned inside the hut and told her husband what happened. The husband on hearing this felt very sad and told his wife that the person who snatched the plate is none other than parakalan who does thathiaradhanai to so many people every day. He told his wife "of what use is this plate to us. We lost an opportunity to serve in the thathiaradhanai".

1.14.6 How Thirumangai got meanings of Thirumanthiram from perumal.

This story like all others narrated in this compilation is given in the pramanangal of the 6000 padi grantham which is the basis of this guruparamparai vyakyanam by Periyavachaan pillai. Thus Neelan continues his methods of robbing and doing thadhiaradhanai. Meanwhile perumaal also has been watching what Neelan and his team has been doing. Due to these acts even as Neelan has accumulated karma for which he will get palan, perumaal thinks after all it is the rich who are being

robbed to feed the poor. But this must stop at some time. Neelan has to be mended. Neelan has to get visesha kataksham from perumaal himself. Perumaal thinks Thirumangai mannan has to be transformed into thirumangai alzhwar. Perumaal and thayar dress themselves as a young wedded couple wearing lot of ornaments and come to Thirumannankollai in thiruvali thirunagari. He chooses a place which is kind of hidden from the main path for travellers. Vedupari utsavam is conducted every year on the previous night of panguni uthiram – the day perumaal and thayar got married. It is celebrated well in thiruvali thirunagari. Vayalali manavalan is the name of the deity there in the koil. Perumaal and thayar dress up well as a Brahmin couple with all their ornaments and go in their pallaku. In thirunagari temple, even today on this night, thirumangai alzhwar is made to sit with his legs to one side of adalma horse and carries a long spear and his face is red in anger as though he is going for a battle. He actually goes for waylaying people to loot them. His team of four people also wait with him in the darkness and the mannan waits in the corridor of the temple before the perumaal sannidhi. The gangsters' talk is written in a pattayam and the koil authorities read out the contents. The gangster aids of the mannan describe the ornaments and other riches carried by the perumaal/brahmins travelling in the pallaku. These can be heard only if one goes inside the temple for which one has to reach the spot well in time and secure a vantage point inside the temple. The four tell if we are able to rob these tonight it will be life's earnings and there won't any further need to rob travellers in the rest of their lives. Once the mannan/alzhwar hears and decides that they will rob the couple, the gang will shout and approach the young couple with the intent of robbing them. The five of them while shouting, run crossing all the fields (these days the alzhwar's thirumeni is carried in a pallaku and the carrier men brave such a run even as they shout. The people who run today have come in the kallar vamsam and do this act with a lot of enthusiasm) and come to the maidanam called thirumanankollai which has a banyan tree/arasa maram called thiru arasu. In the pallaku is vayalali manavalan the diety of thirumanankollai koil with the thayar. The three kings meet – king of all the perumaal, manavalan; thirumangai mannan; thiru arasu the king of all the arasa maram. Fourth is the raja of all the manthiram thirumanthiram which mannan is going to get.

These days the robber team stand hiding in a corner of mandapam and see perumaal coming in a pallakku. They suddenly emerge out hiding, and keep circling the pallaku and push the pallaku to a corner for robbing the young brahmin couple. The mannan thus having circled the pallaku demand that the couple get down and robs them of all the ornaments leaving out nothing till he comes to see a toe ring worn by perumaal. The mannan demands that the ring be taken out. The brahmin tries and finds it hard to come out. The brahmin asks the mannan to try it himself which the mannan does and is not able to take out. The Brahmin (perumaal himself) asks the mannan to use his teeth and take the ring out which the mannan does. Still the ring does not come. Perumaal bends down and tells "Nam kaliyano" Kaliyan being the mannan's given name. The mannan/alzhwar was taken aback but continues with the act of collecting all his loot and makes a bundle ready to be carried. Kaliyan tries to lift the bundle of ornaments but is not able to do it. Now the mannan demands the Brahmin, "have you used any manthiram to prevent the ring from coming out or to prevent me from lifting the bundle", for which the perumaal says yes. The mannan demands perumaal tell me the manthiram. Perumaal says yes I will tell you the manthiram, after all I have come only for that and tells thirumangai mannan in his right ears, "thirumanthiram" and its meaning. The mannan/Kaliyan on hearing this gets immediately transformed and becomes very sober and goes to a corner of the mantapam. These days the people keep the thirumeni of alzhwar there in the corner of the mantapam. One can see the signs of chanku, chakram on the thirumeni's limbs; Ramanujam on his feet.

1.14.7 Transformation of Thirumangai mannan

Just after he hears thirumanthiram, thirumangai mannan gets transformed into thirumangai alzhwar and starts singing

vadinen vadi varundhinen manathaal; perumthuyar idumbayil pirandhu; koodinen koodi ilayavar thammodu; avar tharum kalaviye karudhi; odinen odi uyvadhor porulal; unarvenum perum padam therindhu; nadineen nadi naan kandu konden; Narayana endrum naamam.

Kulam tharum Selvam thandhidum; adiyar padu thuyar ayinavellam; nilam tharum cheyyum neel visumbu arulum; arulodu perunilam alikkum; valam tharum marrtrum thandhidum; pertra thayina ayina cheyyum; nalam tharum chollai naan kandu konden; Narayana endrum naamam.

Till this moment the mannan was keeping degam in the shade/protected from the sun and kept athma in the scorching sun but after hearing thirumanthiram he reversed it. He let his degam get affected by the scorching heat of the sun but protected the athma.

Even today when we see the events of vedupari utsavam we can see the emotions of those days present but we should not hesitate to mingle with the enthusiastic locals who have come in that vamsam.

Periyavachaan pillai writes that Thirumangai mannan was hiding in the branches of thiru arasu maram near the thirumanankollai, sakshat perumaal himself comes in the pallaku (peedagaadai piranar – means perumaal with all the alankaram) as brahma guru as he is going to perform brahmopadesam. He has saasthiram ஸாஸ்திரம் in his hands. Perumaal takes sasthram ஷஸ்திரம் or the weapons to kill the demons but carries saasthiram ஸாஸ்திரம் to protect the believers in trouble. Perumaal comes with Lakshmi thayar while having put on all the ornaments and beautified himself. He brings a lot of wealth also along with him. He brings along with him a lot of escorts. The well-armed Thirumangai mannan seeing the rich loot awaiting him encircles the perumaal loots the ornaments and the riches. The mannan notices the toe rings which he estimates could feed 100 Brahmins, demands that too. Perumaal pleads to mannan to leave the toe rings and let it be a symbol of my marriage which mannan disagrees and uses his teeth on perumaal's toes to remove the rings – the first instance some human even grabbing perumaal's lotus feet leave alone biting them with his teeth. Perumaal appreciates the determination of the alzhwar in conducting thadhiaradhanai even by looting him and after threatening him. After tying the packets of gold and ornaments when Kaliyan is not able to even move the packets, Kaliyan tells the Brahmin (perumaal) that he has done some manthiram due to which Kaliyan is not able to move the packets. Kaliyan threatens the Brahmin showing a knife what manthiram you have used, tell me. The brahmin/perumaal tells that he will tell the manthiram. The brahmin pulls Kaliyan close to him puts his hands over Kaliyan's shoulders and mutters in his ears. Meanwhile perumaal gets reminded of the earlier instances of this upadesam given by him. Once he told sitting in Badrinath as a Narayana hill and nara hill he told the manthiram to himself. The next time during mahabaratha he did this to Arjunan while bagawan was sitting one level lower as charioteer. This time around bagawan has to tell the manthiram even while the listener is threatening him with a knife. In both the above instances the manthiram did not get passed on to humanity. Arjunan heard it, fought the battle and went to veera swargam. Bagawan however thinks if he tells to this baghavothamar who does thadhiaradhanai the manthiram will reach many in the world. Hence he tells the manthiram. This manthiram is very sweet to the ears of listener. Thirumanthiram has three padams or three words and has eight letters. **Om namaha narayanaya**. It is manthira rajam. The gist of all the four vedas and upangangal is thirumanthiram which is the highest of the manthirams. The gathi for those who want to reach God is thirumanthiram. Thirumanthiram can get you all the sugam/happiness in this world or help you in reaching swargam or help you to even reach paramapadam. This is true even for kaivalyarthis who enjoy their own athma and are not bothered about going beyond that to vaikuntam and serve god there. They get kaivalya moksham and lose out on the part of serving god in vaikuntam. Apuranavarthi (without having to be born again) அபுனர்வதி moksham can be obtained by chanting thirumanthiram. O mithyagre vyavareth ஓமித்யக்ரே வ்யாஹரேத்; namaha iti paschchath நம இதி பஶ்சாத்; narayanayeth parishtath நாராயணேயேதி

பரிஷ்டாத். This manthiram is in our daily Nithya karma. This describes thirumanthiram. Thirumanthram starts with Om, namaha in the middle and narayanaya in the end. Omithyaksharam ஓமித்யாக்ஷரம் means Om is one aksharam or letter. Nama ithi dwey akshare நம இதி த்வே அக்ஷரே means namaha make two letters and narayanethi panjaksharani நாரயணாயிதி பஞ்சாக்ஷாரிணி means narayanaya is five lettered. Thus total letters are 8. These are the letters one gets when one writes thirumanthiram in Sanskrit. Om reveals swaroopam – he is seshee and we are seshan. Next is upayam – namaha *naan enekku uriyen allen* நான் எனக்கு உரியேன் அல்லேன் means my athma does not belong to me. Last is upeyam narayanaya is purushartha prakasam – what are we going to do after getting moksham. The three padas are described as thathva hitha purushartham. There are three manthirams: Narayanaya manthram, vasudeva mantharam and Vishnu manthiram. Om namo narayanaya; om namo vasudevaya; om vishnave namaha. These are vyapaka manthiram. It means that bagawan is there everywhere. These come from Narayana gayathri – narayanaya vidhmahe vasudevaya deemahi thanno Vishnu prachodayath. Of these three manthirams the last two are not as powerful as the first – om namo narayanaya. As the first has nara shabdham it has shabdha poorthi. Vishnu means sarvam vyapakam meaning he is every where. Vasudevaya – vasatheethi vasudevaha He is one who lives everywhere and is the owner of all the properties. In both of these later two manthras it is not mentioned as to where all he is spread out or where all he lives or what constitutes all his properties. Whereas in thirumanthiram *narangalluku ellam iruppidam* Narayanan. Na means not. Ra

means to die. That means nara does not die which is athma. Narayanan is the entity which holds not just a group of nara but several groups of nara or athmas. Since thirumanthiram tells the place where all athmas ultimately reach – Narayana, this manthiram is complete and does not leave one to doubt about anything. This is the parama manthiram. This is the most secretive manthiram. It is the moolam of all manthiram.(1.13). Naradharar, Prahaladhan preached to chant this manthiram. Neelan got not just the box to carry jewel but the jewel itself. That is Neelan got the upadesam of the perumaal's manthiram from none other than perumaal himself. *Pertra thayina ayinum cheyyum. Nalam tharum chollai naan kandu konden.* Thirumanthiram protects us even more than our own mother. Neelan got to know about thirumanthiram from perumaal himself in the presence of Lakshmi. Perumaal looking like a dark cloud, seated on garudan shining like golden jewelled mountain came and did the upadesam. The alzhwar sang 6 prabandham of which periya thirumozhi was sang first. While singing these the alzhwar goes to divya desams. Since the alzhwar did not get to see the God after that he sang Thirukurunthandagam to quench his thirst for seeing perumal. He sang that prabandham like a thirsty person throws all the water on himself trying to drink in haste. Thiruvezhukoortirukkai is the third prabandham he sang. The alzhwar thinks he must have done some mistake due to which he was not able to see God. He does sarangathi to Sarangapani perumaal in Kumbakonam koil. Still the alzhwar is not able to see God even after doing saranagathi. He gets angry with God and sings two madal prabandham. Siriya thirumadal and periya thirumadal. Madal is usually sung by a man wearing a palm leaf on which he has written all about the girl who does not agree to marry him and goes about the town and appeals to everyone to convince the girl to marry him. The alzhwar does not go about the town with the grief but keeps telling that he will do this if God does not come before him. In siriya thirumadal alzhwar sings that he will go about telling what God had done – that the leelais in vibhava avatharam are all lies. In periya thirumadal the alzhwar threatens that what God represents in archavatharam are all lies. Finally in 30 pasurams of Thirunedunthandagam the alzhwar describes all about this prapangyam, God etc. In as much as Nammalzhwar sang four prabandhams representing the four vedams, Thirumangai alzhwar sings these 6 prabandhams as upangam of vedam that is extensions/ancillaries to explain the vedam in more detail like shiksha jyothisham etc as said in the beginning of this alzhwar's chapter. He is called chathus kavipya vipraya alzhwar as he represents the four types of the poets. Asu kavi, Madhura kavi, chithra kavi and Vishtara kavi, the last one for his ability to sing grammatically correct poems across all prabandhams. This alzhwar hence is called naalu (four) kavi perumaal. Manavala

mamunigal sings about the beauty of the alzhwar and Kumudhavalli natchiyar in Thiruvali thirunagari after he got sobered down from the intensions of robbing perumaal of all his jewellery when perumal comes with his consort as a young newly married couple. He sings Thirunedundhantagam in thiruvaali, thirumanagkollai, which is the place where kaliyan got the meaning of the eight aksharam of thirumanthiram. Listen to this description in the last 5 mins of GP 18. End of GP18.

GP19:

1.14.8 Thirumangai mannan is asked by Perumal to go to all divya kshethrams

Perumaal asks the alzhwar to go all the divya kshethrams and sing mangalasasanam for perumaal. The perumaal has shown himself as with Rudran, Indiran and other Indiras. He also had garuda vahanam by his side. He then went anthar bavithu means he disappeared. The alzhwar goes on a kshethradam with his pathni which is very visaesham. Also with his ministers. They took bath in the rivers Pinakini, Godhavari Krishna etc. He went to Badrachalam though it does not fall in the route of Rama anu yathra and sang about the ramar there. The alzhwar writes that panchavati existed there too. Though today we see that panchavati is in Nasik. He then went to Simhachalam. Varaha narasimhar. It is in Visakhapatnam of today. He then went to Koorma nathar in Sree Koormam nearby. It lies on the road to Calcutta. He then went to Puri Jagannath – Sri Purushothamar. He then went to Gaya in the hilly route. Mahavishnu defeated Gayasuran asura here. He crushed the asuran. Perumaal's feet Sree Vishnu padam can be seen even today. Alzhwar prays to the padam also. He then goes to Govardhanam, Gokulam, Brindavanam, Mathura. He then goes to Dwaravathi – dwaraka towards the north. He then comes to Ayodhya and then goes to Badrikasramam, Saligramam or Mukthinath. He then comes to Nemisaranyam. He then comes straight to Kancheepuram. Hasthigirinathan. He then goes to Thirumalai. Seshachalam covered by several panangal (mouths) of the divine seshanagan. He takes the permission of Sreenivasan to leave. He now comes to chola mandalam. In Periya thirumozhi however the northernmost divyasthalam is sung first and then it descends to southerly places.

1.14.9 Works of Thirumangai alzhwar

1.14.9.1 Periya Thirumozhi

1.14.9.1.1 PT 1

In 1.1 of Periya thirumozhi the alzhwar sings that he got thirumanthiram. In 1.2 the alzhwar while following the command of Perumaal to go to divyadesams, first sings about Manasarovar – thirupiridhi. But nowadays Thirupiridhi is believed to be in Joshimutt which is after Peepalkote. Narasingha perumaal. Though the perumaal sung in the pasuram, and that in Joshimutt do not match Thirupiridhi could be Mansarovar in China. Since we are not able to go to Chinese area of Manasarover, Tibet where the original Thirupiridhi is believed to exist, however considering these days let us accept Joshimutt as Thirupiridhi. Next he comes to Badikasramam. Nara Narayanan and upedesam of thirumanthiram. Two thirumozhi 1.3 and 1.4 have been sung on Badrikasramam. Next he comes to Salagramam/Mukthinath and its mangalasasanam is in 1.5. he then comes to Nemisaranyam and sings 1.6 on the kshethram. Suthar, Sounakar rishis and others have given upanyasam on Baghavatham here. Ramar had done Ashwameda yagam in Nemisaranyam. He comes all the way down to Ahobilam – Narasimha kshethram and sings in 1.7 on singavel kundram. The alzhwar sings about even the destroyed peaks of the Hiranyan's palaces. One can see the destroyed peaks even today. The alzhwar sings how Sivan and Brahma had increased the powers of Hiranya kasapu through their boons given to the not so well meaning King Hiranya kasapu. In 1.8 the alzhwar sings about Thiruvengadam. He does saranagathi to Thiruvengadamudayan and sings four thirumozhis (padigangal) 1.8, 1.9, 1.10 and 2.1 on the koil. In 1.8 the alzhwar clearly shows that the perumaal reclining in thiruparkadal or the child form perumaal (Krishnan) who sucked the poison out of the rakshasi or the perumaal (Raman) who sent arrow through seven trees when he was asked to

show his strength by vanara king Sugreevan are the same and resides in this archavatharam in Thiruvengadam. This perumaal sucked all the seven lokas, the eight directions and kept it in his noble stomach and he is the one who as a small child was lying on the banyan tree leaf. He is the one having all the five elements that fill up the universe – rocks, water, fire, air and empty space. He is the one having thousand names and one who is never born and who is spread all over the universe. He is the king of all the amarars in vaikuntam. He is the one who gave us thirumanthiram for us to chant and come up in life. He is the one who can un-tie us from this cycle of birth and death and give moksham. Such a perumaal is the one who resides in thiruvengadam.

In 1.9.1 the alzhwar sings that he believed that the family of mother, father, wife, children is all in this life. I got rid of this disease of wrong belief in the enthusiasm to see you in Thiruvengadam. In 1.9.2 he sings, I have done various types of ill deeds which will surely take me to naragam however I have now come to you in thiruvengadam seeking your mercy. In 1.9.3 the alzhwar sings that I have killed so many people without any aim. Today after realising all of my ill doings, I have come to thiruvengadam and request perumaal to accept me. 1.9.4: there are so many Kulams good and bad and my kulam is such a low one that as soon as I was born it was equivalent to have been dead. I do not know what is good and I have never done anything good. After roaming here and there I have today come to you to do saranagathi. The alzhwar has expressed naitchiyam and says that he has nothing to offer and also nowhere else to go other than this perumaal. 1.9.5: Again alzhwar says he has done all kinds of paapams and has come to perumaal without any other gathi. Balagan many wrong doings. After growing up he became poor (can mean in money but more importantly by realising that he does not have anything to offer to perumaal) by praying to perumaal (could mean the thadiaradhanai given to bakthas). Alzhwar expresses how perumaal is the creator of all the 5 boothams – elements, how he after being taught by perumaal he sobbed at having wasted all these years. Now he has surrendered to Vengada mudayaan. I have taken several births, I have chosen this birth to come and surrender to you in thiruvengadam which has a lot of flowering gardens with honey bees. Now I do not have any desires, I have done so many paapams that I have become the definition of paapams. Hey Madhava, the one who can't be understood, I have come to this beautiful place of thiruvengadam to do saranagathi to you. Please accept me as I am.

1.14.9.1.2 PT 2

Next in 2.2 the alzhwar goes to thiruvallur (60kms from Chennai) called as thiru evvalur in those times. The alzhwar describes the battle done in this place in which perumaal wins over the king of thanavan (asuras). In 2.2.3 alzhwar describes how he sent anjeneyar as his representative to Ravana to advise him to surrender and how he then killed ravana when he did not heed to his advice and in the next avatharam he himself went as representative for pandavas and it is such a perumaal who is in Evvalur or thiruvallur. 2.2.4:The perumaal in evvul is no one other than the small baby lying in the banyan leaf after having eaten the seven logas. 2.2.5: The perumaal in evvalur has been sung upon by devars, munivars etc. 2.2.8: The perumaal is above sivan, Brahma and Indiran and he is the one who gave the four vedas, he is the leader of all the vanavar in vaikuntam and even if he is alone, he is very likeable for all his followers and it is this perumaal who is in evvalur.

In 2.3 the alzhwar comes to Thiruvallikeni and sings about the Parthasarathy. Alzhwar sees the Kannan emperumaan in thiruvallikeni who killed the wild elephant, killed the strong wrestlers of Kamsan, the perumaal who saved Sivan from Brahmagathi dosham, the perumaal who was the sarathy for parthan or Arjunan. Alzhwar sees the Kannan who lifted Govardhana giri for saving ayarkulam against the fury of rain caused by indiran, the Thoodhu for pandavars, the sarathy for parthan, sitha and rama's brothers singing in praise of Rama, the little Prahaladhan who was having his own small school and preached about greatness of Sriman Narayana much against his father Hiranya kasapu's liking, the Narasimha avatharam when perumaal saved prahalada, the elephant

which was fighting with crocodile for 1000 years to give a lily flower to God, the speed with which perumaal came sitting on Garudan, the thiruvallikeni which has many big beautiful madangal, which has many beautiful gardens where peacocks roam about and honey bees buzz around and inside the koil in such a place perumaal who has done all the above resides.

In 2.4 the alzhwar does mangalasasam to perumaal in Thiruneermalai. Nindran, Irundhan, Kidandhan, Nadandhan. The perumaal can be seen in all the four postures of standing, sitting, lying and walking.

In 2.5, 2.6 the alzhwar does mangalasasanam to perumaal in Mahabalipuram/Thirukadalmallai.

In 2.7 Thiru vida vendhai. Thai/Mother sees the misery of her daughter who has lost contact with her kadhalan – perumaal.

In 2.8 Thiru ashtta bhuyagaram. He is eight handed perumaal.

In 2.9 Thiru Parameswara vinnagaram. Thondai mandala divya desam. It is in Kancheepuram.

In 2.10 Thirukovalur. This is nadoo naadu divya desam. It means it is in the middle of Tamilnadu.

1.14.9.1.3 PT 3

In 3.1 Thiruvahindirapuram

In 3.2, 3.3 Thiruvinnagar in Chola mandalam. Chithirakoodam now called Chidambaram.

1.14.10 Thirumangai wins Vel from Sambandhar in Seegaazhi a town of staunch saivaites

With this the followers of the alzhwar increased as his popularity increased. He is praised by his followers as Naalu kavi alzhwar, naam kaliyar, Alinadar, Arulmari, Kongumalar kuzhaliyar vel, Mangai vendhar, Parakalar, Paravadi mara ganteeravar. They praise him with these titles and announce naal kavi alzhwar vandhar, naam kaliyar vandhar etc.

Appar, Thirunavukkuarasar, Thiru Gyana Sambandhar, Manickavasagar are the four important propagators of Saivism those days. They had a lot of bakthi and sang in pure tamil in praise of Siva bagawan. They sung devaram, thirupasagam. They are called nayanmaars. Thirumangai alzhwar had tharkam or debates with shishyars of Thiru gyana Sambandhar in Seergazhi or Kaazhi seerama vinnagaram. Kaatu mannar Koil, where Nathamuni was born is close by. The Sambandhar's sishyas said to Thirumangai's sishyas, you can't sing in praise of Vishnu in this sthalam of gyana sambandhar as it is a siva sthalam. In response to that Thirumangai himself retorted and said I will debate with your sambandar directly. They go to the place of Thiru Gyana Sambandhar and both agree to debate. Thirumangai gets to sing only if he sees vishnu's archavathara thirumeni which was not there in that place in those days and hence Thirumangai did not get to sing. Thirumangai sees all over the town that it is full of siva bakthars, there are no houses with thiruman kaappu. This is paashanda madam that is a place of siva bakthars who are veera saivargal. At that moment the alzhwar spots a vaishnavaite old woman and tells the situation and asks for the perumaal vigraham in her home which she uses for doing aradhanam. The old woman agrees and gives her vennai unda thadaalan whom she used for thiruaradhanam. The old woman used to keep the perumaal inside a big pot used to store grains and other stuff to be given to cattle. She gave that. She used to hide it out of fear from siva bakthar around her. This is the Thavittu paanai thadalan perumaal seen even

today in Seergazhi. Taking this vigraham, the alzhwar goes to the place of Sambandan and had debate. Sambandan first told a song (called seyyul) in praise of Thirumangai. Thirumangai analyses the song and pointed out the poetic grammatical errors. Sambandan agrees to the errors and asks Thirumangai to sing. He sings (pasuram 3.4)"*Oru kuralai irunilam muvadi mann vendi; Ulagu anaithum eradiyaal odukki; ondrum tharuguvano maavaliyay sirayil vaitha; thaadalan thalinaiveer;"* In the end of the ten pasurams the alzhwar describes in detail all his titles as he sees that the song that he has sung very perfect that Sambandhan has to agree. In return Sambandar gives the vel that he was holding and Thirumangai sings Korrtravel means that the vel he won from Sambandar. From here the alzhwar is called Korrtravel Parakalan. Sambandar agrees that the alzhwar is the real Naalu kavi perumaal as his composition is grammatically perfect. This is the vel, thirumangai alzhwar holds in Sirgazhi. The vel he used for battle are for that particular use but this one signifies that he got the full title of Naalu Kavi perumal from none other than Sambandhar himself. (28.47)

Now Thirumangai comes to Srirangam. Here he gets reminded of the pasuram sung by the parrot there. It is recorded in Sriranga mahathvam which is a part of Vedas and vedangas. "*Kaveri Virajaseyam; vaikuntam ranga mandiram; Sa vasudevo rangesaya; Prathyaksham paramam padam; Vimanam pranavakaram; veda srungam mahathbudham; Sri rangasayee bagawan; pranavartha prakasakaha".* காவேரி விரஜாசேயம்; வைகுண்டம் ரங்க மந்திரம்; ஸ வாசுதேவோ ரங்கேசயா; ப்ரத்யக்ஷம் பரமம் பதம்; விமானம் ப்ரணவாகாரம்; வேத ஸ்ருங்கம் மஹாத்புதம்; ஸ்ரீ ரங்கஸாயீ பகவான்; ப்ரணாவர்த ப்ரகாசகஹா. This is Tamil scripture of the same slokam.

This slokam means the following: River Kaveri in Srirangam is like Vraja nadhi in Vaikuntam. The Ranganathar perumaal lying in Srirangam is like Sriman Narayanan in Vaikuntam. Srirangam is Vaikuntam in this kali yuga. Ranganathar here in this Kali yuga is like Vasudevar and is here to be seen by one all with their own eyes. It is like perumaal himself is giving Katchi or showing himself just as he is in paramapadam or Vaikuntam. The parrot vouches that Srirangam indeed is Vaikuntam. The Vimanam of the Koil is called Pranavakaram because it is shaped like pranavam (when seen from the skies) which is ohm. This is the moorthie given to Brahma in thirupaarkadal for him to worship. The golden vimanam or the umbrella like covering for perumaal has the shape of Ohm. Ohm is the pranava shabdham of the thirumanthiram – Ohm namo narayanaha. *"Veda srungam mahathbudham"* means - Here in Srirangam it is very pleasing to hear the vedas being chanted. This Rangasayee bagawan is glowing while reclining in pranavarthakam. The perumaal is lying in between Achuthan, Ananthan, and Govindan. He is seen as paravasudevan. *Pranavartha prakashaha* means that the perumaal referred to in pranavam (ohm) is indeed Ranganathar. Here akaram refers to Ranganathar. Here Ranganathar is lying facing Lanka desam to give katchi to Vibeeshanan as he helped bagawan in defeating Ravanan. Parasara Bhattar also has sung about Ranganathar in Srirangam. The uthsavar thirumeni in Srirangam is Alzhagiya manavalan. He is the assistant of periya perumaal. This Ranganathar who showed himself in Vayalali to Thirumangai is now beckoning the alzhwar to come and do kaingaryam to the perumaal. There were only 3 surrounding wall structures/compound walls/praakaarams/madhils around perumal in garba graham, in the times before Thirumangai came to Srirangam. The perumaal indicates that he needs the 7 madils existing today around his pranavakaram. It is Thirumangai who got the vimanam covered with gold. It was not so in the earlier period. It is due to the gold covering that the vimanam has not faded in spite of the rains from all these years. Thirumangai has got mantapas built for all the utsavams to take place. The alzhwar got 21 gopurams made from the only one which existed then. Madapalli of today got made due to Thirumangai. Prakarangal or the court yard/roads in between the madils came up due to the alzhwar. Now the inner core of people who assisted Thirumangai has by now increased to 6 from the original four. These are the people involved in scheming to plot and loot money for doing all these kaingaryams. Maram nuni nirpaan (மரம் நுணி நிர்பான்) is one person helping him. It means that the person is so agile that he can even support himself in the branch end of a tree just

as bird which perches on the end of a stem without falling. The alzhwar's brother himself is also one of the six.

1.14.11 Story of Thirumangai robbing Buddhists in Thirukannangudi

The team gets to plan as to how amass wealth for doing all these kaingaryam. One member of the team of inner six tells softly that there is a big Buddhist colony in Nagapattinam. Buddhists believe that entire Jagath i.e. the universe is sunyam. If entire Jagath is sunyam why do these people require wealth? There is a Boudha vigraham made of gold with them. In Thirumaalai, Thondaradipodi alzhwar sings *"pulayari maga nindra kanbaro ketparodam"* It means that these Buddhists are lowly thinking people and say there is no vedam. They keep doing wrong pracharam. Thondaradipodi thinks that if there is a chance we should not hesitate to harm them such as looting them. Thirumangai too thinks that this group can be looted. They then go the port town of Nagapattinam where a lot of trading takes place in this town like it was in Poompuhar too. The team locate a bagawathai ammar (a lady baktha) and befriend her. They find out what is the big deva rahasyam in that town. There seems to be a big temple with a costly vigraham inside. The woman tells that her mother in law used to say that inside a Buddha temple in Nagapattinam, there is a golden vigraham of Buddha. Even the vimanam of the temple has a lot of gold. She further adds that the architect of the temple lives in an island off Nagapattinam. Thirumangai decides that the temple must be attacked immediately. The team goes to the house of the architect. Using the speaking skills Thirumangai attracts the attention of the architect. The team sitting in his house's thinnai discuss amongst themselves that some unscrupulous mohammedans have come and looted the temple. They describe in detail how these people have looted the temple. These people of Thirumangai's team go the extent of sympathising with Buddhists that it is a bad thing that has happened and that they lament as why these people are still alive. The architect comes out and says the theft is impossible and goes on to describe the protections he has incorporated in building the temple that will make such a theft impossible. The architect came out of his house trembling and stands in front of this team. Thirumangai's team get emboldened and begin to give the finer details of the theft. Now the chief architect suspects one of his assistants to have let out the secrets. The granthams describe that there used to be two oppositely rotating fans above the vimanam to protect it. Thus anyone wanting to loot it has to go in between the two fans. There also is a cave which has an iron chain tied in one end/back end of the golden vigraham of Buddha. The other end of the chain is anchored to a rock far away. The chief architect tells that he had carefully secured the end of the chain to a rock atop a hill under a boulder near the beginning of a stream. Telling all these secrets the architect began to weep. Thirumangai consoled him saying that it is none of the fault of the architect. It is the temple authorities who should have carefully guarded the vigraham. He went on to say that maybe the temple authorities did not have enough bakthi and the idol was stolen. After hearing all these secrets Thirumangai and his team leave the island where the architect was living and plan to swim to the main land. There in the beach they meet a tradesman, owner of a ship load of pakku aracka nut/ beetle nut and plan to loot him too. In the pretext of blessing the merchant, Thirumangai tells the merchant that his team of well-dressed persons looking like brahmins with all the symbols on fore head (thiruman kaappu)are very hungry. He requests the merchant to take them also to Nagapattinam shores. The merchant invites the team and they board the ship. Thirumangai being smart looks around and picks a beetle nut and breaks it into two. Realising that in those days people were so much straight forward that if they give a word they will at all costs keep it, decides to trick the merchant. Thirumangai gives one half of the beetle nut to the merchant and asks him if he will keep it carefully and give the half when reaching the shores. The merchant thinks nothing of it and promises to return on reaching the shores. Thirumangai wants this to be written and given. The merchant writes that upon reaching the shores he will give half of the beetle nut in the ship to Thirumangai. Upon reaching the shores Thirumangai asked the merchant for the half beetle nut in the ship. The merchant looks around for that half of the beetle nut which he is not able to find. Meanwhile Thirumangai got the other merchants and shows the agreement made in the mid

seas and demands half of the shipload of beetle nuts. The other business men sympathise with Thirumangai and ask the merchant to give half of the shipload to Thirumangai. After arguments Thirumangai settles to taking only the cost price of the half the shipload and that the merchant can sell the same for a profit. The merchant thought that he must have done paapams for which he is getting punishment. The merchant gave the equivalent money for half the shipload. Satisfied Thirumangai and his team leave.

Thirumangai and team next go to the koil which they want to loot. In the midnight the team assemble inside the koil. They first release the chain at the mountain top by the stream that was holding the Idol at its back. They then get on top of the vimanam or the dome over the temple. Now they want to enter through the contra rotating fan blades. The team had collected a lot of plantain tree stems. They kept feeding these thick stems till the blades got stuck and stopped rotating. Thirumangai holds Parakalan his brother (also having the same name) upside down to enter the temple premises. He goes past the first fan and finds the other fan to be still rotating. Parakalan gets caught in the fan blades and losses his life. His body is left hanging. The Buddha vigraham was also rotating with the fan. They thought that the vigraham has a lot of Shakthi. They hold on to the vigraham while singing a pasuram and were able to release the holding of the vigraham. At that point of time one of the Buddhist guards came in and started to fight and snatch the Buddha vigraham. Thirumangai's team fight the guard, defeat him even as the guard and his brother Parakalan lose their lives. Thirumangai's team pray to God to give them moksham. Now Thirumangai gets hold of the vigraham and they take it out of the temple. They then cross the fields and by the time it is beginning to become day. They are in a place called ThiruKannangudi. It is a proper village even today. Today the temple has the diety by the name Dhamodharan. When Thirumanagi and team arrive, the village fields had been ploughed recently and some have even water and full of clay. As it was getting to be bright and the team do not want the vigraham to be seen by others, they hide the vigraham burying it in a field near a tamarind tree. Thirumangai speaks to the tamarind tree and tells see my brother Parakalan has died and I am very upset I am also extremely tired and I am going to sleep. You should not sleep and keep an eye on the vigraham of Buddha. This puliya maram is called urangapuli (number 1) even today it does not sleep as it was asked not to sleep. It became morning and the owner of the land brought young plants for transplantation to his farm land in which Thirumangai and team are sleeping. Thirumangai saw the farmer coming and shouted to him who are you what are you doing in my land? This land was given to me by my great grandfather. The farmer on hearing this got scared. Hearing the commotion, the people of the village collected on the land. The farmer then asked Thirumangai who is your great grandfather whom you say has given you this land. Thirumangai replies Dhamodharan (the diety of the temple) is his great grandfather. Thirumangai tells that this land belongs to the God. Upon asking for proof Thirumangai says that he will bring the proof in the form of a document the next day. The team agree to wait till the next day. This is called Thola Vazhakku (number 2) means that a dispute which has not been settled. The farmer on that day when challenged that the land belongs to God Dhamodharan did not want any of the land and went away. Thirumangai meanwhile escaped in the night taking Buddha vigraham. Thus the land became unclaimed property. With this happening the village got to be famous for not being able to settle any dispute. Thola Vazhakku. Thirumangai then took bath in the pushkarani of the temple and went to prostrate in front of Dhamodharan perumaal. He had to take something and not go empty handed. He searched for anything to take. He saw a Magizha maram. He made a garland from the flowers and was happy. He then blessed the tree Kaya magizh (means the tree which will not give fruits and that the tree will always be flowering. (number 3). He sang in praise of the presiding diety. By then it got to be noon. He told his team mates that they have to leave in the night. Thirumangai became very thirsty as the sun was very hot. He asked the village folk for water. The village folk were scared as he (Thirumangai) had told unverifiable assertion. They refused to give water. Thirumangai got angry and gave a sabam that since he was refused water, he professed that all the wells in that village will not produce water and the wells will become dry (oora kinaru) (number 4). Dhamodhara perumaal did Kataksham to Thirumangai and team and gave them water.

The team left the village in the night. But on the way the team felt someone is following them in the night. They turned back and saw that the child was also bright. Thirumangai asked who the boy was. The boy answered he is Dhamodharan the presiding diety of the town. He has come to leave the team safely out of the village limits. Thirumangai gets a doubt that the boy has come to know of the stolen vigraham. In a fury Thirumangai gets himself transformed to Kaliyan and picks up a sword to chop the boy's head as Thirumangai does not want anyone to come in his way of doing Kaingaryam to Srirangam Koil. The boy gets scared and he also transforms into Dhamodharan the diety and disappears. Thirumangai realises his folly and falls at his feet and does mangalasasanam to the perumaal. He then walks to Thirukarambanoor, Uthamar Koil which is very close to Srirangam.

Meanwhile in Thirukannangudi people of the town find out that the Buddha vigraham is missing. They then suspect Thirumangai and team to have stolen the vigraham and come in trace of Thirumangai. They track him using adalma horse's foot step marks. They also reach Uthamar Koil. Commotion starts. The Buddhists demand the vigraham. Thirumangai denies that he is having the vigraham. Thirumangai is cornered and he comes up with an idea. He asks for one year's time promising to return without damage to one finger. (oru siru viral pazhudhu illamal kodukkapadum ஒரு சிரு விரல் பழுது இல்லாமல் கொடுக்கபடும்). The date of return (panguni masam rohini nakshathram) is recorded and the Buddhist's team returned.

In Thirukarambanur, Thirumangai alzhwar breaks the Budhar Vigraham into pieces except for one little finger and melts it for use in Ranganathar Koil. He sells the gold in the market and takes the money for use in ranganathar Koil building. He then orders that Thiru madil should be constructed so high that it touches the sky. Thirumangai then encounters the house of Thondaripodi alzhwar's nandavanam coming in the way of constructing the madil. Thirumangai leaves the nandavanam untouched and constructs the madil around it. It is to be noted that thirumangai alzhwar and thondaradipodi alzhwar lived in the same time.

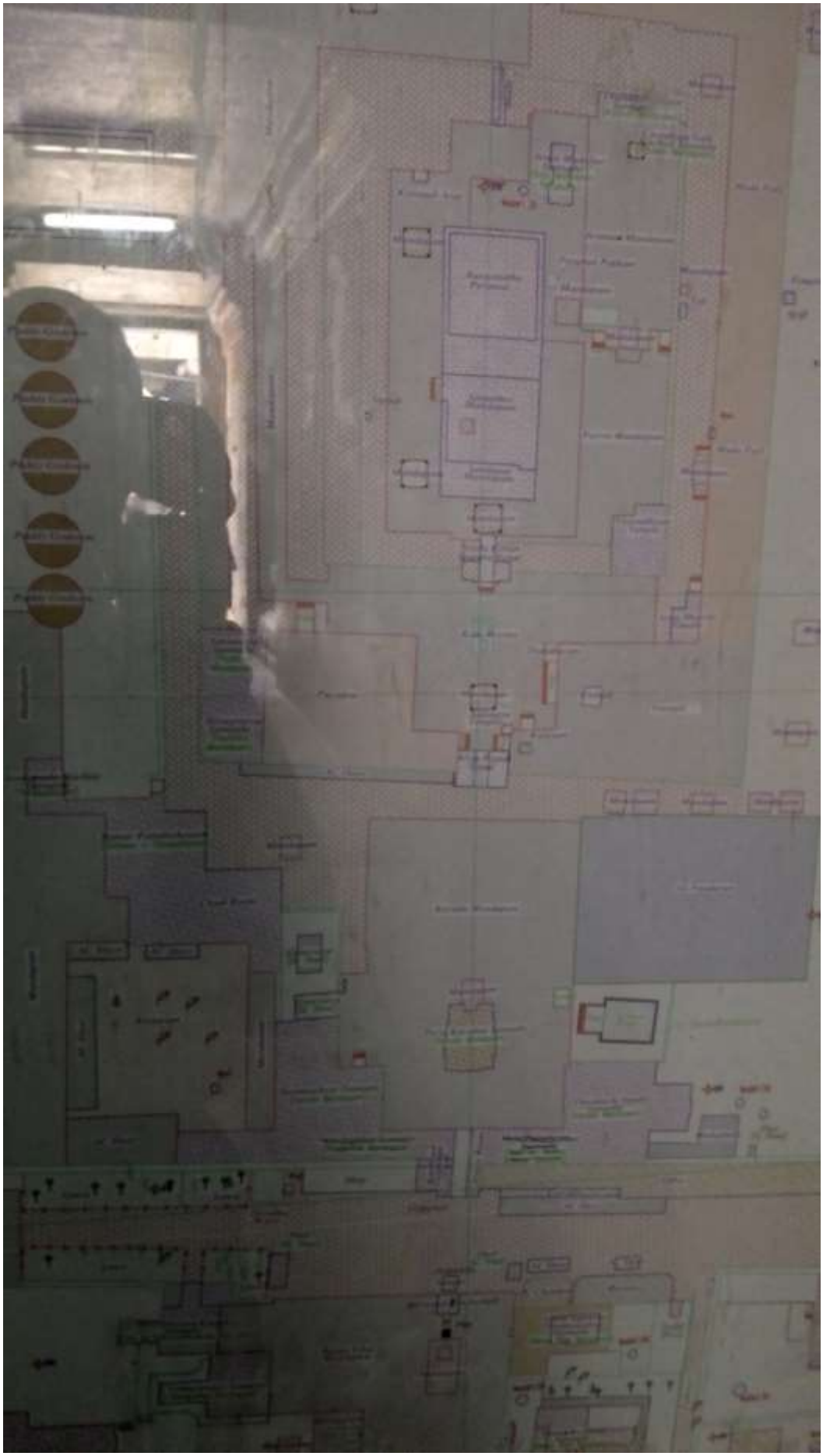
1.14.12 Thirumangai builds Prakaaram of Thiruarangam Koil

Now let us look at saptha prakaram of Srirangam Koil to understand which is Thirumangai alzhwar's madil. The very first prakaram around the perumal which is inside of a wooden step to go to perumaal is Dharma varman thiruchurtru. He is the first king who dreamt of Ranganathar Vigraham coming to Srirangam. It was brought in Pushpaka vimana by Vibeeshanan. This prakaram is also called Thiruvinnavi thiruchurtru (1). It is the prakaram where they give theertham these days. It is inside Gayathri mantapam. When we then come out, we see Krishnar Koil to the left. When we come around we see a well, Vibeeshanan's koil. We get gopura dharshanam. Nampillai sannidhi is also seen here. The thiruchrtru with that is called Raja Mahendran thiruchurtru (2). This is second thiruchurtru. We then come out and see dwaja sthambam. This thiruchtru has vaikunta vasal and also vrajai mantapam. This also has kambathadi anjeneyar. The pavithrothsava mantapam is to the right and to the left is Dolostvam place for perumaal. The vessels for bringing thiru Kaveri theertham also is found here. The madapalli is also seen here. The 50rs and 250rs line also start here. The thiruchrtru along this is the third and is called Kulasekaran thiruchurtru (3).

Now as we come out after aryapadal vaasal (entrance door) we come to another thiruchurtru, the fourth thiruchurtru. This is alinadan veedhi or Thirumangai thiruchurtru (4). Here you have madapalli, dhanya Lakshmi sannidhi, dhanya kidangu or storage place for dhanyam, dhanvanthri sannidhi, mudal alzhwar sannidhi, paramapada vaasal, Chandra pushkarani, ramar sannidhi, paramapada nadhan sannidhi…thirumazhisai alzhwar sannidhi then the shops where they sell prasadam also called pathu kadai. They measure the rice here. Garudan perumaal sannidhi is here.

The next thiruchurtru is called alagangan thiruveedhi (5). We have chakrathalzhwar sannidhi and then thayar sannidhi vaasal.

The next is ull thiruveedhi (6); veli thiruveedhi and chithirai thiruveedhi (7). Thondaradipodi alzhwar had got a thinnai made to make garlands inside the koil. This thinnai was not destroyed when Thirumangai constructed his thiruchurtru. Thondaradipodi alzhwar was very happy when his place of kaingaryam was not disturbed. Thirumangai also constructs a memorial for the tool thondaradi used to cut off flowers or stems. It is a small scythe shaped tool and Thirumangai names it as Arul maari. Thirumangai constructs a small structure to preserve the tool. He prays to perumaal to have utsavam for hearing thiruvaimozhi and perumaal himself sits and listens to the kalakshepam of thiruvaimozhi. Thirumangai also constructs pagal pathu mantapam in the memory of nammalzhwar for the thiruvaimozhi kalakshepam to be held which is used till this day for this purpose.



Thus all the construction work in the periya koil gets completed. A year passes by. Those Buddhists who had got a written letter from Thirumangai for returning the Buddha statue came back asking for the same. Thirumangai faces them boldly. He asks the Buddhists to open their copy of the agreement and asks them to read it. They do so. It says that your vigraham will be returned as it was without damage even to the smallest finger. Thirumangai returned the small finger which was same as it was. The men are aghast. They ask where the vigraham is. Thirumangai says the agreement says the smallest finger. (oru siru viral pazhudhu illamal kodukkapadum ஒரு சிரு விரல் பழுது இல்லாமல் கொடுக்கபடும்). He said it is being returned without any damage just as it was. Arguments fly all over. Other people are called in. That was not enough. The matter went to Chola Raja. Chola Raja sees Thirumangai and the king relates the developments taking place in the temple recently and surmises that the money has gone into making the temple. Thirumangai also says that he has melted all the gold except the little finger. The king tells Thirumangai that he will ask for some time for returning the wealth. Thirumangai says how can he get such a wealth after all he is not a Raja having Kajana. Thirumangai alzhwar in the open court of the chola king told that these Buddhists are doing pracharam against sanathana dharma and spreading wrong interpretations of Vedas and are like germs to kill the religion. Actually the Raja should have realised it and killed these people and given prize to Thirumugai for upholding Sanathana dharma. Thus if their wealth has gone into upkeep of Sanathana dharma he sees no harm in it. The chola king in turn asks the Buddhists that they should have been careful when writing the agreement before signing. It is thus their blunder. The Buddhist team returns thinking it is another thola Vazhakku – unresolved dispute. The team refused to take the small finger and returned.

Now Thirumangai had another problem. He had asked all the workers for construction to work without wages which he had said he will give after the construction is over. Now he does not have any money. How does he pay them? The workers requested Thirumangai to give at least some dhravyam which means cash or gold or ornaments etc. Thirumangai tells them for the work that they have done what he can give is very small compensation. He will give a periya dhravyam which he has kept in an island. The workers did not follow Thirumangai and agree to that. Thirumangai takes all the workers in a boat to Kollidam a river off Srirangam. Thirumangai had asked the boatman to overturn the boat in the mid river which the boatman did. Thirumangai and the boatman swam to safety. In the land, the relatives of the workers question the two of them who came back. Thirumangai replied that the workers are counting their portions of Dhravyam in the island and are filling their sacks. The relatives understood and questioned Thirumangai as why he killed all of them. The relatives wanted Thirumangai to return all the workers in full life and till then they will not leave. Thirumangai is cornered by the crowd. Thirumangai thinks that this is the end of the world and falls defeated and is sad. In Thirumangai's dreams Ranganathar perumaal as manavalan comes and asks Thirumangai not to be saddened. He asks Thirumangai to go the temple the next day and call out the names of each of the workers and they will be returned in flesh and blood. Perumaal asks the relatives to take bath in Cauvery or Chandra pushkarani and come and assemble the next day after putting on Thiruman Kaappu. They are asked to assemble in Azhagiya manavalan mantapam and call out the names of their relatives who have died. All the relatives came the next day and called out their kith and kins' names. A miracle then happens. All the kith and kins in the form of pithru devadais appear in the sky with Alzhagiya manavalan at their back. Now all those assembled realise that their relatives have attained moksham due to the kripai of Thirumangai. They realise that for the kaingaryam of constructing madhil they got periya veedu – moksham. What can be a bigger dhravyam than this? Perumaal says that all of you who have assembled here also from now on follow Thirumangai alzhwar and seek moksham through the footsteps of Thirumangai alzhwar.

Now periya perumaal turns to Thirumangai alzhwar and asks what the alzhwar seeks for the kaingaryam of constructing the madhil. Now the alzhwar sings Thirunedunthandagam. He recites the dasavatharam of perumaal and asks is there more you need to do to give to the humankind? The alzhwar however asks for all the ten avathara thirumeni to be shown to him. There is a sannidhi

called dasavathara sannidhi on the way to Kollidam. This is where the alzhwar got to see the perumaal's thirumeni. Perumaal then shows to the alzhwar his thirumeni in archavatharam as is in his 106 divya kshethrams in this world. The alzhwar then asks the perumaal just as those workers who built the thiruchurtru had got moksham he desires that he be shown a place to pray, from where all who come to be his followers would get moksham. Perumaal then told him to throw one of the alzhwar's swords and wherever it falls will be the place. Today that place on the Kollidam road is named Thiru mannan charitable trust and also Paandiya valan (Thirumangai alzhwar) padi thurai. This is the place where the final rites of a person are done.

The next request Thirumangai has to the perumaal is that the perumaal must listen to Nammalzhwar's Thiruvaimozhi every year in a festival. Perumaal says thandhom thandhom and asks for a mantapam to be constructed for that. That mantapam today is raa pathau mantapam. In those days only the raapathu mantapam was there where thiruvaimozhi alone used to be chanted. After Naathamuni's period, the perumaal was requested to listen to the rest of the 3000 verses of the other alzhwars and pagal pathu mantapam came up. Nammalzhwar's thirumeni used to be brought from Alzhwar Thirunagari and raapathu ceremony used to take place and it ended in Vaikunta ekadasi day when alzhwar moksham celebration is also conducted. The Thirumangai alzhwar also constructed five dhanya kidangu, nei kinaru (Ghee well). Perumaal then turns to Parakalan Thirumangai alzhwar's brother and gives him Nammalzhwar's thirumeni to be sacredly kept (prathishtapanam) in Alzhwar thirunagari. It is this thirumeni which we see even today. He the then asks Parakalan to go to Thirukurayalur with Thirumangai alzhwar's thirumeni and worship Thirumangai as his acharyan. He can be seen here with Kumudavalli natchiyar. All the gopurams and the main temple in Thiruvali Thirunagari which we worship even today had been constructed in Thirumangai alzhwar's period. Vedupari, Karthigayil karthigai naal and thai amavasai 11 garuda sevai are the three important festivals of the temple towns, Thiruvali thirunagari. One must go at least on a karthigai nakshathra naal to enjoy thirumanjanam to thirumangai being his birth star, sevakalam of thirukurundhandagam and thirunedundhandagam. The alzhwar today with Kumudavalli natchiyar is protecting all the samastha athma kotigal (all jeevathmas) like us who do mangalasasanam to him. We must have the thiruvadigal of periya perumaal as our upaaya upeyam for our subeeksham. After this Thirumangai asks for moksham for himself. Perumaal asks him to come to Thirukurungudi and do mangalasasanam for getting moksham. The alzhwar did madil kaingaryam even here and has thirumangai alzhwar thiruarasu in Thirukurungudi. (end of GP 19)

1.14.13 Rest of the pasurams by and on Thirumangai alzhwar

1.14.13.1 Left over pasurams in peria thirumozhi

In 3.4 Thiru kazhi Srirama vinnagaram

In 3.5, 3.6, 3.7 Thiruvali

In 3.8 Thirunangur (Nanda vilakke)

GP20

1.14.13.2 Ramanuja Nootrandhaadhi and Vedatha Desikar's prabandham

Ramanuja Noortrandhadhi in its 2nd pasuram "*kallar pozhil thennarangan; kamalap padangal nenjil kolla; manisarai neengi; kurayil piran adikezh villadha anban Ramanujan ; mikka seelam allal ulladhu en nenju; ondruariyen enakkurtra periyalve"*

kurayil piran adikezh villadha anban Ramanujan: This refers to Thirumangai alzhwar. *kallar pozhil thennarangan; kamalap padangal nenjil kolla; manisarai neengi:* Those who do not have

Ranganathar close to their heart, be away from them. Thirumangai alzhwar is gadhi to Ramanujar. Let us be follower of such an acharyan Ramanujar.

Vedantha desikar also in his 13th pasuram of equivalent to Upadesa rathinamalai, shows that following Thirumangai is the sure way to come up spiritually. He talks of all the six prabandham the alzhwar has sung. *Kaliya ezhil kurayal:* means the kaliyan who was born in Thirukurayalur. *Irangu neeye:* Please shower your grace on us. *Arivu tharum periya thirumozhi thappamal:* Periya thirumozhi having 1084 pasurangal. Arivu expands to Thathva gynam, bagawan's Swaroopa, roopa, guna vibavam of which archavadharathin seermai is the important arivu.

ThiruKurun thandagam naalu aindhu: Siriya thandagam of 20 pasurams(4*5). *Aaru aindum kula nedunthandagam:* 30 = 6*5. *Ezhukoortruirukkai ondrum:* One pasuram of Thirvezhukoortruirukkai. Though it is long it is one pasuram as one can't separate the poem (Cheyyul). *Siriya thirumadal pattu 38 irandum:* 76 pasurams of Siriya thirumadal. Here the Thirumangai alzhwar says I will speak ill of your vibhava avatharam -Rama and Krishna if you do not show yourself to me making me sad. *Seer Periya thirumadal*: Periya thirumadal in which he says I will destroy the greatness you(perumal) have through the archavathara thirumeni if you do not show yourself to me as I am sad without seeing you for this long. It is called seer periya thirumadal since perumaal gets concerned when alzhwar says he will destroy perumaal's image through periya thirumadal. Desikar also sings that the alzhwar is born in karthigai nakshathram of karthigai masam. Following thing is to be borne in mind when we talk of religions. For Sanathana Dharma, Vedas, its angangal and upangangal are the single source which is to be followed. But then the vedas etc are in Sanskrit but do we have anything in Tamil. Yes it is Divya prabandham which has the important morals which are to be followed. This grantham in Tamil is also old and is not translated from any other language it was sung originally in this language. This is our vedam for tamalians. Tamil itself is a very ancient language formed by Agasthiyar muni. Acharya Hridhayam sung by Azhagiya manavala Nayanar in the churnigai 43 clearly brings out the greatness of Alzhwars in particular Nammalzhwar and the Divya prabandham. He says that equivalent to 4 vedas and 14 angaobangangal (angam and upangam) of vedas are the Thiruvaimozhi which is Sama vedam and other prabandham of Nammalzhwar which are equivalent to other three vedams and 6 panuvals (of thirumangai alzhwar)and 8 (16?) nanmalaigal sung by the rest of the 8 alzhwars, which constitute Divya prabandham. Thus Divya prabandham represents the vedas and their ancillaries.

Now perumaal thinks that he must use this Thirumangai alzhwar to bless the humanity with teachings. Perumaal sees that this alzhwar is going after the beautiful women on earth and decides to correct him using beauty. Perumaal shows his beauty and even Thayar accompanies him who is the ultimate in beauty. Perumaal tells him Thirumanthiram and its meaning and shows himself the five nilais or states their accompanying beauty and makes him to sing on him to bring out all the qualities of Perumaal to the humanity. Perumaal tells him that you alone should not keep enjoying my beauty. Go to my divya desams on earth in which I am present in this archavatharam which I have created for you on earth by lowering myself showing how much easy it is for you humans to approach me. Perumaal does nirhethuga kataksham on Thirumangai alzhwar to get the words to sing his prabandham for use by the future generations. Nammalzhwar while starting to sing talks about all the lowly features he has – naitchiyam bhavithal (*Poi nindra gyanamum, polla ozhukkum, alzhukku udambum…*) and still is able to sing these hymns due to perumaal kataksham likewise Thirumangai starts (*Vadinen vadi varundhinen manathaal, perum thuyar idumbayil pirandhu..*) and says I was roaming around aimlessly and you perumaal has shown this kataksham on me due to which I am able to sing these verses. Nammalzwar finishes his prabandham by (*Suzhadhanil perum pazheyo, suzhndhadhinil periya para nan malar chodheeyo, suzhnadhanil periya chudar gyana inbameyo, suzhndhadhinal periya yen avah arach suzhndhaye. Ava arach chuzh ariyai ayanai aranai alartri, avah andru veedu pertra….*) likewise Thirumangai alzhwar in his last prabandham Thirunedunthandagam, sings (*pazhavinaiyai mudalariya vallar thame*). Both the alzhwars start their

prabandham in a sad note and end them in a happy note by which they say that those who chant these pasurams are sure to get moksham. When the alzhwars are in a happy state they sing happily about the greatness of perumaal and when they are sad due to separation from perumaal they express their sorrow by sending messages to God as to how much they are in grief through birds, insects etc. Both the alzhwars are similar in this respect. Thirumangai also sends message through bird etc and sings madal just as nammalzhwar does. Both of them sing in a mother's, friend's and a lover of Kannan bhavanai (imagining themselves as the person). All the imaginations that nammalzhwar had, thirumangai also did so in even greater depth or feeling and this shows their greatness.

Now let us turn to the prabandhams sung by Thirumangai alzhwar. Let us first see the sequence in which they are sung. First he sings about the beauty of perumaal then he is asked by perumaal to go to each divya desam and show to us its beauty and the greatness of the perumaal lying inside in this archavatharam. He goes **to over 90 of the divya kshethrams** and sings about the greatness of perumaal inside in the archavatharam. After about 1300 pasurams of **Periya Thirumozhi** covering the above, the alzhwar sings about the ills of this life and as to why we must not have rebirth and seek moksham. The alzhwar starts crying in 11-8. *Martramula agilum cholluven…*"He imagines himself as an ant in the middle of a log of wood which is ignited at both its ends. He says samsaram is like this ant which finds fire in all directions. Alzhwar thought that by expressing this feeling of this samsaram he will get moksham but perumaal has different plans. Perumaal acts like a mother whose son asks for food after a bout of illness, but the mother gives more medicine for the son to get fully well only then she gives food. Likewise Perumaal makes the alzhwar to sing more before granting him moksham. **Thirukurundhandagam** emerges. A very **thirsty person when he sees water will gulp** water. Likewise the alzhwar expresses his thirst to reach God. He ends the prabandham by saying those who are staying in a divya desam they are all blessed and wonders why he has still not got moksham after having been to so many divya desams. Perumaal feels that the alzhwar should get more and deeper into bakthi only them more prabandhams will emerge. Alzhwar then thinks that he has not **performed Saranagathi** and hence he has not got moksham. He sings in **Thiruvezhukoortirukkai** on Aramudhan in Thirukudandhai wherein he performs saranagathi to Aramudhan perumaal (***** *Selvam malgu then thirukudandhai…* in the last few lines of the prabandham). Perumaal still does not budge and does not give Katchi to the alzhwar. Now alzhwar starts singing **madal**. First he sings **siriya thirumadal**. Madal is a song form message which a girl in those days sings about a man who does not agree to marry her. She goes about singing this propaganda throughout the town about all the ills of the man. She does this wearing a palm leaf having the written material about him and she wears very ragged clothes and lets her hair to be unruly so as to attract attention of everyone. She goes about telling others how he has cheated her. This is done for others in the town to go and advice the man to marry the girl. In siriya thirumadal the alzhwar towards the end of the madal by saying *oraanai kombosithu oranai koll vidutha seeranai* refers to Sri Rama and does the **madal of this vibhava avatharam** of perumaal. In the line *chenkann nediyanai then thuzhai thaaranai, thamarai pol kannaanai* the alzhwar refers to Krishna avatharam and sings madal on this avatharam too. Perumaal did not care about this too as he thought anyway people of this life would have forgotten about vibhava avatharam which took place so much earlier.

In the next prabandham **Periya thirumadal** the alzhwar continues but this time takes on archavatharam. He sings **about 36 divya desams** which are situated near to each other. He sings you are in these and these places, I will sing about how each one of the perumaal has cheated me by not showing yourself to me. How each of you in these divya kshethram are indeed not able to keep up your word and how each of you is not able to show mercy on me even when I have done so much to sing bringing out your greatness. Perumaal now decides that this alzhwar will not be able to bear anymore disappointment. Now the alzhwar sings his last prabandham **Thirunedunthandagam**. The alzhwar brings out **how perumaal himself has split himself into the three thathvams** (components

of universe having distinct properties due to which it can exist and perform as we see today chit, achit and easwaran). The alzhwar sings about the greatness of perumaal which he is **able to do due to nirhethuka kataksham of perumaal**. Having sung this the alzhwar gets moksham. (22.49)

1.14.13.3 Thirumangai alzhwar's prabandham in more detail. Thaniyans.

Details of the pasurams sung by Thirumangai:

Thaniyan: *Kalayami kavi dwamsam*: He is the kavi who can destroy kali yugam through his pasurams. *Loka diwakaram*: He is like the emperor for the whole world. *Yasya gopi prakasabi*: The radiance in the pasurams sung by such a great alzhwar. *Avithyam nihatham tamaha*: The darkness due kali gets removed due to his pasurams. I bow to such a great alzhwar is the meaning of the first thaniyan.

By Ramanujar: *Vazhi parakalan Vazhi kali kandri*: The person who will be able to liberate us from Yeman (Kalan) and a person who throws light on this kali yugam through his pasurams. *Vazhi kurayalur vazh vendan*: Long live the alzhwar from Thirukurayalur. *Mayonai vazhvadiyal mandhirang kol mangayar kon*: The alzhwar who is thirumangai mannan and who got the thirumanthiram by threatening perumaal (mayonai).

Koorathu alzhwan: *Nenjukku irul kadi deepam adanga nedum piravi, Nanjukku nalla amudham, tamizha nan nool thuraigal; anjukku ilakkiam arana saram; para samaya panju kanalin pori; parakalan panuvalgale*: The alzhwar is the deepam which removes agyanam inside our mind. The poison (nanju) which is our life that is uncontrollable (adanga nedum piravi) and having countless rebirths – the alzhwar's pasurams are nectar (amudham) for such a misery. These pasurams are beautifully sung in Tamizh. These pasurams are having the five important components of grammar. It is very difficult to get all the five components into a single pasuram – leave alone in 1000's of pasurams. The five components are its *ezhuthu, chol, porul, yappu, and ani.* Even Tri gyana sambandhar admitted it and gave his vel to the alzhwar. Arana saram means the pasurams contain all that is told in vedas. These songs (parakalan panuvals) can smother the wrong interpretations of all the times (para samaya) like a cotton wool by a fire.

Embar: *Engal gadhiye Ramanuja muniye; Sangaiku eduthu aanda thava rasa; Pongu pugazh mangayar kon indha marai ayiram anaithum thangum manam enakku tha*. Embar who always falls at the feet of Ramanujar praises that these verses having the meanings of vedas in it, as the guru (Ramanujar) has praised it and prays that he (Embar) be graced by bagawan to understand and remember all these verses and their meanings.

1.14.13.4 PT 1

PT 1.1.1 Vadinen vadi (28.02) He says he has found the greatness of Narayana ennum naamam. This is sung in thirumangaiyan kollai as soon as the alzhwar gets thirumanthira upadesam and gets to see perumaal and thayar as a newly married couple. *Koodinen koodi ilayavar thammodu avar tharum kalaviye karudhi*: The alzhwar says that in his early life he went in the hunt of young girls and was enjoying the comforts that they gave. This led only to *vadinen vadi varundhinen manathaal, perun thuyar idambiyil pirandhu (pugundhu)*: Due to the above action, his manasu kept withering and was accompanied by the feelings of sorrow and this led to entry and accumulation of paapams/ills in his athma. *Odinen odi uyvadhor porulal, unarvenum perum padam therindhu* though the alzhwar used to run behind riches and women in those days, now he ran in search of the porul which can elevate him and realised that there is this athma (unarvenum perum padam) in him which truly is great and this led to understanding *naadinen nadi naan kandu konden Narayana ennum naamam.* The alzhwar after seeing perumaal and understanding the greatness of thirumanthiram kept asking for more and more from the namam of Narayana.

PT1.1.4 *Vendriye vendi veezh porut kirangi, verkanar kalaviye karudhi, nindrava nilla nenjinai udayen, en cheygen? Nedun visumpanavum, pandiyay andru paragankinda pazhiyan alzhiyan arule, Nandru naan uyya naan kandu konden Narayana ennum naamam.* The alzhwar in the earlier part of life used to run after the worldly things and used to think that he has got victory and that he has done this and that. He used go behind beautiful girls having eyes like a bow (verpanar) and my mansu did not stay in one place it used to go here and there and used to yearn for getting this and that worldly thing. (en seigen) what do I do. Now Alzhwar says he has seen perumaal as varaha roopam (pandri-pig). Now I have understood Narayana and this is the only way to go up in life (uyya). (32.23)

PT1.1.9 *Kulam tharum chelvam thandidum, adiyaar padu thuyar ayina vellaam, Nilantharum cheyyum neeL visumbarulum, arulodu perunilam alikkum, valam tharum marrtrum thandidum, perrtra thayinum ayina cheyyum, naluntharum chollai naan kandukonden Narayana ennum naamam.* Alzhwar says for us. Kulam tharum means that if you keep chanting Narayana, you will get to be amongst people of good kulam and even in the next birth you will be born in good kulam. Chelvam thandium refers the Selvam to get to do bagavath kaingaryam. *adiyaar padu thuyar ayina vellaam, Nilantharum cheyyum*: Those adiyars who have chanted Narayana their sorrow (thuyar) will be removed for ever (Nilantharum). *neeL visumbarulum, arulodu perunilam alikkum*: Neel visumbarulum means chanting Narayana will get you moksham. Thirumanthiram will due to kripai (arul) give the paramapadam. *valam tharum marrtrum thandidum*: It will give more and more things like etc. *perrtra thayinum ayina cheyyum*: Like what your mother did for you right from as a small child when she washed you up if you have dirtied yourself including potty matter the Narayana naamam will do all that for you.

PT1.1.11 *Manjulan cholai vandarai maanir, mangayar kalikandri, chencholal edytha deiva nalmalai, ivai kondu chikkanath thondeer, thunjum podu alzhaimin thuyur varil ninaimin, thuyurileer chollilum nandram, nanju than kandir nammudai vinaikku, Narayana ennum naamam. thunjum podu alzhaimin thuyur varil ninaimin*: Thunjum means even in the end phases of one's life one can remember Narayana like Ajamilan who spent his life thinking only of worldly things but in his death bed he called his son Narayana and got moksham. Thuyar varil ninaimin means when you are sad even where ever you are call me. Think of Draupadi. Even if you are not able call loudly Narayana just think of me. *thuyurileer chollilum nandram, nanju than kandir nammudai vinaikku*: Even if you are not in sorrow now, say Narayana. Our papam which gets accumulated as a big sack on our back is like a poison. For this poison antidote is also a poison. In those times Narayana will act as an antidote. Nammudai vinaikku means the paapams (vinai) that we have accumulated. (36.39)

Thus PT1.1 brings out the thirumanthiram's greatness. The alzhwar also brings out Thanjai mamani koil(in 6th pasuram) and Thirukudanthai Aramudhan (in 2nd pasuram) in the prabandham PT1.1.

In PT 1.2 the alzhwar describes Thirupiridhi – it could be Joshimutt but some say it is in Tibet China Manasarovar. In 1st pasuram he invites his manasu to reach the divyadesam thirupiridhi. The perumaal is parama purushan but is seen as Narasimha perumaal in Joshimutt. The alzhwar imagines Ramar who has killed Vali, Narasimhar who tears open the body of Hiranya kashapu, and again Ramar who bends the bow.

In PT 1.3 he imagines Badri where he sees Nara & Narayana hills and recalls thirumanthiram upadesam. Narayanan gives upadesam to naran each one sitting on the respective hill. In actual fact both are Sriman Narayanan. Both these hills are near Mana gaon two Km from Badrinath Koil. The alzhwar says in the pasuram to visit Badri before you get too old. He says you will need the third leg in the form of a stick to walk around (*murtra moothok kol thunaya*) when you are old (pasuram # 1). He says your legs will not move in the direction you desire in the old age and before that you visit Badri. He imagines Boodhanai who was killed by Lord Krishna by sucking her athma out of her

breasts when she came to feed poison to God. He has sung 20 pasurams. We can see naran, Narayanan, naradhar, Garudan, Udhavar inside Badrikasramam koil. The Koil is by the banks of Alakananda. In Mana gaon you have Veda vyasar gufa or caves where it is said Vysar wrote the Vedas. Vyasar was dictating Vedas and Ganesha was writing it using a quill which broke while writing. The challenge was that Vyasar will tell the vedas only once and Ganesha has to write it correctly lest he falls out of God's grace. It is said that Pillayar/Vinayakar/Ganesha who was writing seeing that quill got broke in between, broke one of his tusks and used it for writing so that he does not miss anything. Thus came the eka dhantha vinayakar. Saraswathi river which was flowing nearby made a lot of noise disturbing Vinayakar's concentration. Seeing this disturbance Vyasar gave papam to Saraswathi that she will not ever flow on earth. She was cut off right at the start and she had to go underground and surface only in Allahabad in Triveni Sangam. There too she does not come to surface level. She mixes with Jamuna and Ganga as the third river coming beneath these two rivers to form a triveni sangam. Veni is river.

In Badrinath we have hot springs, Brahma kapalam where Sivan was to have got rid of the skull cap of his father brahma's head which he peeled off and the skull cap got attached to Sivan's hand. No one on earth or in deva lokam could help to get rid of it. Sivan had to go running to Sriman Narayana who acceded to Sivan's request after Sivan realised the blunder he had done. In Brahma kapalam, the place in Badrinath, freezing cold alakananda river runs. Just one odd muni dares to take bath in that cold water. The currents are also very high. In Brahma Kapalam we offer pindam to our dead fore fathers.

Now Thirumangai alzhwar comes down Indian and Nepal terrain and goes to Mukthinath or Saligramam named after the perfectly round soft stones found in the river Gantaki. The Saligramam stone when cut open exhibits Narayana chakra a spiral groove with radial lines etched out in the nature's process. They say a worm inside the stone does the etching. Bakthas say it is the work of Sriman Narayana. The perumaal is in a koil surrounded by all the hills and is in sitting posture like in paramapadam. The devadais fan him. Sridevi, Boodevi as consorts are by his side to help him. Thirunamam of the moorthie is Srimoorthie. Any baktha going there can perform aradhanai to the perumaal. Today a lady sits there and does archanai to the perumaal. The lady chants Thirupallandu. This is the influence of Ramanujar. Pasuram PT 1-5 is *Kalayum kariyum parimavum, thiriyum kanam kadandhu poi, Silayum kanaiyum thunayaga, chendran vendri cherukalathu, malai kondu alaineer anai katti, madil neer ilangai vaal arakkar thalaivan, thalai pathu aruthu ugandhan, saligramam adai nenje.* Ramar crossed the forests (kaanam) having deers (kalayum), horses (Kariyum), elephants (parimavum); Ramar had only his bow and arrows (silayum kanaiyum) as his companion (fearlessness) goes to the battle field (Cherukalathu). To go to lanka he had by constructing a dam using rocks from the hills. Chandrahasam is the name of the palace of Ravana which is guarded by moat with water. Ravana was head strong and Ramar cut off all his ten heads and defeated him.

From Saligramam the alzhwar comes to Neimisaranyam or Nimisha kshethram. The perumaal is Devarajan. There is a chakra theertham. Nemi is chakram which was flung to get water for the munivers who requested it. Neimi is tulasi plants. In those days there was a lot of tulasi plants here and hence the name. The Upanishads were written here. The rishis and munivars chanted the Upanishads from their inner knowledge. This was written on to palm leaves and thus we have the Upanishads today. Ramar performed Ashwameda yagam here in Neimisaranyam result of which was that he got to see lava kusha in his court. Thirumangai alzhwar does saranagathi to the perumaal here. His first saranagathi. PT 1-6: *vanilla muruval sirunudal perunthol, matharar vanamulai payane peninen, adai pizhai enak karudhi pedayen piravi noy aruppan, Enilen irundhen enninen enni, ilayavar kalaviyin thirathai, naninen naan un thiruadi adaindhen neimisaranythul endhaai.* Last line is saranagathi. Enthai means my parent. Only you have to protect me. First line is about that the alzhwar was in the company of beautiful ladies. In the second line the alzhwar says he realised the mistakes he had done and determined that only perumaal can correct his life's wrong

doings. In the fourth pasuram the alzhwar expresses his fear as to what yemen to whom he will be referred, will do to his body to which perumaal asks the alzhwar what will yemen do. Alzhwar says the yemen will throw the sukshma sareeram into burning oil. Yemen will pull out a figure of women made out of copper from the burning oil and ask the wrong doer to embrace it. It is for escaping from such misery alzhwar says he has sought emperumaan's lotus feet.

Now the alzhwar descends down to Ahobilam or Singavel Kundram. PT 1-7. The perumaal is nava Narasimhan. The deity's name is Prahallada varadhan. It used to be in the midst of forests at least in alzhwar's days. Of the nine narasimhars, the main perumaal is Malola Narasimhan. The old name is Prahallada varadhan. The nine narasimhars are ahobila, varaha, pavana, karanja, pathravatha, Bhargava, jwala, malola, yoganandha narasimhars. *Angan gyalam anja angor alariyay, avanun ponga aagam vallugiral, pozhindha punidhanidam, paingan aanaik kombu kondu, pathimaiyaal, adikeezh senganaani ittirainjum, singavel kundrame.* The first line means – the fearsome glowing eyed perumaal came out as a fearsome man and animal in that place (Alzhwar is afraid of even naming that place). In the second line – the boiling anger of perumaal with his strong nails (vaalugiraal). Like lions in the forest which tear the elephant apart, perumaal tore apart Hiranyan.

In the fourth pasuram alzhwar says he is not able to see any humans but can feel Indiran Brahma coming there. In the fifth pasuram the alzhwar says only blessed ones will be able to visit the koil.

From PT 1-8 to 2-1 the alzhwar sings about thiruvengadamudayaan. In PT 1-9 the alzhwar does the second saranagathi by saying *nalgi aal ennai kondarule* Alzhwar says he called his father, mother, wife, his relatives to come to thiruvengadam and pray to God. Each one gives one excuse or the other and does not go to thiruvengadam in 1-9-1. The alzhwar says that he had associations with such people in the past, but now he has realised that these are only temporary relationships. The alzhwar says after this (he calls himself a dog for having been this fool hardy) he has come at the lotus feet of Thiruvengadamudayaan. The alzhwar says correct me and get me to serve you (thiruthie pani kollum padi vendudhal). In the third pasuram he sings that he killed many people in the past without any aim. Even to those weak people who come begging for food I did not look at them with mercy. I have realised all my mistakes and have come to you now. In the 7th pasuram the alzhwar says as an youngster I have committed many mistakes and caused misery to all. This was because of my inadequate worldly knowledge. When I grew old I worked for others and became poor – means I did not gain anything out of it – here this means the gains which will help afterlife. After realising this I have come to you now and have fallen at your feet – the alzhwar tells emperumaan. This is deerga saranagathi.

1.14.13.5 PT 2

PT 2-2: In this set of ten pasurams, the alzhwar comes to Evvul near Kanchipuram. The place is called Evvul because a muniver in the past asked perumaal which is his ull or his home where he can sleep. Now this place is called Thiruvallur. The perumaal is a doctor, mamani vannan – veeraraghava perumaal. The perumaal is reclining in this temple. *Kasayadai mudiyodik kaadal seydhaan avanur, nasamaga namba valla nambi emperumaan, Veyin anna thOl madavaar vennai undaan ivan endru, esa nindra emperumaan evvul kidandhaney.* Mathura vaasis complain that the Kannan perumaal ate all their butter. It is this perumaal who is reclining in Evvul/Thiruvallur. In 2-2-3 alzhwaar sings that in thretha yugam perumaal/ramar sent anjeneyar as messenger, killed vaali. In dwapara yugam he himself (perumaal) goes as messenger for the pandavaas. To a question from Parasara Bhattar why in Thertha yugam perumaal/ramar himself did not go as messenger which he did as Kannan (and hence Kannan is more pious) it is told that in thertha yugam Ramar was the king himself and could not go as messenger as it will be objected to by all the people of the kingdom.

PT 2-3 Thiruallikeni The five dieties inside are: Venkata Krishnan, maanaga perumaal (Ranganathar), Sri Raman, Gajendra varadhan, Thelliya singa perumaal (people pronounce it as thola singha perumaal which is wrong). First pasuram is mangalasasanam for Venkata Krishnan – Parhthasarathi. Second pasuram is for mannaga perumaal. Seventh pasuram is for for the Ramar who is has walked the length and breadth of Nepal, India and srilakna. Eighth pasuram is for narasingha perumaal. Ninth pasuram is for Gajendra varadhan.

Next the alzhwaar goes to thiruneermalai PT 2-4. Perumaal is called Neer vannan. Nindran Irundhan nadandhan Kidanthan. He is in all the four postures of standing, sitting, walking and reclining. Nindran Neer vannnan. Amardhan Narasingha perumaal. Kidandhan Ranganathar, Nadanthan Trivikraman. This alzhwar though he is singing about one kshethram will get reminded about another kshethram also as he wants to enjoy the beauty of both the perumaals together.

Next he goes to Mahabalipuram or maamallai or thirukadalmallai. PT 2-5 and 2-6. The perumaal is Thalasayana perumaal. This is the birth place of Bodhathu alzhwar. In 2-5-6 Kidandhanai thadankadalul….. He sings about what adiyargal think about the perumaal. The alzhwaar praises the baghavathars and says he will never forget them.

Next he sings about Nithya kalyana perumaal in 2-7. Bhuvaraga perumaal in Thiruvida venndhai. It has become Thiruvidandhai these days. It is about 40kms from Chennai in mahabalipuram road. Thalaivi's mother's bhavanai. *Unn manathaai enn ninaidirundhai?* What matters is what perumaal thinks about his adiyaars. Only if he wishes alzhwars are able to sing in his praise. Only if perumaal does kataksham vagulabaranan swami is able to give the upanyasam. Only if perumaal gives kataksham we will be able to get moksham. This is the place for the unmarried to go to to get married soon. It is said that you pray in this koil get a maalai and preserve it to be put on bride or groom when within an year marriage gets fixed. Adiyaen had done this for someone within my family.

Next the alzhwaar goes to thondai mandalam. Pasuram 2-8-1 to 10. He comes to Kancheepuram Thiru ashtta puyakaram. He perumal has 8 hands. Adi kesava perumal. The perumaal holds Chakram, vaal (sword), malar (flower) ambu (arrow) in his right hand. Chanku, vil(bow), kedayan (protective shield to prevent being hit by sword) and gadhai in his left hand. 9th pasuram: *thanjam ivarkku enn valayum nilla; nenjamum thammade sindhitherkku; vanji marungul nerunga nokki; vai thirandhu ondru panithadhu undu; nanjam udaithu ivar nokkum nokkam; naan ivar thammai ariya maatteen; anjuvan martru ivarar kol enna? Attapuyakkatharaan endrare.*
தஞ்சம் இவர்க்கு என் வளையும் நில்லா; நெஞ்சமும் தம்மதே சிந்தித்தேர்க்கு; வஞ்சி மருங்கல் நெருங்க நோக்கி; வாய் திறந்து ஒன்று பணித்து உண்டு; நஞ்சுமுடைத்து இவர் நோக்கும் நோக்கம்; நான் இவர் தம்மை அறிய மாட்டேன்; அஞ்சுவன் மற்று இவரார் கொல்? என்ன; அட்டபுயகரத்தான் என்றாரே Thalaivi looks at perumaal and speaks a bit teasingly. But having gone near the perumaal she looses herself fully to him and her bangles seem to fall down. She starts to think about bagawan. Perumaal comes near her and looks at her(nerunga nokki). I was so immersed in looking at his beauty that I did not notice what he said (vai thirandhu…panthadhu). Second meaning is thalaivi tells others, can I repeat what he said in front of you all? Perumaal seems to have said that her hips may break as they are so thin. (1.06.21).

2-9-1 to 10: Thiruparameswara vinnagaram. Perumaal - Paramapada Nathan. Pallava raja has constructed this very beautiful Koil having lots of madils. The koil has lots of sculpture work inside the temple on its walls.

The alzhwar then goes to nadu naattu (means in the heart of Tamilnadu) thirupathgal. Thirukovalur and Thiru vahindra puram. Thirukovalur Thiruvikraman perumaal. Alzhwar sings in 2-10-1 about all those which perumaal took into his stomach during pralayam. The seven lokas, the

seven seas, the sky, the earth and everything else and reclines on a small leaf of aala maram (banyan tree). This Koil is near Pennai river and the alzhwar describes that too.

1.14.13.6 PT 3

Thiru vahindra puram Pasuram 3-1-1 to 10. Perumaal: Deiva nayagan. Swami desikan got Hayagriva mandirangal in this place. Alzhwar sings magalasasanam to this perumaal.

Next the alzhwar goes to Thiru Chitrakoodam/Chidambaram. 3-2-1 to 3-3-10. Kulasekara perumaal also sang Ramayanam as a set of 10 pasuram here. Perumaal Govindarajan. Chola naadu. The alzhwar says to attain God you need not do difficult thavam.

3-4-1 to 10. Thadalan (Thrivikraman). The alzhwar won over Sambandhar here. The first four lines describe what Trivikraman did coming to the earth as vamanan. The alzhwar takes the numbers 1 to 7 to describe the happenings of vamana avatharam through which he describes the beauty of Srirama vinnagaram - Seergazhi. In the last pasuram the alzhwar gives the adjectives which describe him and mentions that he obtained the vel (Kortravel) from Sambandar as a symbol of defeat of saivam to vaishnavisam.

3-5-1 to 3-7-10. The alzhwar now goes to his home town, Thiruvaali. Pancha Narasimha kshethram. Ugra, veera, Hiranya ++ narasimhar. In thiruvaali Lakshmi narasimhar. In thirunagari it is Kalyana Ranganathar. The mangalasasanam by the alzhwar is done together as one Kshethram. As soon as he came back from the yathra all over India, the alzhwaar surrenders to perumaal that he is back in his home town. (vandhu unadhu adiyen manam pugundhai). Archa thirumeni of the alzhwaar is even today in thiruvaali. This is the big temple where KKT has built a guest house and we stayed there. We (our group led by Vagulabaranan swami) did thriumanjanam to narasimhar sannidhi at the back of the temple as a part of sartrumurai to Siriya thirumadal upanyasam. 3-6-1 to 10: The alzhwar after surrendering to perumaal sends message about his desperation to get a view of the perumaal and to be with him through two sources. First through a bee/wasp. He sees that perumaal is happy with his consort but the alzhwar is sad due to separation from him. Evari van chilayaan referred here is Ramar. In 3-7-1 to 10 pasurams the mother of the naayagi who is very sad due to the separation from the perumaal sends message. The mother when asked who has bothered your daughter she calls the perumaal as a thief (kalvan), he is dark and came like a huge bull, he took away the bangles from my daughter's hands. He then caught hold of her hands and has taken her away.

Now the alzhwar starts to sing about Thirunangur which is a set of 11 divya kshethrams. Six in thirunangur itself and five very close to them. The six are thirukavalambadi, thiruarimeya vinnagaram, thiru van purushothamam, thiru semponsei koil, thirumani madak koil, Thiru vaigunda vinnagaram and the five are thiru devanar thogai, thiruthertriyambalam, thirumanikoodam, thiruvellakulam, thiruparthan palli. See the 159 page word document in Egnyte – psk - myphotos_108 - thirunangur. It is said that Dakshan, father in law of Sivan conducted a big yagam for which Sivan was not called. Parvathi his wife gets angry and confronts her father. Dakshan gave some hishy washy reason and sends her away. Upon hearing the same Sivan gets infuriated and starts rudra thandavam. He chooses the thirunangur for that. Thriunangur has Cauveri river to the south and manni aaru to the north. This place in between is called ubaya cauvery. Every time Sivan's hair touched water another sivan roopam came out and started dancing. In total 11 Sivans were doing Rudra naatyam. Brahma, Indiran and all the devars seeing this gory scene were scared that the world will vanish. They go to Sriman Narayanan and request him to save the situation. SN descends down and gives Kaatchi to Sivan in each of his forms. It is thus the 11 divya kshethrams got formed. Every year during Thai amavasai the utsavar perumaal from all the eleven divya kshethram come to Thiruvaali Thirunagari (thiru mani koodam koil) where Thirumangai alzhwaar receives them and does mangalasasanam to each one. It is said that if we see this event it is equivalent to visiting all the eleven divya kshethrams. (1.19.14)

Thirumangai alzhwar has done mangalasasanam for these 11 divya desams in 3-8, 3-9, 3-10, 4-1, 4-2, 4-3, 4-4, 4-5, 4-6, 4-7, 4-8. This is the power of each of these perumaal. 3-8: Thirumani mada koil Perumaal is Narayanan Nanda vilakku. He is parama pada Nathan. 3-9 Thiruvaigunda vinnagaram. Perumaal is just as in Vaigundam. In 3-10 Arimeya Vinnagaram. Hari emperumaan stays permanently here. The perumaal is Kudamaadu koothan. He is the perumaal sung in siriya thirumadal. He has so many instruments of music and sings and attracts women. In siriya thirumadal one such young woman gets impressed by the perumaal and thinks that he will be attracted by her beauty and will stop at her residence. But the perumaal keeps going off and the lady gets upset. She gets into fits and the family is very worried. The mother calls a kattuvichi (a witch) who will drive away the devils from the woman. The kattuvichi is asked to identify who has got into the woman's head. The kattuvichi does her dance, smells the daughter's hands which smells of tulasi maalai (which perumaal always wears) and pronounces after a lot of drama that Sriman Narayanan himself has gone into her head and that the daughter will not marry anyone else. The mother upon hearing this makes sure that the kattuvichi is telling the truth and after that the mother goes about her chores. The mother says that her daughter herself will take care of the situation. If not it will be the responsibility of perumaal who has influenced the daughter. It is in this context that in siriya thirumadal (and also periya thirumadal) thirumangai alzhwar expressing the thoughts of the daughter, threatens perumaal that he will bring down the image of perumaal if he does not immediately show himself to her (daughter). This set of 10 pasurams were composed in the same place where thirumadal was thought of as having taken place.

1.14.13.7 PT 4

4-1 Thiru devanar thogai. Devars had assembled in large numbers and had prayed to get kaatchi of perumaal. Perumaal is Deiva nayagan. 4-2 Thiruvan purushothaman. The purushothaman of Ayodhya. The perumaal is the third type and highest type of purushothaman as he does not mind being troubled as long as the world in general does not get troubled. 4-3 Sem Pon sei koil. Ranganathar. Ramar after ravana vadam comes here and as a parigaram makes a cow from gold and donates to a brahmin. One munivar by the name kasyaypan from Kanchipuram comes here and recites thirumanthiram 12000 times in 3 days. Perumaal gives him kaatchi. It is thus that the place has the name that those who have lost their wealth can regain the same in this koil. 4-4 Thiru thetri ambalam. Ambalam is the Malayali name for Koil. This is the only one of 108 divya kshethram having ambalam in its name. Palli Konda perumaal (ranganathar) is the name by which the locals know the place. It is inside Thirunangur town. Sen kann maal ranganathar. 4-5 Thirumani koodam: Kaanchi Varadharaja perumaal is seen here. As said earlier these 11 divya kshethrams represent 11 of the 108 divya kshethrams. Sivan gets to see the perumaals of these koils and thus we too are able to see the 11 divya kshethrams which are far apart just by visiting these 11 in Thirunangur and around. All the perumaals of the 11 divya kshethrams meet up here for the utsavam padinoru garuda sevai in thai amavasai and thirumangai alzhwar receives them. Thirumangai alzhwar does the mangalasasanam and does pradakshinam of that perumaal (utsavar moorthi in the pallakku) and then manavaala mamuni does mangalasasanam to thirumangai alzhwar. Lakhs and lakhs of people collect up and enjoy the festivities. 4-6 Kavalam padi Krishna paramathma. Krishnar with Sathya bama finished Narakasuran. Krishnan gave back all the belongings of Indiran, varunan which he got from narakasuran to the respective owners. After many years Sathyabama asked for the parijatha flower from Indiran's garden and indiran refused to give the same. At that time the infuriated Krishnan destroyed the kavalam or the flower garden of Indiran. When Sivan was having the dance in thirunangur, and having joined all the sivan roopams perumaal from Dwarika was looking for a kavalam (flower garden) for him to stay and found Kavalambadi and he stayed here. Thus visiting Kavalampadi is like visiting Dwarika. The perumaal is Gopalakrishnan. 4-7 Thiruvallakulam. There was a king by the name Dundhuraman who had a son Svedhan. Svedhan had a marana gandam at an early age of 9. The king consulted his kula guru vasishtar who advised his son Svethan to come to this sthalam, consult the doctor rishi here and do the necessary japam. Svethan did that for one month sitting under a vilva tree. His prayers were answered and Vishnu perumaal appeared and

granted him long life like markandeya maharishi. Svetha means white. As the boy did the japam in front of the pond in front of the temple the temple got the name Svetha kulam temple which in tamil got translated in further period to vellaikulam which is Svetha kulam. Thirumangai alzhwar does saranagathi here. 4-8 Thiruparthanpalli. Arjunan in his sojourn comes to this place and feels thirsty. To quench his thirst he approaches Agasthya munivar who was sitting in a tapam here. The munivar wakes up and looks at his kamandalam and sees that it is dry. Then the munivar using his gyana dhrishti sees the reason behind this sudden act of water bodies going dry. He tells arjunan that the pandavas think only of Krishna bagawan when they get into trouble which arujana does not do this time. Thus the name abathpandava for Krishnar meaning the name pandavas take when they see a danger. Arjuna realises his folly and pray to Krishnar who gives him a small spear. Using the spear Arjuna scratches the ground and he gets fresh ganga water. Thus the koil gets the name parthan palli. There is a sannadhi for Agasthiyar also here. Parthasarathi perumaal. 4-9 Thiruindalur: after visiting all the divyadesams in thirunangur, the alzhwar gets delayed in reaching Thiru indalur and the koil doors are shut. Alzhwaar gets angry and sings to the perumaal that you be with yourself if you do not wish to show yourself to me. Alzhwar sings that your (perumaal's) prominence is only due to our (bakthas) regular visits to such temples. So you must consider our difficulties and show yourself to us. Nunnai thozhudhom in the pasuram means after all we chose to worship you. This alzhwar is Kaliyan and hence is brave (having swords etc ready to fight) to utter such words. Numthum pani cheidhirukkum nummadiyom. By doing service to you perumaal we have even got a name for ourselves. Immaikku inbam pertrom. You have given us enough to spend in this life. Emmai kadithak karumam aruli, ava endruirangi. Nammai oru kaal katti nadandhal nangal uyyome. Alzhwar says please show your mercy on us and come one step towards us which will be to uplift us in this life. You can come and enquire about us. In the second pasuram perumaal shows his helplessness and says it is the archakar who has shut the doors. In archavatharam I am to remain only in the sannidhi and I can't move. For this the alzhwar uses all the praise on perumaal in 2nd pasuram. Finally in pasuram 4 after some more praises of the perumaal he says vazhdhe poom neere, means alzhwaar tells perumaal you and your bounds which is making me not get your darisanam, Ok be with it and may your greatness be with you. In pasuram 6 alzhwar says, I didn't want to say this but still I am saying did you think that I am like other alzhwars? To a question on which alzhwar, thirumangai replies it is nammalzhwar. Nammalzhwar can see you one day and be separated for so many days but I require seeing you every time that I sing about you. Alzhwar says to perumaal, you say you are sarvagnyan means you know everything but then you are not able to see my despair. In Thruindalur parimala ranganathar. Very big perumaal. One can get a divya darshan. Perumaal is so big that whatever maalai you give it will look small on him. Such a huge perumaal. Wonderful sculpture in the koil.

Next is 4-10 Thiruvalliangudi. Kola vil raman. Not many people visit this koil. Here too perumaal is in lying posture.

1.14.13.8 PT 5

5-1 Thirupullanboothangudi. Val vil raman. Sannadhi is very close to our place of worship. (1.28). Here the Kokku bird, its young one is searching for the small sized fish to be had. The philosophy behind it is that bakthas must search for and give only the thing which their acharyan will like. 5-2 Aduthurai is the town. Thirukoodalur. Perumaal is named Jagathrakshakan. 5-3 Thiruvellarai. Perumaal is Pundarikakshan. This place is near Srirangam.

Next is Srirangam. Alzhwar sings 50 pasurams for Ranganathar. 5-4 to 5-8. Usually Srirangam vaasis say that their Koil is the most sung one. But then Thirumangai alzhwar has sung 100 pasurams on Thirunarayur. 100 pasurams on Thirukannapuram. Even though there are 100 pasurams each the alzhwar gets reminded of perumaals from other divya kshethram and have mixed them up. Srirangam has only one perumaal and has 50 pasurams only on him and only one koil. Thirunarayur and Thirucherai refer to other koils also who have more perumaal and hence attention gets

divided. Thus Ranganathar is the most revered perumaal is the argument of Srirangam dwellers. (1.31.47). In 5-5-1 pasuram there is a story behind it. One baktha from thiruvengadam had come to srirangam. Before he left thiruvengadam he was advised to be careful in speaking to people over there in Srirangam as they are very attached to Ranganathar perumaal. This gentleman comes and sees Parasara Bhattar doing kalakshepam which he listens to. Suddenly this person felt like sneezing and along with it he said thiruvengadam as he is accustomed to saying it. People these days say Narayana or Govinda on such occasions but then the days in those times were different. Bhattar got angry and asked who in Srirangam is saying Thiruvengadam. Bhattar asked this person to leave which he did out of anger. He returned even without seeing perumaal in Srirangam. Upon his return people asked him did you have a good darshan of perumaal to which he related what happened. Then the person who heard told something secretly to the yathrika and asked him to go again to Srirangam. The yathrika returned to Srirangam and went to Bhattar's kaalakshepam, sneezed and again said Thiruvengadam. Bhattar got angry and said to the yathrika, look I had told you last time itself that in Srirangam you must not say Thiruvengadam. Why did you do it again? The yathrika told Bhattar, why are you scolding me Gandha nirbaghyam? Your alzhwar himself has sung and why are you mistaking only me? Thirumangai has sung in 5-5-1 when he is singing about srirangam why did he mention Vengadame Vengadame engindraalal. Parasara Bhattar says look at the pasuram carefully, it is the mother of the affected daughter saying that her daughter is saying Vengadam, Vengadam and not the affected daughter living in Srirangam and who is in distress that Ranganathar has not given Kaatchi to her. Parasara Bhattar says the mother like the yathrika here might have had a lot of attachment to Vengadam and the mother thought that her daughter is saying vengadamae, but it is not to be mixed as Alzhwar's losing sight of the diety (Ranganathar) on which he is composing these pasurams. Thus in Alzhwar's pasurams he will not directly mix or lose the importance of Ranganathar when he is singing for Srirangam. In 5-7-1 pasuram, the alzhwar again asserts the greatness of Ranganathar. The pasurams of 5-8 are saranagathy of Alzhwar to Ranganathar. He sings un adiyenai adaindhen anipozhil arangathaane. 5-8-1 the second line refers to Guhan, as to how Ramar did kataksham to Guhan. Alzhwar gets reminded of how he introduces Seetha piratti to Guhan as his (Guhan's) friend even though she is Chakravarthy Janakan's daughter. Perumaal descends down so much shows his elimai nature. 5-8-2: Perumaal sees Hanumaan not as from some other caste or as an animal that too such a lowly placed animal as a monkey, as a Vaayu's son – vaada mamagan (such a powerful person), but with a kind heart even though Hanumaan when he introduced himself to Ramar he (Hanuman) did it with a lot of head weight.

Now the alzhwar comes to appakudathaan. – Thirupernagar. 5-9: Appala Ranganathan in sayana kolam.

He then comes to Thiru nandhi pura vinnagaram. 5-10: Perumaal is Natha Nathan. Yoga Srinivasan.

1.14.13.9 PT 6

Next is Thiru vinnagar. 6-1 to 6-3. Oppila appan nowadays he is called uppili appan. The perumaal who does not have any equals is the meaning of the actual perumaal's name. It is another aspect that people offer salt here as parigaram.

Thirunarayur. Alzhwar's acarian. 100 pasurams 6-4 to 7-3. Narayur nambi is the name of the perumaal. This perumaal did pancha samskaram to Alzhwar when he came to rob the perumaal and thayaar. Srinivasar. In 6-4-1 he asks us to visit these koils before we get too old when our eyes will start rolling. The alzhwar is forthright in saying that when you are young the girls will be nice to you and invite you but when old they will ask you to step aside and not spoil their business. In 6-9-1 the alzhwar describes the natural beauty of thirunarayur. He is asking his nenju to do saranagathy to perumaal. The alzhwar gets reminded of Sivan into whose hands Brahma kapalam got such and who went around the three lokas to get rid of it and Sriman Narayanan alone could help him.

1.14.13.10 PT 7

In 7-1-1 the alzhwar in the last line requests that perumaal give anugraham to ensure no rebirths for the alzhwar.

Thirucherai: 7-4: (1.40.44)Pancha sara kshethram. Perumaal is Saranathan. Sara nayagi, sara pushkarani, Sara Kshethram, Sara vimanam. These are the five sara attributes. Kaveri prayed here and got perumaal's kataksham. Alzhwar sings about Bagavatha prabavam here to say how bagavathas are very revered. Those who pray to the lotus feet of perumaal here their mudi will be on perumaal's thiruadi. 7-4-1 says all these.

Thiruezhundur(Thaerazhundhur?): 7-5 to 7-8. Perumaal is Kosakan. Devadirajan. The thalaivi is singing in praise of thalaivan – perumaal. Kambar was born here. 7-7-1: All the five pulangal of mine is pulling me to you. Alzhwar says you are the commander for thiru – Lakshmi thayar Sridevi natchiyar.

Thiruchirupuliyur: Krupa Samudra perumaal. Arul maa kadal amudhu is the name of the perumaal. Bala sayanam. Vyakrapadar munivar got kaatchi of perumaal here. 7-9-9: You are like dark clouds bearing rain, like a big fire, like a big water body, like a big mountain, and having many other forms, and have the form meant for you. I do saranagathi to you through piratti.

Thirukannamangai: 7-10. Baktha vathsala perumaal. This is the place of Thirukanna mangai andaan an acharyan swami of Naathamuni's times. This swami much after the alzhwars' period was so devoted to God that he never even dressed properly, never ate anything and was always devoted to perumaal. He after giving up all worldly matters lives a life of sage. He used to walk on all fours like a dog. See the later pages for details. In SVB this swami is equated to same as draupadi, and seethai. He has his graham inside the koil even today.

1.14.13.11 PT 8

Thirukannapuram: 8-1 to 8-10. Neela mega perumaal. Souri rajan. This is the story about the archakar who was suspected to have had affair with a woman because he had one ladies' hair on his cloth which had come actually from the perumaal. He pleads in front of perumaal to show that he indeed has hair which the perumaal shows then to others. Thirumanthiram upadesam was done here. 8-2: This is thelliyir anubhavam. Alzhwar says, if you understand the meaning of this pasuram and stay in Thirukannapuram, you will be permanently here and not even go to paramapadam. The second pasuram also emphasises the beauty of kannapuram. 8-10-3. Perumaal asks alzhwar, what have you understood from thirumanthiram upadesam. Alzhwar says that he understood that he must do service to perumaal's adiyaars which he did throughout his life facing so many challenges and tough situations as seen before.

Thirukannangudi: Lokanathan, damodhara Narayanan. This is the place from where Alzhwar stole Buddha vigraham and the place has these four oddities. urangapuli (number 1), Thola Vazhakku (number 2), Kaya magizh (number 3), oora kinaru (number 4). All of these are due to the incident that happened with the villagers when Alzhwar was trying to smuggle the golden Buddha vigraham from the place. This is also the place where perumaal followed the alzhwar as a small boy to safely escort him out of the village. Thirumangai mannan (alzhwar's young life name) was about to chop off the boy's head not knowing he is indeed the perumaal. Sama ma meni en thalaivan – the perumaal invites us to come there and do kaingaryam to him.

1.14.13.12 PT 9

Then the alzhwar goes to Nagapattinam. 9-2: Sunderarajaperumaal. Very beautiful to look at. The perumaal also has all the colourings on him. Very great thing for those days. Usually it is only the flowers which decorate but here the perumaal is also very colourful. Nagai alzhagiyaar is the

local name for the perumaal. Alzhwar sings having surrendered himself to the beauty of the perumaal here.

Next is Thirupullani. 9-3, 9-4. It is the description of peumaal's beauty by the thalaivi (the lover lady of perumaal) to her lady friend. Adi Jagannathan perumaal. Dharbasayanam perumaal. It is here that Ramar sat and did japam to Samudra rajan to give way for his vanara sena to cross. Vibeeshana saranagathai takes place here. 9-3-9 is the pasuram in which Thirumangai threatens perumaal to give him kataksham by himself without any effort from alzhwar, else he will take action himself to get moksham.

Next is Thirukurungudi from where the alzhwar gets moksham. 9-5. 9-6. Sang in the bhavanai of the Thalaivi.

Thiruvallavazh: 9-7: Thiruvazh marban or vallaba perumaal. Only one kshethram in kerala where thirumangai went.

Thirumalirun cholai 9-8, 9-9. Parama swamy, Kallazhagar, Sundera thol udayaan is the perumaal.

Thirukoshtiyur: 9-10(1.50.55) Perumaal is uraga mell anayaan. It is so as he is reclining on the soft body of adiseshan. Soumya Narayanan also called therku (South) alzhwar. Narasimhar. Thirukoshtiyur nambi. The alzhwar as is his practice he describes the beauty of the place and also gets reminded of all Perumaal's avatharangal and what he did be it Krishna avatharam or Rama avatharam or his colours in each of the yugam where he shows himself (white coloured in Sathya yugam, reddish golden coloured in thretha yugam, greenish blue in dwapara yugam and dark coloured in kali yugam etc).

1.14.13.13 PT 10

10-1: Alzhwar sings about all the divya desams saying that he saw perumaal in this divya desam, in that divya desam etc. Thiruneermalai, Thirukannamangai; Thiruvengadam, thiruthanka; thiruvaali, thirunangur; thirupernagar, thiruvellarai; thirunarayur, thirumeyyam; thirucherai, thirukudandhai; thiruvegga; thirumaliruncholai, thiruvinnagaram; thirukoshtiyur, thirunaavai. Alzhwar sees the perumaal in one Kshethram and immediately he sees him in another and that is how the pairs of kshethrams have been mentioned. The alzhwar is in pains to see perumaal in one kshethram and then immediately in another. His thoughts are jumping from one Kshethram to another.

10-2, 10-3 are about how the alzhwar experiences Ramayanam. It is a different type of experience. The alzhwar sings in the image of Raavanan's aides as how they have faltered to back such a bad character. He describes the thrashings the ravana sena had in the hands of Ramar. 10-2-1: The bad acts of Ravana who did it without any trace of mercy has resulted in us getting the thrashings from Vanara sena (Kurakku), Ilango is vibeeshanan, kola vil Raman. 10-2-5: Ravana's followers say our King Ravana having a big crown made of gold brought deity by the name Seetha and imprisoned her is it a blunder which Ravana did. After all he had kept her in a big garden called asoka vanam. After all Ravana had not kept her in a prison. For this act we see that brave warriors like Kumban, Nikumban have fallen to the arrows of humans (after all Ravana sena are rakshasargal). 10-3 is also similar. The rakshasa sena is asking for pardon from Rama sena. In 10-4 the scene turns to Krishna avatharam. The alzhwar imagines himself as a maid who is longing to give milk to Krishnar. In 10-5 the alzhwar imagines himself as a maid and asks Kannan to come and play with her clapping her hands. In 10-6 the alzhwar brings out the simplicity of Kannan perumaal how such a perumaal who has created the whole world has given us thirumanthiram as nara Narayanan in badrikasramam, has now come in this avatharam and gave us Geetha upadesam has also eaten the butter made by one of the gopikas (aaichimaar) engaged in cattle breeding. In 10-7 the alzhwar

engages in making fun as a gopika. He says Kannan who has come as though to help in churning of curd has other intensions of troubling the beautiful girls. In 10-7-2 a gopika's mother tells her sorrow: I went out to Mathura to sell the buttermilk but when I return I see a boy – it could be none other than Nanda - having eaten the whole of butter, taken away even the pot holding it. What can I do now? In 10-7-5 the gopika's mother says that neither I was there nor her father was there at our home, and seeing that my daughter is alone Kannan goes inside and snatches the ball she was playing with from her and has done all the mischief to her. What shall I do now? (1.57.03) 10-8-1: Such a pasuram is called oodal. One of the Gopika's thoughts. Such pasurams are found till 10-10-10.

1.14.13.14 PT 11

11-1: The gopikas express their grief of being separated from perumaal by describing his greatness and what he has done for our good and to protect us.11-7: Alzhwar says that perumaal has given us mouth, hands etc to do service to him. We must sing in his praise, we must offer flowers using our hands, we must go to temples using our legs, the eyes to see his beauty.11-8: Last decade of periya thirumozhi. 11-8-1: Alzhwar chants, looking at the way of life of common man, that, I am afraid of getting sucked into common man's life style, like a plantain tree by the river side which may be washed off. 11-8-2: I am suffering like a flower which flutters viciously in strong winds by this day to day life. 11-8-3: I am afraid like as though I am in a sack having a snake inside. 11-8-4: I am as helpless as an ant on a log which has fire in both its ends. 11-8-5: like a fox getting washed away by huge floods. 11-8-6: I am like a fallen tree. 11-8-7: A worm in a neem tree will like only bitter taste and even if it is offered honey it will be like poison, like that I have grown liking only you perumaal. All this leads to saranagathi of Thirumangai alzhwar and in 11-8-10 he says I have come to your thiruadi and I have nowhere else to go. However perumaal does not show himself yet. (2.00.21)

GP21

1.14.13.15 Thirukurunthandagam

Thirumangai alzhwar was waiting for perumaal to do anugraham by giving kaatchi but it was not happening. Hence he chanted Thandagam. **Thirukurunthandagam**. This is the second prabandham sung by thirumangai alzhwar. Thandagam is a type of poetic composition other ones being venpa, andhadhi etc. Just like a very thirsty person on seeing water gulps it in large quantity, the alzhwar in trying to get to see perumaal keeps chanting even more vigorously, when he does not get to see perumaal. 12th pasuram: Aviyai ஆவியை means the most revered perumaal. The perumaal residing in Thiruarangam. It is me(the alzhwar) who is dirty in body and having bad tongue has sung of this perumaal, I am a thondan who is not a good follower of perumaal, such a person as me is chanting about perumaal who so much above me, and countless proportions above me in all characteristics, I am sinful person I should not have taken HIS names and I am afraid of all that, for such a person(me – the alzhwar) perumaal comes in front of me in my mind and says do not be afraid. 15th pasuram: This is a pasuram as a part of neerattam pasurams in nithyanusandhanam. Alzhwar says long time ago, a wicked rakshasan called Ravanan, had constructed a big palace and had secured it with big compound walls which were set on fire by Hanuman. Here anbu means the regard hanuman has for seetha and having to tell this happy news (of having met seetha) to Ramar who will be pleased and he feels ecstatic. Now Hanuman comes and bows in front of Ramar like a thondan with a lot of regard, hanumar's bones melted at this opportunity of telling such great news to perumaal with great regard. Hanuman says due to the pleasure I have in my nenju/manasu or heart I will use my thoughts of perumaal like water and wash HIS lotus feet. 18th pasuram: Alzhwar says it is impossible for us to see perumaal without his kripai or his mercy. We can't see him just by our own effort. First half of first line means we must leave out desires for worldly things. Second half means sit in a holy place without dirt or disturbance and close your eyes. First half of second line: Control all your five organs which cannot be easily controlled. Second half of second line: all our thoughts and fondness should be on perumaal. Third line first half: Keep your thoughts on him without any break. Third line second half: Perumaal will show himself as a bright light. Fourth line

first half: Can you see such a glaring brightness that easily. Fourth line second half: We can't see perumaal due to our efforts that easily such as sit in a place think only of him etc. If it is not possible to see him how should we see him? 19th pasuram: **This pasuram is the essence of the whole thirukurunthandagam**. Pindiyar: siva peruman. Mandai endhi – kapalam has got stuck to his hands. Pirar mania thirindhu unnum means sivan went about collecting bikshai – alms from each house to get rid of the kapalam but it was of no use. Sabam theertha Oruvan oor mundiyaan. It means Siva peruman went ultimately to Sriman Narayanan to get rid of the sabam. Only he could help him and no one else. Thirukandiyur perumaal is called ara saba vimochana perumaal. He is reclining Ranganathar. This perumaal does this removal of sabam for the whole world. This same perumaal is in Srirangam, thirumeyyam, thirukachi, thiruper, thirumallai. Ujjivanam is only for those who live in these places but not for others.

1.14.13.16 Thiruvezhukoortirukkai

Thiruvezhukoortirukkai: Thirumangai alzhwar is called Chthira kavi as he writes like a painter who draws figures which are fat in the middle and tapering in the ends like a ther or a chariot. Thiruvezhukootirukkai prabandham will be like 1,2,1 or 1,2,3,2,1 or 1,2,3,4,3,2,1 or 1,2,3,4,5,4,3,2,1. The alzhwar does saranagathi to Aramudhan in thirukudandhai in this prabandham. First line is 1,2,1. Carefully group the lines one will see the number pattern described above. The meaning of the first 121 sequence is one person was in undhi or belley button which had two lotus flowers on which once upon a time, ayan or brahma was seen/born.

Consider this grouping of 1,2,3,4,5,4,3,2,1 and let us see the meaning.

Oru murai, eradi, mooulagu alandhanai, naal disai nadunga, anjirai paravai eri, naal vai, mum madhathu, iru chevi, oru thani vezhathu arandhayay.

Oru murai (once upon a time)

, eradi(with his two feet)

, mooulagu alandhanai(one who measured all the three worlds)

, naal disai nadunga(due to which there were tremors in all the four directions)

, anjirai paravai eri(and this perumaal got on to a bird having five flaps(wings 2, tail section 2, and one rudder?. Perumaal gets on to this bird and comes immediately to help an elephant)

, naal vai(naal vai is the name of the flap like part of an elephant in its neck portion)

, mum madhathu(the elephant has madham or fat? In three places which when goes out of control, makes the elephant to run in all directions and even kill people)

, iru chevi (the elephant has two ears)

, oru thani vezhathu arandhayay (one of its type elephant (vezham) which could bear the pain from crocodile for 1000 years and shout Narayana in the end). The whole of the prabandham has been sung in this manner. Very ingenious of the alzhwar.

Another part of the prabandham given as an example:

Oru naal, iruneer maduvul theerthanai, Muthee, nanmarai, aivagai velvi, aruthozhil andhanar vanangum thanmayaiyai, aimpulan agathinul cheruthu, nangudan adakki, mugunathu, irandavai agatri, ondrnil.

Oru naal (once)

, iruneer maduvul theerthanai(in a very big pond of the size of two ponds)*,*

Muthee (moondru analgalal cheyya vendiya – homam to be performed using three fires)

, nanmarai (by chanting the four vedas)

, aivagai velvi(five types of yaga yagyangal)

, aruthozhil andhanar vanangum thanmayaiyai(aruthozhil means such a revered task of doing yagam and the ability of the brahmins who perform these yagnyas)

, aimpulan agathinul cheruthu (the five organs controlled not to go here and there)

, nangudan adakki (the five indiriyangal brought to the control of four vedas?)

, mugunathu, irandavai agatri (of the three rajasa, thamasa and sathva gunas remove the first two)

, ondrnil(the reaining sathva gunam to perform the yagnya).

In Thirukudandhai and Thirucherai these are drawn as figures on the temple walls.

In the end the alzhwar sums up the saranagathi as “the one who is reclining on anathan adiseshan having beautiful mugil paraman I am doing saranagathi to you. Please accept it.” Please get me out of the bondage of samsaram.

1.14.13.17 Sirya Thirumadal

As perumaal is not relenting, the alzhwar gets angry and starts singing as oodal. First is Siriya thirumadal. This song is sung as though the alzhwar is a gopikasthree in the Krishna leela period. The gopika says that I was playing quietly after I had freshened and decorated myself with flowers and a peacock feather. At that time a person by the name senganmaal came with his beri vaadhyam (musical instruments flute and drums) and said I am going to perform Kudakoothu – an act with a pot on top of the head which should not fall down throughout his dance. He dared the girls to come outside their house see him and not fall for him. The gopika says I did not go out but my mother and my mates urged me to come out and see him. I went out due to the papam I had accumulated. As I went out and saw the senganmaal all my bangles went disappearing. I got myself fully trapped by the beauty of the Kannapiran who had come as senganmaal. After a while everyone had left but I was lying unconscious on the floor. All others including my mother saw me in this state and they started chanting mathirams for me to get up and even baghavathars came and chanted manthirams but I did not get up. The baghavathars sprinkled sripadadhooli (the sand under their holy feet) on me but even that did not help. One deivam by the name sastha has caught hold of her some said. She is in a state of stance. At that time by chance one kattuvichi (a witch who will drive away the spirits out of a person) came that way. My mother asked the kattuvichi to see who has entered into my body that I am in this stance. The kattuvichi said that she will tell who has entered into the body of this gopika girl. Kattuvichi sat down in front of me and took handful of rice grains form the muram (a flat holder made of bamboo used to remove husk out of the rice and cleaning the same from the small stones that might have got mixed) full of rice that the ladies gave and threw them in all the directions. She the kattuvichi also went into a stance and told the person who has entered her body is none other than the one who has thousand names (perumaal has thousand names as in Vishnu sahasranamam). The kattuvichi saw something in a distance, caught hold of the gopika’s hand and smelt it. The kattuvichi drew the figure of perumaal in air using her hands. The kattuvichi said she can smell the thiruthuzhai maalai – tulasi maalai on the perumaal inside her body. The kattuvichi says I have come to know who is troubling your daughter he is none other than perumaal Kannan. He is the one who destroyed Srilanka, killed Ravanan, and also told the acts of perumaal from krishnavatharam. The kattuvichi describes all the acts of navaneetha chouryan. He is the one did

kalinga narthanam. The kattuvichi says this perumaal is in Thiruvengadam, thirukovalur, he is in ooragam and pergam of Kancheepuram, he is in thiruvellarai, thiruvegga, he is in thiruthankal, thirunarayur, thirupuliyur and in Srirangam surrounded by cauvery in all sides. He is in thirukannaur, thiruvinnagaram, he is in thirukannapuram, thirucherai, thiruvazhundhur, thirukudandhai, thirukadigai, thirukadalmallai, thiruidavendhai, thiruneermalai, thirumalirunchollai, thirumogur, and he is in badrikasramam, vadamathurai. The alzhwar now tells us (as a part of oodal) don't believe him (the perumal) he kills one elephant and protects another. I will describe all the cheshtithangal or mischiefs perumal did in vibhava abvatharangal and tell that you, perumal is the most deceitful person. Even if the people of the world do not speak ill of you, I will go about telling every one of all the deceits you performed and will ask no one to believe you. The idea of alzhwar was that perumal will come immediately to him and say stop, stop don't make others disbelieve me. At that time alzhwar will get to see perumal.

With so much told by alzhwar about perumaal, perumaal thought that this is not fair. However he thought that let him sing more in this oodal mode and it will bring out all his qualities for people to judge. Now comes the **periya thirumadal prabandham.**

1.14.13.18 Periya Thirumadal

38th choornigai of this prabandham: *maanokkin anna nadaya alaresa aadavar mel* . As per the ways of life in those days the ladies are not allowed to complain about men that he did not marry me and go about doing madal. It is the prerogative of only the men to say that this lady refused to marry me. That being so, how did thirumangai alzhwar sing madal that too on perumaal of course in the bhavanai of a lady? When confronted with this the alzhwar says that custom is only for south India but I am singing this in bhavanai of a north Indian lady a idaichi or a cowherd lady. From 111th choornigai to around 150th choornigai the alzhwar takes the names of different divya desams and does the madal. He says that through his madal he will propagate that the perumaal in these divya desams are all of the type who do not keep up their word. He includes perumaal of 37 divya desams. The alzhwar is agitated to this extent. He says perumaal why are you there in so many divya desams if you can't understand my despair and come and show yourself, show some mercy and not just make me go to all your divya desams and make me sing about you. What are you there for? I will go about telling people that you do not offer any type of help to them.

1.14.13.19 Thirunedundhandagam

In as much as the thirty thiruppavai pasurams are liked by all including Ramanujar who is called thiruppavai jeer, but the thirty pasurams of thirunedundhandagam is liked by Parasara Bhattar, son of Koorathu alzhwan. Parasara Bhattar was giving kalakshepam of thirunedundhandagam and at that moment he got to see perumaal and attained mukthi/moksham. It is also said that Parasara Bhattar got moksham relating Kaisiga puranam during that kalakshepam.

First 10 pasurams of thirunedundhandagam are sung by thirumangai alzhwar as thanaana thanmai-as a man. He shows that chith, achith and easwaran are all inside me. The alzhwar says here that perumaal has shown himself and has shown that the universe exists as chit, achith and easwaran. Next he goes into a woman's bhavanai – parakaala nayagi's mother and sings next 10 pasurams. Bagawaan was with the naayagi but after some time he leaves the naayagi and she/naayagi goes into despair. The alzhwar sings about the naayagi's despair as seen by her mother. Alzhwaar sings like a mother. 21st pasuram is the important pasuram of this prabandham. In 21 – 25 the alzhwar says that perumaal came to him and he saw him (in 21) but then perumaal left him. I (alzhwar) am remaining in my place but he is gone. I can't go away from this place just as HE did. HE came, mixed with me, made me see his beauty but then HE left me. This is what the naayagi tells her lady friend. In the 26th pasuram, the alzhwar sends message to God through a bee/wasp. The bee/wasp signifies the acharyan. It is through acharyan only that we send message to God. Next in 27th pasuram, he sends message to perumal through a crane. The crane also did not bring back any

reply message. In 28th pasuram the alzhwaar again does madal (madal/oodal means singing in anger of separation). In 29 and 30 pasurams the alzhwaar sings as himself noting all that God has done to him so far. How God has been kind to him so far and has helped him all these days. In Srirangam the utsavams say adhyayana utsavam are started with thirunedundhandagam, called even as thirunedunthandagam utsavam and ended in thirunedundhandagam after panguni uthiram. Madhavachariyar who later was named Nanjeer hails from Melkote. He is a big scholar of veda vedantha matters. He used to have a simhasanam and used to defeat all those who come for debate on veda Vedanta matters in Melkote. Parasara Bhattar was sent by Ramanujar from Srirangam to Melkote to defeat Madhavachariyar. Those who accompanied Parasara Bhattar took Madhavachariyar to Melkote, introduced Parasara Bhattar to Madhvachariyar saying that he/Bhattar knows Thirunedunthandagam sasthram, do you know? This was the query put to Madhvachariyar. Parasara Bhattar did not go to anna dhaanam of Madhvachariyar but said that he has come to teach Thirunendunthandagam to him. Bagawan in Bagavath Geethai tells how a bakthan should be. Bakthan should have three characters. Mathchithaha, mathjalathpranaha, Bodayantha parasparam. The first type keeps remembering only God. The second word means that their athma/thoughts are always about God. The third expression means that they speak amongst themselves only about me always. The first 10 pasurams of Thirunedunthandagam are about mathchinthyaha. The second 10 pasurams are about mathjalathpranaha and the third ten pasurangal are about Bodayantha parasparam. The first 10 pasurangal are like what veda vyasar told to sukha brahma maharishi. The next 10 pasurangal are like those of alzhwars who chant about God in despair. The last 10 pasurams are like how seetha piratti and other pirattis will feel about separation from God.

Thirunedunthandagam 1st pasuram minnuruvaai: In the first pasuram itself the alzhwaar says that perumaal's thiruadi are on his head (last line of the pasuram).

மின்னுருவாய் முன்னுருவில் வேதம் நான்காய்
விளக்கொளியாய் முளைத்தெழுந்த திங்கள் நான்காய்
பின்னுருவாய் முன்னுருவில் பிணி மூப்பு இல்லாப்
பிறப்பிலியாய் இறப்பதர்க்கே எண்ணாது ** எண்ணும்
பொன்னுருவாய் மணி உருவில் பூதம் ஐந்தாய்ப்
புனல் உருவாய் அனல் உருவில் திகழும் சோதி
தன்னுருவாய் என்னுருவில் நின்ற எந்தை
தளிர் புரையும் திருவடி என் தலை மேலவே

Achith – the things we see which do not have gyanam. Chith are the ones which have only gyanam like jeevathma. Easwaran is one who can create both chith and achith and control them. Munnoru means achit. Munnoru also means those which are before our eyes (munn means in front of). Minnuruvil signifies that this chit porul will disappear/die like a flash of light. It is not permanent. Perumaal is different from this chit porul and he is the four vedas. I (GOD) am the light which can erase the darkness of agyanam. Mulaithu ezhundha thingal naangaay. The sun rises (like we read a pasuram) and it goes up in the sky – ezhundhu (when we keep repeating the paasuram we memorise it). This signifies that we learn to pray to God and keep repeating it to prosper. It is due to this we get mercy of god and get gyanam. (42.44) . Pinnuru means chit or our jeevathma. This athma does not have illness (pini) does not get aged (Moopu), is not born (pirappuiliyay), will not desire to enjoy itself or exhibit kaivalyam (irappadharke ennadhu). Ponnuru is easwaran or jagathkaranan. Ennum ponnuruvai means that he possesses countless number of kalyana gunangal. Mani uravil means with full jyothish or radiance. Here boodham aindhay is not to be mistaken as our type of five boodhangal or elements that make our body or prakrithy. Here boodham aindhay means the five types of shakthi that perumaal possesses. Punal oruvai means that he is fire and water together that is he has souseelya gunam due to which he is very much approachable. He is the right mix of fire and water. Anal uruvil thigazhum Jyothi means that HE possesses fire with which he shines. Thannuruvai

ennuruvil nindra endhai. He came inside me without compromising anything (thanuruvil). Thalir purayum thiruadi en thalai melave. Such a blessed thiruadi is on my head says alzhwar. In this pasuram the three thatvangal viz., Munnuru, pinnuru, thannuru – achith, chith, easwaran have been clearly defined by alzhwar. In pasuram 4 last two lines the alzhwar clearly states that it is only due to the manthiram (Thirumanthiram) that we can survive. Understand this my idiotic mind says alzhwar. Alzhwar time to time keeps preaching to his mind. As body follows only the mind and not the athma, the athma has to advice the mind time to time.

After getting the advice, now the mind asks athma where is the perumaal who taught you thirumanthiram? The athma describes trivikrama avatharam in pasuram #5. The overall meaning of the pasuram is that in one step perumaal kept one of his legs in the pathalam and the other leg kept on going up and crossed the andam boundary of our universe and reached Sathya lokam (iruvisimbinodu poi ezhundhu means it crossed all the limits of this saptha logam). Avunan here signifies mahabali. Mahabali thought that the two steps of the vamanan is so small that he can give three steps of land that vamanan asked but even before Mahabali could think, the second leg kept growing to cross the andam of this universe. The leg crossed the surya logam (kadhiravan) and then chandira logam (thanmadhiyum), then touching the star studded sky (tharagayin puram thadavi) went far away. It reached Sathya logam. It covered this bhulogam, Indira logam etc. The alzhwar says I worship such a perumaal who took the vamana avatharam. In pasuram 6 it is said that such a trivikraman is seen in Thirukovalur.

8th pasuram: So many divya desams are mentioned in this pasuram. Thiruneeragam, he is atop a hill, Nilathingal thundam in Kanchi, Thiruooragam in kanchi, Thiruvegga in kanchi, Ulluvaar ullathai means you are inside the heart of believers. Thirukaragam, Karvaana perumaal in kanchi, Thirupernagar, you are in my nenjam says alzhwar. In the 10th pasuram the alzhwar says that the perumaal did not only take the avatharams and show himself to bakthas but you are there in all the divya desams for the benefit of future generations. (Pinnanar vanangum Jyothi).

11th pasuram: The mother of the nayagi chants that her daughter became madly in love with perumaal that she is not able to sleep, she keeps walking here and there aimlessly and keeps asking where is Srirangam, my daughter is beautiful having very nice scented hair into which honey bees also keep searching, it is true as per what kattuvichi told (that her daughter has been captivated by perumaal), who will save my daughter from the captivity by perumaal.

13th pasuram: line1 is about how Krishnar lifted Govardhana giri just like one picks a stone and he protected the villagers and cattle from the kall mazhai – hail storm. Line2 says this perumaal is seen in Thiru ooragam of kanchi. Line3 about Ramar how his shoulders have been marked by the bow he has been carrying and seetha was reclining on these shoulders, line4 such a perumaal is seen in Thiruvegga. Line 5 &6 nayagi is teaching the parrot to sing in praise of Krishnar who defeated the mallars and other such acts of perumaal. Nayagi's mother takes pity on her daughter who has become madly in love with such a perumaal. (55.22) The mother tries to make the parrot repeat what nayagi has taught it to see if her daughter will wake up. Pasuram 14 is the one sung by the parrot. Nayagi opens her eyes. Mulai kadhirai means just risen sun. Kurungudiyil mugilai – mugilai is dark clouds, thus it means the dark clouds in Kurungudi. Trivikraman who measured the three worlds and stood aside (distinguishing from Indiras, humans and asuras). Perumaal who is unmeasurable in all qualities who is Aramudhan means one who tastes like amudham or elixir and keeps tasting good even if you take in large quantities, unquenched, reclining on sheshanagam in Srirangam. Vedam chanting brahmins (andhanar) keep thinking of this perumaal who gave us vedam (andhanan). Nayagi upon hearing the parrot singing about thirumaal gets reminded of perumaal in Vilakkoli – deepa prakasar in Thiruthanka, precious stone maragatham in Thiruthenka, Thiruvegga, thinks that she has got full value for having petted the parrot and she bows to the parrot. Nayagi was about to die, the parrot has saved her.

Pasuram 16: Nayagi has a veenai on her. When she feels the veenai she thinks of Kannan and realises that it is not the perumaal. Other pasurams also follow the same lines of how Nayagi chants with her heart melted.

Pasuram 21: The next 5 pasurangal are about how Nayagi shares her grief with her friend. The friend enquires from Nayagi also upon a nudge from Nayagi's mother what happened nayagi, who came? Why are you so sad? Parasara Bhattar has written Vyakyanam for this pasuram. All the vyakyanams are by Periya vachana pillai but for this one pasuram, Bhattar has given vyakyanam. Bhattar has given 20 types of situations when the nayagi has sung iruvarai vandhar. Such is the depth of thinking of the Bhattar in those days. First the perumaal comes and makes nayagi loose her senses by his beauty. First line: Very very dark black hair similar in colour like thick soot (from which we make kajal – applied on eye lashes) which has been tied like a bun on her head and having curved black hair in the side. 2nd line: He is wearing big ear rings having manikkam on it and with drops on both the ears which he dangles to attract nayagi's attention. 3rd line: He has a bow in his hand. He (perumaal) came here to me. Iruvarai- 1. He came majestically – menmai thondra vandhar. 2. souseelyam thotra vandhar. 3. Ayudham thotra vandhar. 4. Avudam thotra vandhar. 5. Dhairyam Thotra vandhar. 6. He came to show his beauty - azhagu thotra vandhar. 7. He came with Ramar. 8. He came with Lakshmanan. 9. Parathvam thotra vandhar. 10. Soulabyam thotra vandhar.

He came in front of me and asked who I am. His hands were like a flower. He held my hands. He spoke with his mouth. He spoke into my ears. His mouth was like a lotus flower. I saw both his eyes. They were like two lotus buds. I fell on his feet. His feet were like lotus flower. I have never seen a person so beautiful and with such colours ever before. I thought if by chance would he be a devan? I was then scared. I did not stand next to him but went aside.

The perumaal did not leave (pasuram 22) he started singing and kept following as I was leaving. By now I have fallen for his beauty and my eyes and mind (manasu) was on him always. I got fully engaged in the play that he was doing on me. I fell on his lotus feet. The friend asks tell me what happened next. Nayagi says, I did not find my bangles on me and even my dress was gone. He hugged me tightly and I saw only his ear rings and four shoulders. Nayagi says, I asked him to which place he belonged (Evvalavu undu emperumaan koil?). He replied (Idhuvandro ezhilali endrar thame) showing his feet this is the place I reside. This means that we must first look at perumaal's thiruadi – lotus feet as he resides in that place. (1.05.40)

24th and 25th pasuram: last line: The perumaal says that Srirangam which is surrounded by Cauvery is the place of my stay and he left the nayagi high and dry. However nayagi is desperate and sends messages of her despair through wasps, cranes etc. In 26th pasuram the nayagi even prays to the bee to give her message to perumaal. Six legged wasp. Wasp signifies our acharyan. Acharyan has 2 legs, his devimar has 2 legs that makes it four and his one son 2 legs that makes it 6. It is thus the nayagi means the acharyan and his family to tell her despair to perumaal. In 27th pasuram, the nayagi requests crane to tell her despair to perumaal. The crane asks what you will give me in return. In the sixth line nayagi says she will give a tasty fish to the crane for it to eat. If you the crane get me good news from perumaal, you can bring your wife also and stay with me and I will keep giving you food that you need. In the 29th pasuram, the nayagi in oodal (dhukkam which leads to I don't want you attitude) sings that you need not come to me; I will somehow live by myself. In 29th pasuram, 1st line – andru ayar kula magalukku arayan. It means that Nappinnai who was the consort for God in Krishnavatharam, the perumaal who got Lakshmi out of churning thirupaar kadal, the perumaal who defeated Ravanan and his clan, the perumaal who lifted Govardhana giri in his one hand is in Thiru vinnagaram, Thiru thanga, thirukudandhai, he is above all but I have fallen down but then I will keep remembering him in spite of all this. The last pasuram which gives the pala Sruthi: Alzhwar says even though I have sung these pasurams in despair, if you people of this world chant this you will get moksham and there will be no rebirth for you. This pasuram in 3rd and 4th line speaks about amsa

avatharam of perumaal in which the munivars and amarar (those in vaikuntam and even devars and Brahma), the perumaal who gave vedas (arumarai). 5th line: Thirumangai describes his birth place as the town having high decorated madam (corridors encircling a koil and its walls are decorated), adiyen is the king of thirumangai, and adiyen having won the vel from another Siva bakthar of high knowledge, with the name of parakalan and kaliyan. 1st and 2nd lines: Alzhwar says that perumaal is of the colour of dark clouds which give rains and is the perumaal for those in vaikuntam also and requests the Arul of this perumaal. 7th and 8th line: Those who chant these 30 pasurams will get rid of their dhukkam and poorva janma karma (pazha vinai) and get moksham.

1.15 Nammalzhwaar

1.15.1 Introduction to Nammalzwar

This alzhwaar is known for his deep Krishna bakthi. He is the leader amongst the 12 alzhwars. He is the amsam of Vishwaksenar or senai mudaliyar. Vasantha rithu, Vaigasi masam, visaka nakshathram, Friday, born in the banks of tambarabarani river. He wears vagula maalai every day. The maalai remains fresh on his body. It does not get withered away. He gave the saram or the essence of samaskritha vedam in tamil. Guru prabhavam is the source for all these information. He was born on the 43rd day after Kali yugam was born. He was born or took avatharam to make Vishnu bakthi to stay permanently on earth. Vishwaksenar is the acharya of Nammalzhwaar. He comes teaches dwaya mahamanthiram and does pancha samskaram to Nammalzhwaar. He gave us dravida vedam. Parankusar, Satakopar are his names amongst others. He sat in the same place in a nest of a tamrind tree for 32 years and gave us the four prabandhams. The other alzhwars are like other parts of the body or avayavi (24 of 26 thathvangal) and sadagopar is the athma or avayavam. (1.22.46)Boodhathu alzhwar is the head of such a body made of alzhwars. Poigai and Pey alzhwar are the two eyes. Perialzhwar is the face. Thirumazhisai alzhwar is the gantam or the neck. Thondaradi podi alzhwar is the chest. Kulasekarar and thirupaan alzhwar are his two hands. Thirumangai alzhwar is the nabi kamalam. Madhura kavi alzhwar is the feet of the body of Nammalzhwar. The alzhwar was born in Thirunagari or thirukurugur. *Sri nagaryam mahapuryam tambarabarani uthare thate. Sri dhidhindrini moolathamne satakopaya Mangalam*. This mangalasasanam chanted in Nithya thirumanjanam speaks of where Nammalzhwar was born. We need to remember his birth every day. Pandya desam. Sukha brahma maharishi himself has told that thambrabarani is the holiest of all the rivers. In the alzhwar's vamsam which is of fourth caste, for over seven generations they have been considering Sriman Narayanan as para Brahmam. It is there in his lineage though they are of fourth varnam. Thiruvadiparar is one of his great grandfathers. His son is Anandha Andiyan. Chakrapaniyar is next. Achyudhar is next. Senthamarai Kannan is next. Seyin thannar is next. Potkaryar is the next. Kaliyar is the next and is the father of Nammalzhwar. Nammalzhwar was called maran in his childhood. In Thiruvanparisaram, Kaliyar is married off by his father Potkaryar to Thiruvazhumarban's daughter (the name of the perumaal in Thiruvanparisaram is also Thiruvazhumarban) Udaya nangayar. A grand marriage took place in front of all the village people. The marriage party returned to Thirukurugoor. The marriage was like Ramar getting married to Seetha and their return to Ayodhya. People in Thirukurugoor welcomed them with vadhyam, procession, decorations etc like it was done for Ramar. Sempon mada thirukurugur. They (Kaliyar and Udaya nanganar) start their married life as prescribed in vedas. After some months the married couple go to Thiruvanparisaram – the birth place of Udaya nanganar. On the way back they come via Thirukurungudi and worship the nambi perumaal called Vaishnava nambi there. The couple pray for a child to be born to them. The perumaal asks what kind of child you want. The couple reply we want a son like you. Perumaal thinks there is no one like me. Ok I myself will come and be born to you tells the perumaal to them. Like Parthasarathy swami in Triplicane was born as Ramanujar as adiseshan's amsam having all the powers, Thirukurungudi nambi is born as Nammalzhwar to Kaliyar and Udaya nangayar as a bakthan. Even before nammalzhwar was born, adiseshan was born in Thirunagari as thirupuli alzhwar to do kaingaryam to perumaal. He is doing the act of Kudai/umbrella to protect alzhwar from the sun and rains. Garuda alzhwar is also born as Madura kavi alzhwar and is in north India. The two of them want to do Kainkaryam to perumaal on this earth too. Thirukurungudi nanmbi gave the tulaba maalai as prasadam to the couple and bless them. The couple think it is a great bagyam to get the choodi kalaindha maalai (it was worn by perumaal – thirupallandu, thiruppavai refer) as prasadam. After return to thirukurugur, the couple are blessed with a boy – satagopar. Senai mudaliyar is called upon by perumaal to take avatharam as nammalzhwar on this earth on the 43rd day after kaliyugam was born. Vasantha rithu, vaikasi masam, visaka nakshathram sukla paksham, pournami thithi, kataka lagnam. Adithyan (sooryan), rama diwakaran (Ramar), achyutha banu (Krishnar), were not able to remove the darkness of agyanam inside us, the people living on this earth. Nammalzhwar was given this task of removing

agyanam from us. The ocean of Samsaram which even perumaal was not able to evaporate off from us samsarigal, nammalzhwar was given this task. We are the unflowered buds which even sun was not able to bloom us but alzhwar did this to us. The alzhwar is Vakula booshana baskarar(Nammalzhwar)who removes this darkness from inside us. Namm ullirul poi Piravi ennum kadalum vartri perum padam agindradaal sung by alzhwar means exactly this. Like Krishnar Nammalzwar was also born in the night (poorva Sandhya). Divya soori charithram in slokam form has all these details. He was born in appan koil in thirunagari. There is a platform even today in the koil on which he was born. The new born baby did not cry, did not take milk. It got rid of satam which is a quality by which all the humans as young children keep demanding and if not given we cry. This baby did not have this satam. (they say satam endra vayu did not affect Nammalzhwar). The baby crawled for 3 miles and sat on the tamrind tree in the thirunagari temple seen even today. The tree protected the child from sun and rain. It sat right there (even as a baby) in padmasanam and started doing yogasanam. It sat like this for 16 years without taking milk or food. He did not talk for 16 years. Madhura kavi alzhwar meanwhile is urged to come from north India following a bright light in the sky. He reaches the boy in padmasana who does not speak. He threw a stone at Nammalzhwar and asks *chertradhin vaiyithil chinnadhu pirandhal ethai thinnu enge kidakkum*. செற்றதின் வயத்தில் சின்னது பிறந்தால் எத்தை தின்னு எங்கே கிடக்கும்? The alzhwar (Nammalzhwar) opens his mouth for the first time and says *athai thinnu ange kidakkum*. அத்தை தின்னு அங்கே கிடக்கும்.

GP 22:

Those who are desirous of attaining moksham are called prapannargal. Prapanna jana kootasthar means one who can attract a crowd of prapannar.

Nammalzhwar composed 4 prabandangal which were considered as four vedangal. In upadesa rathinamaalai Manavala mamunigal sings *undo vaigasi visagathukku oppu oru naal, undo sadagoparkku oppu oruvar, undo thiruvaimozhikku oppu, then kurugaikku undo oru paar thanil okkum oru oor.* There is nothing equivalent to satagopar's birth stars/month, there is no one equal to Satagopar, there is no prabandham equal to Thiruvaimozhi, there is no town equal to Thirukurugoor in which Satagopar is born. Adhi piran uraikkum koil is alzhwar thirunagari koil. One yogi used to live across thirukurugur and thambrabarani river. He used do yogam and lives by taking alms. A dog used to lie down beside the yogi's feet in the nights. In the day time the dog used to cross the river and go to thirukurugur and eat the remains on plantain leaves thrown by bakthas outside the thirunagari koil which means it used to consume their saliva too but that of bakthars. In the evening it used to come back to where yogi lived. One day there was a flood in Tambarabarani River and the dog was in the river and it was being washed away. Just then the yogi sees a divya tejas – bright ray of light from the dog's body go into the skies. He saw a very nice thirumeni going up the skies. Then he realises that perumaal has given moksham even to a dog which has eaten the waste food thrown by bakthas in thirukurugur. The yogi sings *andha nayodu serthu indha peyikkum paramapadam alithaal pazhudho?* It rhymes as, along with the dog could you perumaal not give paramapadham to this pei – a ghost. The munivar calls himself as bad as a ghost. Afterall I am taking the pains of getting gyanam with the hope of getting paramapadam with my gyanam should I not get moksham.

When we start singing nammalzhwar pasurams perumaal's head shakes like a snake to the snake charmer's flute. Even perumaal in archa avatharam shakes his head listening to alzhwar's pasurams. Makudam saikkum vannam is the quality of alzhwar's pasurams. (6.52)

1.15.2 Nammalzwar birth history

In the meanwhile even as Madhurakavi alzhwar has gone on yathra, Nammalzhwar is born and the child does not drink milk and does not cry or speak. This is due to Nammalzhwar having won over satam even as a child. However the child is growing by itself and exhibits radiance. He is pari poornikar. This miracle is seen by his father Kaliyar and his mother Udaya nangayar but is worried and asks the perumaal what do you have in mind about this child? They decide it was the prasadam given by perumaal and let him do what he wishes and removed the worry from their mind. It was 12 days after the child was born and still the child was mum and not taking milk. Adi piran perumaal is in the banks of tambarabarani. It is the southern bank. Bhu and neela devis are with him as his consorts. He has chanku chakram in his hands. This place is called changani thurai as chanku from the seas come here. He has varadha hastham means he will give what we ask. In the other hand he signals to us not to fear. He has karu mugil means he has nice dark hairs. The perumaal will not let any adiyavar or baktha who has come to him to escape. The parents of Nammalzhwar bring the child to alzhwar thirunagari to the perumaal. The parents show the vigraham of perumaal to the child. They name him Maran in the divya kshethram inside the koil. He is named Maran because he is different from other children (ⷆⷈⷮ – maaru means different). They take the child to thirupulialzhwar and tie a cradle made of cloth for the child. They also get a cradle made of gold for the child. The parents now firm up the thought that the child is not theirs and belongs to perumaal. They come every day to the koil and prostrate before the child and go away.

Perumaal asks Vishwaksenar to go and do Thirumanthira upadesam to the child so that he can begin his thoughts. Periavachaan pilaai writes that Nammalzhwar did not write the divya prabandhangal afresh; just as Sanskrit vedas the Tamil vedas always existed it is just that they disappear time to time and resurface. These prabandhams are Nithyam just like vedas. Vishwaksenar gave upadesam of nikila purusharthangal, dravida vedangal, Upanishads and made him divya gyana sambandar. Alzhwar got the knowledge and was doing dyanam of all these mantras. He does not even open his eyes let alone speak. The alzhwar sits under thirupuli alzhwar sannidhi for about 16 years. The alzhwar gets down from his cradle, sits in padmasanam under thirupuli alzhwar. Nammalzhwar does not want to see anyone other than perumaal and hence does not open his eyes. Nammalzhwar sat Mukulitha nayanarumai means with closed eyes. He does not want to speak to anyone and hence closed mouth. Nammalzwar does not open his eyes or mouth as he is waiting for someone of his calibre for him to speak to. Meanwhile the alzhwar's parents think why their son is not opening his eyes or speaking, have we done any abacharam to Thirukurungudi nambi who blessed the couple with this child.

Meanwhile Madhurakavi alzhwar has come to Ayodhya in his yathra. He hears that in Thirunagari a boy is sitting under a tamrind tree without opening his eyes and his mouth for 16 years. Madhurakavi comes to the banks of Sarayu (described as Ganges in the book) for doing Sandhya Vandana. Madhurakavi sees a very big tejas in the sky in the direction of South, resembling the brightness of morning sun. He wonders what it is. Is any village or town on fire in that direction? First day he ignored it. But even the second day and third day he saw the same Jyothi. He then thinks it is not any natural tejas. It is unnatural. It looks like some divya tejas. He wants to examine what the tejas is due to and keeps thinking about it. He then decides to sleep during the day and follow the tejas in the night. He crosses every punya kshethram such as Ahobilam, thiruvengadam. Thiru evvul, thiruvallikeni, srirangam but the tejas is further south of srirangam. So he thinks that there is a more holy place than srirangam to the south. Madhurakavi hastens his pace and reaches Thirukurugoor. At Thirukurugoor the tejas disappears. He searches and comes to Nammalzhwar sitting in padmasanam at the lotus feet of perumaal. He feels that the person sitting is very bright and feels that he has more knowledge than even parathathvam (perumaal). Madhurakavi feels that the alzhwar is full of gyanam (Sugyanagana poornarai). The alzhwar is under urangapuli tree with his eyes closed. He is seen as a 16 year old person (shodasa vasigarai). He is also appearing like 16 kaligal niramba petra chandiran. That is full moon which has crossed all the 16 phases to become a full moon. Madhurakavi thinks that he is like Sri Parankusar and hence this name for Nammalzhwar.

He is like Paravaigal with ankusam or birds with their most wanted object on ground which will attract them so that they don't fly off. Ankusam is a big anchoring log which will not allow even an elephant to move. Ankusan is also a person who will give correct interpretations of vedas to those who misrepresent it. Now Madhurakavi feels that Nammalzhwar is continuing to do gyana and does not notice him. Madhurakavi wants to test if the alzhwar has gyanam or will he hear? So Madhura kavi picks a reasonably sized stone and throws at him suddenly. Now Nammalzwar hears the sound of stone falling suddenly and suddenly opens his eyes. Nammalzhwar thinks that his shishyan has finally come. Now Madhurakavi wants to test if Nammalzhwar can hear and speak. Madhura kavi asks *Chethrathin vayithil chiriadhu pirandhal ethai thindru enge kidakkum?* Nammalzhwar replies *athai thindru ange kidakkum.* செற்றதின் வயத்தில் சின்னது பிறந்தால் எத்தை தின்று எங்கே கிடக்கும்? அத்தை தின்று அங்கே கிடக்கும்.

Nammalzwar starts his speech in akaram. Akararthou vishnuhu. அகாரத்தெள விஷ்ணுஹு A signifies Vishnu. Chetradhu means achith porul means our udal. Chiriadhu means athma. So this sentence means that one sareeram gets athma. After birth this athma experiences the sukha dhukkadhigal of the sareeram. Athma sarrerathaye kondu asrayathithu irukkai. It is like athma getting imprisoned inside our udal keeps dancing to the tunes of our udal. Now Madhurakavi determines that Nammalzhwar is a gyani. Madhurakavi decides that he must be in the company of this mahanubhavar. Madhurakavi does sashtanga pranamam to Nammalzhwar and requests the alzhwar (Nammalzhwar) to accept him (Madhurakavi) as his sishyan. Nammalzhwar does visesha kataksham and does pancha samskaram to Madhurakavi. Nammalzhwar gave the task of writing all the pasurams that Nammalzhwar sings due to the grace of God in palm leaves. (pattolai cheyyum thozhil). Madhurakavi started to do all kaingaryams to the Guru and kept coming round and round. It means that he was very close by to him to take orders to do Guru sevai. One should keep chanting the Guru's thirunamangal and keep thinking about Guru's padambujam (thiruadi). Madhurakavi did exactly that. Manasu, vakku, mei (Thought, word, and deed of the sishyan) should be always on Guru. That is shishyan should serve the guru always with his manasu, vakku and his hands and feet (karanangal). Adideva, Jagannatha perumaal gives kaatchi to Madhura kavi. The perumaal seen has four hands, four shoulders, dark blue in colour. The perumaal who is Sarva karana boothan, Sarva swami, Sarva niyantha, Sarva antharyami, (In Thiruvaimozhi the first pasuram describes perumaal as this) neela meniyum, having four hands and shoulders, just as he is seen in Srivaikuntam wants to give Kaatchi to Nammalzhwar (and Madhura kavi alzhwar) as he has attained 16 years and has got all the knowledge and has matured to teach this world. Even as perumaal is thinking of this periya thiruadi (garuda alzhwaan) also gets ready and appears in front of perumaal. The two (perumaal on garudan) with piratti (Sridevi, boodevi and neela devi) appear at lightning speeds in front of Nammalzhwaar. Perumaal shows his Swaroopa, roopa, guna, viboothi cheshtithangal (Krishna avatharam) in exact form for alzhwar to enjoy and absorb so that he can sing about them. He does sakshathkarithaal means perumaal shows exactly what happened in the viboothies so that alzhwar can exactly understand them. This is done so that no detail is missed out (sakshath or a true copy). Perumaal does (aruli) mayar vara madhinilam to the alzhwar. Perumaal gives all the gynam to alzhwar so that the alzhwar will not have any doubt. Alzhwar also starts singing in praise of GOD. Alzhwar sings about Divya, athma swaroopam, beautiful thirumeni, divya gunangal of GOD who shines like maragatham, gold etc. The alzhwar sings them as the meanings (crux) of the four vedas (Rig, Yajur, Sama and atharvana vedangal) as four prabandhangal. Saram of Rig, Yajur and atharvana vedangal are sung as Thiruvirutham, thiruvasiryum, Periya thiruandhadhi respectively. Vedanam sama vedosmi is the utterance of Krishna bagawan in Bagawath Geethai. It means that most sacred vedam of the four vedas is sama vedam. Thiruvaimozhi is composed to bring out the saram of sama vedam. All of the singing expressions of Nammalzhwar and how he was unconscious for months while singing these prabandhams have been witnessed only by Madhurakavi alzhwar and some few people sathjans like him. Nammalzhwar also told the meanings of the pasurams that he chanted to

these few. Nammalzhwar converted the village, town and the region having people like him. He sang all these prabandhams from the seat of thirupulialzhwar. Those who heard him go to the interiors of the towns and sing these pasurams and also about him. The perumaal from Pushpa (Thirumalai), boga (Srirangam), thyaga (Kanchi) mantapams came to hear the alzhwar singing these prabandhams in the time period of the alzhwar. These perumaals from 38 divya desams show (thirumuga pradhanam) to the alzhwar about their beauty and their Koils based on which the alzhwar is able to do mangalasasanam for them. It is said that they stand in queue to get pasurams sung on their divya pradesams. It is said that the perumaal from these divya desams used to reside in the branches of thirupuli alzhwar and even today, people touch these branches of the tree to get blessings of the perumaal who sat there. Srirangam Ranganathar must have waited for a long time since he is sung only in the seventh decade (Kangulum pagalum). Thirupernagaran (appakudathaan) being the last to be sung must have waited for really long. Nithya soorie and Shwetha dweepa vasigal also waited and saw this great event of all the archavathara perumaal from 38 divya desams standing in queue to be sung by Nammalzhwar about their divya kshethram. Nammalzhwaar prostrates in front of all these archavathara perumaal. Today even the nava thirupathi perumaal being so close we get anxious to visit which perumaal. Should I see this perumaal or that, if it is so for us think of in those days of Nammalzhwar when all the archavathara perumaal assemble in one place the anxiety of people watching as to which perumaal to look at. Alzhwar sings poliga, poliga, poliga for doing mangalasasanam to the perumaals. As every perumaal shows his qualities alzhwar gets to feel that he is above all of these perumaal and sings to periya perumaal am I greater or you are greater. It is believed that the alzhwar is bigger than Nithya soorigal. Even emperumaan can't know about alzhwar's greatness. Even the alzhwar himself does not know his greatness. The thathvam of alzhwar is such that even perumaal is not able to judge the alzhwar's greatness. Even if one searches in Nithya viboothi, leela viboothi there will be no one who is equal to the alzhwar in his greatness. The pasuram parugum neer thinnum vertrilai shows the alzhwar's greatness. Like a tulasi has the scent even as a small leaf just as it comes out of the earth, and just as Lakshmanan starts all his kaingaryam to Ramar even as a child, the alzhwar exhibits all his greatness right from his childhood. Tharaka, boshaka bogyangal were all seen in the alzhwar right from childhood. Artha panchakam are: paramartha swaroopam, jeevathma swaroopam, upaya swaroopam, Virodhi swaroopam, Purushartham are the five elements which pull us in different directions we must control the ones like Virodhi and travel towards purushartham. Thus the alzhwar gets the complete knowledge of artha panchakam in order to travel the path of attaining purushartham. An andhanan (brahmin) has to learn dwaya mahamanthiram which is the greatest. This is the manthira rathnam and saranagathi manthiram. These meanings that alzhwar obtained he gave it to us through thiruvaimozhi. He has given the meanings in thiruvaimozhi so that each one of us can understand it without any doubt and clearly. Para bakthi, para gyana, parama bakthi are all contained in thiruvaimozhi, the alzhwar being the proponent of these qualities. Parama bakthi which is the end state, the alzhwar shows it in his last pasurams – muniye nanmugane mukannappa 10-10-1 to 10-10-11. By the time he sang the 10-10-11 the alzhwar attained moksham.

Now we turn to Madhurakavi alzhwar who has just woken up nammalzhwar and made him to speak. He is listening to the four prabandhangal which nammalzhwar sang. Thiruvirutham, thiruvasiruiam, periya thiruandhadhi and thiruvaimozhi. Nampillai eedu kalakshepam as told by Velukudi Krishnan swamis kalakshepam of the meanings of Thiruvaimozhi pasurams. Let us first see why each one of these four prabandhangal was sung.

1.15.3 Prabandhams sung by Nammalzwar – a short preface to each

Thiruvirutham has been sung to drive away the virodhis in us which prevents us from experiencing perumaal. The virodhi is samsara sambandham. How do we get rid of it? Alzhwar asks this question to perumaal. We as commoners think of God only in our old age but the alzhwar chants the very first pasuram asking perumaal how to get rid of this samsaram. *Poi nindra gyanamum, polla ozhukkum azhukku udambum in nindra neermai ini yam uraamai; uyir alippan ennindra yoniyumai*

pirandhai, imayor thalaiva, mei nindru kettarulai, adiyen cheyuum vinnappame. In the very first pasuram of Thiruviruththam, nammalzhwar who was sent with all this fanfare to teach the worldly people how to live, the alzhwar sings ini yam uramai means I will not live any longer. What a first utterance after he starts speaking. The alzhwar says samsarara sambandham is the Virodhi for not experiencing you, perumaal. Please help in getting rid of it. This prabandham is rig veda saram.

Now perumaal who has sent the alzhwar to sing so many prabandhams if the alzhwar in the very first song says take me away from this life, the perumaal has a task in hand.

Thus in thiruvasiriyam, perumaal shows himself fully to alzhwar to experience perumaal. That is the only way he can take the alzhwar back to puliya maram and make him sit and chant. He shows himself like a kadamba (kalambagan) maalai – mixture of all the flowers. Perumaal shows parathvam swabavam, the beauty of his thirumeni, thiru abarangalin alzhagu – beauty of the ornaments he wears, divya ayudhangalin alzhagu – beauty of the weapons he holds, tejomayamana thirumeni, ubaya natchimargal, pithambaram dress he wears its beauty, divya kalyana gunangal, his beautiful eyes, his divinely smile. Alzhwar has sung all this in thiruvasiriyam. Alzhwar after seeing all the beauty of perumaal forgot about leaving this world and started singing nicely. He was happy and was even laughing. This is yajur Veda saram.

Next is periya thiruandhadhi. It has 87 pasurams. Alzhwar got thrishnai (bakthi which keeps growing as one worships god more and more) to experience perumaal. First we get interested say like we see a jewellery shop. This stage is getting to know perumaal. Then we go inside and ask for details like carrot value of the ornament, designs etc. That stage is bakthi. In periya thiruandhadhi the alzhwar talks about perumaal having developed bakthi in thiruasiriyam. This is atharvana veda saram.

In thiruvaimozhi the fourth prabandham which is sama veda saram, the alzhwar continues the aim of getting rid of virodhis for getting moksham and sings with a lot of indulgence about God. However the alzhwar has to wait till he completes singing about sama vedam in his 1102 pasurangal divided into ten cantos. Each canto having ten decades each. Each decade has ten thiruvaimozhis. Each thiruvaimozhi has ten to twelve pasurams. He sang about rahasya thrayam, thathva thrayam, dwaya mahamanthiram etc. All these led to getting separated from prakrithi sambandham (which is his Virodhi) and getting moksham.

Andhadhi are the form of poems whose next stanza starts with the same word as the last word of the previous stanza. These in Hindi are origin of anthakshari. Thiruvirutham has 100 pasurams. Virutham means a message. Alzhwar gives us a message that samsaram is dangerous, get rid of it. Only the first and last pasuram of thiruvirutham, the alzhwar sings in his own self-image. In the rest he imagines himself to be parankusa nayagi. Nayagan is the kadalan whom she describes. There are two meanings in thiruvirutham pasurams. **Anyopadesam** (explicit meaning), **swapadesam** (inner/implicit meaning) are the meanings. Vyakyanam written by the four: Periya vachana pillai, Nampillai, Azhagiya manavala jeer and Appillai. Rik vedam is like padam/padam, chol means formed of discrete words. The rik vedam if sung with isai or music and as a complete sentence in poetic form, it is sama vedam. Thiruvirutham being rik vedam having 100 pasurams, when multiplied by 10 we get the1000 thiruvaimozhi pasurams. Actually each thiruvirutham can be mapped to each decade of thiruvaimozhi. Thiruvasiriyam is yajur vedam. Asiyurappa is the mettu/order for the 7 pasurams of thiruasiriyam. It is about the beauty of perumaal. Periya thiruandhadhi being on atharvana vedam, 87 pasurams in venpa mettu. Venpa is the easiest of poetic mettu. It is also in andhadhi thodai or form. It is named periya thiruandhadhi because, beauty of the words used and the deep meaning they carry.

1.15.3.1 Thiruvirutham:

Thiruvirutham pasurangal: Thaniyan- Written by Kidambi achan swami. After taking birth from garbam (first line), we fall for lust of love and fall into samsara pit (second line), we keep falling in this endless cycle of birth, life, death(third line), Kidambi swamy says will you people not escape from this cycle of birth and death, we ask but how? Swamy says by chanting even one line of thiruvirutham will do (fourth line).

1st pasuram of Thiruviruththam: Even as the alzhwar sings this first pasuram it is composed in such a pure grammatically correct fluent Tamil which no university education can give. Uyir alippan – who can do – imayor thalaiva – head of Nithya soorigal – perumaal. Alzhwar says I believe you protect (uyir alippan) everyone, will you not do the same to me? Alzhwar says ini yam uramai – I will not live here anymore. Perumaal asks why you will not stay. Alzhwar replies – poi nindra gyanamum: wrong understanding of knowledge, polla ozhukkum – no orderliness, azhukku udambum – unclean body as the athma has not been purified even if the body has been purified by bathing, in nindra neermai – lawlessness. En nindra yooniyumai pirandhai – perumaal you have taken so much of effort and have taken so many avatharams, why are you taking so much of effort to protect such wretched people. Meinindru kettuarulai: perumaal stand in front of me and listen or it also means listen to me as I am telling the truth. This is what I have to obediently submit to you. Adiyen is the **jeevathma swaroopam** that is jeevathma is to treat itself as servant to those who serve perumaal. Imayor thalaiva is **paramathma swaroopam**. **Virodhi swaroopam** is poi nindra gyanamum, polla ozhukkum, azhukku udambu. **Upayam** is the one who does: uyir alippan, en nindra yoniyumai pirappan. **Purushartham** : Ini yam uramai – I do not want to be born again to be relieved from samsara bandham. This is the **artha panchakam** as seen in the very first pasuram which alzhwar very clearly shows.

பொய் நின்ற ஞானமும்; பொல்லா ஒழுக்கும் அழுக்கு உடம்பும்*
இந்நின்ற நீர்மை இனி யாம் உறாமை **
உயிர் அளிப்பான் எந்நின்ற யோனியுமாய்ப் பிறந்தாய்! இமையோர் தலைவா!*
மெய்நின்று கேட்டருளாய்* அடியேன் செய்யும் விண்ணப்பமே

21st pasuram: Chootu nan malaigal, thooyana endhi, vinnorgal naneer aattti, andhoobam thara nirkave, angu, ore mayayinaal, eettiya vennai thoduvunna pondhimil yertruvan koon, kottidai adinai koothu, adal aayr tham kombinukke. This pasuram is about Krishnanubhavam as told as anyobadesam (outer meaning). The swapadesam is very deep and not given here. Perumaal gets a desire to eat butter but the nithya soories would just not leave him. They keep doing aradhanai, show dhoopam, deepam to him always (Chootu nan malaigal, thooyana endhi, vinnorgal naneer aattti). In one such moment perumaal disappears when dhoopam is being shown (andhoobam thara nirkave, angu, ore mayayinaal) and appears back as the smoke subsides. He keeps a Jyothi in his place while he is away. Within that period, the whole of Krishnavatharam takes place. He eats the butter just curdled out. He eats it with all his four fingers inside his mouth (thoduvunna). Perumaal catches the horns of the male cattle and dances (Kottidai adinai koothu). He comes on earth to marry Nappinnai piratti.

Pasuram 45: *Perum kezhalaar tham, perunkann malar pundarigam, nam mel orunge pirazha vaithaar ivva kalam. Oruvar nam pol varungezhpavar uLare? Thollai vazhiyum suzh pirappu, marunge vara perume? Sollu vaazhi mada nenjame!* Nammalzhwaar describes how he got the Arul of perumaal to get the knowledge and be able to sing about him. Perum kezhalar is perumaal. He is the one to give him mayar vara madhi nilam. Kezhal is pig. Thus perum Kezhalar is Mahavarahan. The perumaal's big eyes are like lotus flower (pundarigam) in its bloom. Perumaal looks at this whole earth and chooses only the alzhwaar sitting under the tamarind tree (amongst so many millions and millions of athmas) to give him Arul, gyanam, bakthi. The whole lot of energy was focussed,

converged on the alzhwar. The alzhwar says is there anyone who will listen to what I chant and absorb the same to be passed on to the next generations.

99th pasuram of Thiruviruththam. This pasuram is important for children who are studying. *Eenach chol ayinumaga, eri thirai vaiyyam murtrum, enathu uruvai idantha piran; irunkarpagam cher vanatharkkum alladhavarkkum martellayavarkkum, gyana piranai allal illai, naan kanda nalladhuve.* Bhuvaraha perumaal sannidhi is inside alzhwar thirunagari. Look at the perumaal and thayaar and the focus that they have to give and receive (thirumanthiram). What I am going to say might sound ordinary (eena chol), but the whole world (having volcanoes and surrounded by seas) is the meaning of eri thirai vaiyyam murtrum Murtrum means to dig out the world on his nose; enam means pig. Idantha means sitting posture. Thus this phrase means Varaha perumaal. The places surrounded by karpagam trees having indiradigal, Nithya soorigal, those who do not stay in these places and for all others gyana piran – varaha perumaal can only give knowledge.

1.15.3.2 Thiruvasiriyam

Thiruvasirium: has 7 pasurangal. Perumaal is lying on a big sea. It has big mountains, suryan, chandiran, and having adorned necklaces made from muthu, pavazham, sivan, indiran, brahma are with folded hands looking at him and chanting with bakthi. The whole set of pasurams are describing the beauty of perumaal and that all others are worshipping him. In pasuram 6 the alzhwar in his witty mood says oh is this the way of life in this world? Your parents are there (eendrol irukka manai neeratti) and you don't care for them and you are serving someone else. When your perumaal has created, guarded, swallowed the whole world and others during pralayam and carefully recreated and have given the vedas etc as way of life, is this the way you should behave? He has protected you from asuras and greedy persons in vamana avatharam and many others. Adiperumaal is in thirukurugur instead of worshipping him you go searching after other perumaal who are not able to protect themselves like sivan.

1.15.3.3 Periya Thiruandhaadhi

Periya thiruandhadhi: pasuram 1: For commoners our athma will advise us to do rightful things but our manasu or nenju will pull in to worldly things. For the alzhwar, his nenju goes first to sing in praise of God only then the athma follows. Pasuram 68: when the alzhwar was born, People in the world, thirupaarkadal and even in vaikuntam went searching for him in thiruvengadam (Kallum), in thiruparkadal (Kadalum) in vaigunda maanadu and found that grass has grown in the place where perumaal sat (it was for so long) then they found that such sweet (vellam pondra smell), dark perumaal (niram kariyaan) having gone inside alzhwaar's udal does not come out and keeps the alzhwar's udal as his agam or the house. Pasuram 72: First the three - brahmma, sivan, Vishnu were made. The people said only one is above all of them he is dark in colour and he has a belley button like a lotus flower. Sriman Narayanan. Pasuram 75: The name periya thiruandhadhi came from this pasuram. Nithya viboothi (puvi or this earth) Leela viboothi (iruvisumbu - that is all the matter outside our earth the logas, space, thirupaar kadal, vaikuntam) are inside perumaal. You the perumaal have entered into me through my ears and you are inside me. When it is so tell me who is bigger is it you perumaal or me the Nammalzhwaar. Now tell me who will know if you are bigger or I am bigger than you? This is one way of looking at the pasuram where it gives a doubt as to who is bigger. However if one puts a comma after yaan periyan and reads the pasuram, it asserts that I (nammalzhar) is bigger. Nee periyay enbadhanai yaar arivaar? Nobody will consider that you are bigger than me. The last line means that you holding the nemi or the chakram are inside me. (1.35.28 of 22GP) In pasuram 87 which is the last alzhwar prepares his nenju to keep singing in praise of perumaal. He is (his athma is) preparing his nenju/manasu to keep singing like this so that thiruvaimozhi can be composed.

1.15.3.4 Thiruvaimozhi:

1.15.3.4.1 Thaniyans of Thiruvaimozhi

Thiruvaimozhi: Thaniyans. 1st thaniyan is by Natha munigal. (Bakthamrudham…) Alzhwar is amrudham for bakthargal. For the people of the world (sarva jananu..) it will be like a sweet. What is implied is that unlike vedas which can be sung only by men and that too of first three varnam, thiruvaimozhi can be sung by men, women of all varnams. It has all the meanings of the vedas (sarva arthatham) sung by Sri Satagopar. It has the gist of all the thousands of branches of Upanishads including chandoga Upanishad which is the most important of Samaveda Upanishads thiruvaimozhi is equivalent to chandoga upanishad, it is the dravida – tamil veda sagaram. I (nathamuni) bow to this thiruvaimozhi. Easwara munigal tells the nenjam keep yourself always immersed in thoughts of this vedic andhadhi poems (thiruvaimozhi). He asks the nenju also to remember mangalasasanam done by Nammalzhwar on big countries like thiruvazhudhi naadu in which we have towns like thirukurugur by the side of rivers like van porunall – thambrabarani in his thiruvaimozhi which is dravida veda sagaram/aru maraigal (means difficult to learn vedas). Keep thinking of the thiruadi of the Nammalzhwaar who has given this andhadhi. Chottai nambi says I will not go near the crowd which does not worship Nammalzhwar and his thiruvaimozhi. People ask Chottai nambi are you rich and he answers yes I am rich I have Satagopar's lotus feet as my wealth. Thanathaalum is to be read as dhanathaale meaning the wealth. Anandha alzhwan says I first worship the lotus feet of Ramanujar and pray to him to make me capable of retaining the great thiruvaimozhi and its in depth meanings in my heart. Parasara Bhattar has a totally different view of thiruvaimozhi. He says that all the 1102 pasurams are on Ranganathar of Srirangam. It is not on the other 37 divya kshethrams as you think. Thiruvaimozhi pasurangal are indeed on Srirangam which has many gardens and tall madil walls in which ranganathar resides, about his kalyana gunangal. Bhattar says you are singing thiruvaimozhi given by eendra mudal thai – mother i.e., Satagopar, till today only because of valartha idath thai – Ramanujar got their vyakyanam written by his shishyas. 6000 padi, 9000 padi, 36000 padi, 24000 padi etc. Mikka irai nilayum…..yazhin isai vedathiyal. This is the artha panchagam. Artha panchakam are: paramartha swaroopam, jeevathma swaroopam, upaya swaroopam, Virodhi swaroopam, Purushartham are the five elements which pull us in different directions we must control the ones like Virodhi and travel towards purushartham. Thus the alzhwar gets the complete knowledge of artha panchakam in order to travel the path of attaining purushartham. Mikka irai nilai is paramartha swaroopam. Meiyyam uyir nilai is jeevathma swaroopam. Thakka neri is upaya swaroopam. Thadayagi thokkiyalum uzh vinayum is Virodhi swaroopam. Vazh vinayum is purushartham. All these five elements of atrha panchakam are sung by nammalzhwar in thiruvaimozhi.

1.15.3.4.2 Avatharigai of Thiruvaimozhi

1.1.1 to 1.1.10: Before that avatharigai of thiruvaimozhi: Vyakyanams are written by

a) Thirukurugai piran pillan – 6000 padi (on the permission by Ramanujar)
b) Nanjeer (Bhattar's shishyar) – 9000 padi (32 letters = 1 padi)
c) Periya vachana pillai – 24000 padi
d) Vaadi kesari azhagiya manavala jeer – 12000 padi
e) Nampillai – eedu 36000 padi. Nampillai did kalakshepam and Vadakku thiru veedi pillai wrote. Vadakku thiru veedi pillai was Pillai lokacharyar nayanar's father. Eedu means there is nothing which can equal this. No eedu/equal for this 36000 padi. This eedu kalakshepam was done by Manavala mamunigal and listened to by Namperumaal daily for one year at the end of which Mamunigal got the thaniyan Srisailesa daya pathram..from perumaal himself coming as a small boy singing this and disappearing and not available at the time of honouring him. Manavala manunigal is thus called eedu pravarthakar. In that one year there were no utsavams for Namperumaal.

There are three padigal for thiruvaimozhi. Mudal Sriyappidi padi; second sriyappadi padi; moondram sriyappadi padi. There are three avatharigais. (Why the prabandham was written etc.) Nampillai starts the kalakshepam. First day he tells avatharigai- Mudal Sriyappidi padi. He comes the second day and sees there are new people who have joined and he gives even more detailed avatharigai (second sriyappadi padi) so that newcomers can also understand. Nampillai comes the third day and finds that there are even more new comers and gives even more detailed avatharigai(moondram sriyappadi padi). No other prabandham has three avatharigais. This is the greatness of thiruvaimozhi. The beginning of each avatharigai/kalakshepam is with the word sriyappadiyay and hence it is called sriyappadi padi.

Nampillai in his first sriyappadi describes the following: The kalakshepams begin as Sriyappadiyay (one who is padi for sri) avastha samasthaganai (one who has nothing more to achieve) samastha kalyana gunanthmanagananay (having all the kalyana gunangal) sarveswaran. Such a sarveswaran describes alzhwar as one having taken birth in different circumstances has acted as thol mari – it refers to persons who lift the perumaal mandapam they give it to another person to hold for some time. Like this the athma gets born on different occasions and sees new persons who lift/hold it for that life. Into such a Nithya samsaram of this alzhwar, perumaal enters and makes him to speak the first line “athai thindru ange kidakkum”. This was because of the anugraham of perumaal. Perumaal does Visesha kataksham to alzhwar. Perumaal showed thathva thrayam and the 17 agama madhangal. Sankara, baskara, yadava, pattava, prabhakara, Boudha madam with four sub sects, jaina madam, naiyayika, vaiseshika, sankya madam are some examples. Perumaal shows these madams and also his three thathvangal chit, achith, easwaran. Alzhwar uses these information and starts singing the prabandhams. Thiruvaimozhi has the meaning of thirumanthiram. It has the artha panchkam in it.

In the second sriyappadi, Nampillai tells that there are ten pathus in thiruvaimozhi. Each pathu has ten thirumozhi in which there are 11/12 pasurams. The ten pathus tell about dwaya manthiram.

In the third sriyappadi Nampillai tells Baratha alzhwan has four nilaigal. When he was not there Ramar was sent to forests and when Barathan returns he hears about banishment of Rama. This is first state/nilai. The second nilai when he plans, takes all those desirous of coming with him, meets Rama and does saranagathi to Ramar and requests him to take back the kingdom is the second nilai. The third nilai is when he comes to Nandigram with Rama padugai and rules Ayodhya for 14 years. Fourth nilai/state when Barathan was happy with Rama when he returned and ruled Ayodhya. First nilai is Thiruvirutham. Second nilai is Thiruvasirium. Third nilai is periya thiruandhadhi and the fourth nilai is thiruvaimozhi.

1-1: is the saram of thiruvaimozhi.

Of this 1-1-1 to 1-1-3 pasurams are the saram of these 10 pasurams. 1-1-1 is the saram for the first three pasurams of this thirumozhi. The first line is the saram of the first pasuram.

Thus saram of entire thiruvaimozhi is *Uyar vara uyar nilam udayavan evan avan 1.1.*

GP 23:

Ramanuja noortrandhadhi: Pasuram 19: Ramanujar says what is Selvam for all of us, who is our father, mother, guru, even perumaal are all defined in the prabandham written by Maran. He and his pasurangal are all for us.

Vagulabaranan swami in his discourse describes the dialog between Nammalzhwar and perumaal and it is given here. After all alzhwar’s pasurangal are not written in isolation. These are the creations due to kripai of perumaal who directs the alzhwar sitting in his tongue to write this and

that. In this process alzhwar also clarifies certain aspects with perumaal. It is the result of a dialog. This aspect distinguishes Nammalzhwar from other alzhwars. Thirumangai did other type of kaingaryam such as building madil in srirangam, going to all the temples on his adalma horse and singing and advising people. Whereas Nammalzhwar sat inside the tamarind tree for first 16 years doing dhyanam, and in the next 16 years too the alzhwar spent mostly in talking to perumaal. Perumaal guides him throughout this journey, brings about changes in alzhwar's thoughts by showing his (perumaal's) vailakshanyangal, vigrahangal, his leelais etc. Alzhwar is happy when perumaal is with him and becomes sad and even becomes unconscious when for long time the alzhwar is not able to see perumaal and talk to him. Madhura kavi alzhwar is witness at least to what Nammalzhwar has given out as pasurams and also the physical state of Nammalzhwar such as being happy, sad or being unconscious sometimes even for six months. Nammalzwar has also talked sometime to samsarigal who lived in that time. He has given them advice but that is for a short while. Alzhwar gets scared of talking to samsarigal lest he also gets worldly like samsarigal. That is why he is Maran – different from others. We will first see which kalyana gunangal of perumaal were shown to alzhwar. Parathvam, Kaaranathvam, vyapagathvam, niyanthruthvam, karunyagathvam, saranyathvam, sakthithvam, sathya kamathvam, abathsagathvam, arthiharathvam, are the ten qualities of perumaal, 218th choornigai of acharya hridhayam gives the details. Each of set of 10 thirumozhis making one pathu describes each of these 10 gunas. Thus the first pathu describes parathvam. The second pathu karanathvam and so on. The ten qualities of perumaal are described in thiruvaimozhi pasurams below.

1. Parathvam (it means that perumaal is above every aspect of humans, devars, animals, plants etc. there is no one above him.),

2. karanathvam (parathvam is detailed in karanathvam. Karanathvam tells us why perumaal has this quality of parathvam. It is not an empty claim. Karanathvam means that he has the ability and is the creator of the chith and achith in the universe. No one else can do that),

3. vyapagathvam (it means he is present everywhere in the universe - both inside chith and achith porul),

4. niyanthruthvam (it is the quality of a niyantha or the controller. While each of us has a control of say our children, perumaal has control on all living and non-living matters.),

5. karunyagathvam (a srivaishnavan is one who feels the pain of all non-living and living objects. Perumaal is above all srivaishnavars and hence he is pained by the pain felt by living and non-living objects due to his karunai or mercy.),

6. saranyathvam(though this is a quality to be exhibited by action of living objects, we go and fall at his feet only because he is worthy of it and possess saranyathvam. It is to be understood that due to this quality perumaal, he helps those who fall at his feet, he is worthy and has the capacity due to this quality to help those who surrender), remember the pasuram agalagillen in the 6th pathu in which alzhwar falls at the feet of perumaal seeking moksham,

7. sakthithvam (to possess the Sakthi to be able to perform all the above qualities),

8. sathya kamathvam(is the quality by which he is able to give all that we desire – kamam),

9. abathsagathvam(the ability of being a friend and help us in the times of our abath – our dangers), and finally

10. arthiharathvam (perumaal has more desire to help us than our desire to seek help from perumaal. Such a quality of perumaal is called arthiharathvam. This is exhibited in our daily lives also

as the desire of a mother to see her child returning home than that of the child to see the mother at their home.).

If we look at Gajendra moksham tale, it exhibits all the above 10 kalyana gunangal of perumaal.

First three pathu of thiruvaimozhi meanings.

First pathu: Parathvam. Alzhwar gets the gynam that perumaal is supreme and this knowledge is without any reason for doubt. Thathva gynam is what alzhwar gets. Thus alzhwar gets to know in this pathu that bagawan is the only adaiyavendiyavan or the ultimate goal to be reached.

Second pathu: Alzhwar gets to know that to attain bagawan through moksham is purushartham or the purpose of this life. Thus he develops liking for attaining moksham. Palan of Gyanam is moksham.

Third pathu: What do we do after getting moksham? Doing Kaingaryam to bagawan. **Bagawthanubhava janitha preethikarika kainkaryam**. This is parama purushartham. Bagawan should be pleased or get anandham by the kaingaryam that we do. Thus even before going to moksham alzhwar (and we must also) desires to practice doing kaingaryam to bagawan in this life itself.

1.15.3.4.3 First paththu of Thiruvaimozhi Parathvam

Upadesam to Alzhwar's nenju

1.15.3.4.3.1 Thiruvaimozhi 1.1

The first thirumoazhi (1.1) talks of gunangal of perumaal without revealing the name of such a perumaal.

In 1.1.1 Perumaal shows himself to alzhwar that he is paramathma. Uyarvu ara uyarnalam - There is no one above paramathma. Uyarvara means when all are getting uyarvu why someone should lament. Ara can be either due to gyananudhayam, anyatha gyanam or vibareetha guanam. We should not think we own the athma or enjoy the athma ourselves (Kaivalya gyanam). Mayarvara is the process by which perumal gave madhinilam or knowledge to alzhwar. Perumaal shows his Samastha kalyana gunangal and divya ayudhangal, vigraha vailakshanyangal, to alzhwar. All the adhvaidhigal who say Brahmmam is nirgunam, no vigraham, no viboothie (spread all over) are negated here. Alzhwar advices his nenjam *thuyar aru thozhu ezhu en manane.* Thozhu is equivalent to what the grass plants do during floods in a river, they bend down and hence are not washed away whereas a plantain tree does not bend itself and hence is washed away. Thus we must bend down to pray to such a mighty as perumaal for all our thuyar or griefs to get aru or get cut off. This is pointing to praapthi palan kaingaryam. Amarargal adhipathi – leader of all amarargal in vaikuntam. Thozhudhu is the job most liked by athma, that of worshipping HIM. Ezhu following it is to rise in stature due to that worship. In Kancheepuram they call varadharaja perumaal as ayarvarum amarargal adhipathi. This is because when the temple authorities were making nammalzhwar vigraham, all the attempts showed that nammazhwar's hands were in a posture as though he is advising his nenju which this pasuram shows. So this pasuram is said to have been sung on kanchee varadharaja/devaraja perumaal. Uyarvu ara uyar nalam means that there is no one having greater kalyana gunangal than Sriman Narayanan. Thus Uyarvu ara uyar nalam udayavan is Sriman Narayanan. Sivan, Brahma might have some kalyana gunangal. But there is no one having all the kalyana gunangal more than SN. Mayarvu (doubts/confusion) ara (removal) madhi (gyanam to his mind) nalam (bakthi to alzhwar) arulinan means, SN gave all gynam and bakthi to alzhwar leaving no doubts or confusion in alzhwar's mind. Ayarvu (thatchi or second gradedness) arum (removal-cutting) amarargal adhipathi – means SN is the head of amarargal/nithya soorigal in vaikuntam who are second to none others. SN is devaadi devan, paramapada Nathan. 1st line – kalyana gunangal;

2nd line – upakarakan; 3rd line – Nirvagaran for Nithya soorigal. Thuyar aru sudar adi means those lotus feet of SN can remove all our thuyar or grief of being in this samsaram. Thozhudu ezhu means if you worship those lotus feet you will get ujjivanam or the best life. (29.49)

1.1.2: Remove the doshangal (malam ara) from what is inside our mind (manan agam), then we will be left with good thoughts or sath vishayangal (malar misai ezhu tharum) then we will realise what is athma inside us (manan unarvu alavilan), Pori - our indriyangal; unarvu - what they can perceive; avai ilan - are only achith porul. Leave the next phrase and go ahead. Edhir nigazh kazhuvinum – future times, present times and past; inan ilan - no one can match perumaal; enan uyir - ;inan unar muzhu nalam – Knowing perumaal is the full knowledge rest are waste. Perumaal is sathyam, gyanam and anantham is the gist of this pasuram. It shows that brahmmam/param porul/SN is the one which does srishti, protection and finally destruction. He is having all the qualities by which one can worship him. Alzhwar sings about such a perumal who has entered him, showed him all his gunangal and making him sing all this. In the second line, Alzhwar says HIS qualities are far different from all that one can imagine. They are all indestructible. HE is beyond comprehension. Perumaal has removed all the attributes in alzhwar which was dirtying him preventing him from singing about him. After God entered him, he made his athma to flower and made him to realise which his manam would not have been able to perceive. Pori unarvu means what the five senses can perceive. HE is not what you can perceive using your senses. HE is different from the athma we have. Inan unar muzhu nalam means that HE is full of all the good aspects which are beyond one's conceptions. Edhir, nigazh kazhivinum. HE has not been understood in the past nor can He be fully understood in future. Enan uyir means such a perumal is my dharagan or protector says alzhwar. Migu nirai ilan means when he is protecting the universe do I have to separately say he is protecting me? Through 1.1.3 perumaal says leela vibothi in which we live belongs to him. Ilan adhu udaiyavan: One can't say he is having that not having that about perumal. HE is having all the chith, achit porul. However no kutram of any of these porul will get attached to him. Uru means achith and aru means athma. You can't imagine what he has and what he does not have. This is about all properties be it riches, gunam, anandham etc. pulanoedu.. means that those who have pulan will imagine less of HIM. Pulan are the parts of the body that act on our 5 senses. Ozhivilan parandha means HE is spread all over without exception. Annalanudaya oruvanai nanuginoem naamae – we pray to such an immortal. 1.1.4 talks of sareera saree sambandham with perumaal. As to how our athmas constitute his sareeram and he is sareere. Perumaal is the controller of all of our athmas. Just like limbs are our parts and we control them, our athmas are his limbs and he controls us completely. Naam denotes us. Avan is one who is far away. Ivan is one nearby. Uvan is one which can be near yet it can be far off. Similarly next phrase is for female gender and last for neutral gender. Thaam, avar etc denote the athma in them. Veemavai, ivai uvai are those which can die. Avai nalam theengavai means good and bad in them, or that quality which can do good or bad. In 1.1.5 it is said that perumaal is anthar athma in each one of us. First line is each one of us worship our own gods based on what we wish to become. Second line says the gods also accept the bakthas as they worship each of them (Perumaal is not stopping even the other devathais from having their own followers). The third line is important. The devathais who are worshipped give boons to their bakthas but that is also due to the antharyami – perumaal, inside each of those devathais. The last line is each one reaps what one deserves. Here in this pasuram avar refers to perumaal. Alzhwar says all beings/things which do good or bad (nalam theengavai நலம் தீங்கவை), in the past or future (aamavai aayavai ஆமவை ஆயவை)are all property of perumaal. அவரவர் each one's wish தமதமது each one's quality அறிவறிeach one's gyana limitations வகை வகை are different. Each one attains final goal as per one's vidhi vazhi. Perumaal gives final results based on which devargal they worship. So it is as per one's destiny.

1.1.6: In the life some of our wants gets fulfilled and some don't. This is called pravrithi and nivruthi. (37.16). Both pravrithi and nivruthi are the acts of God. The first line is pravrithi and the second is nivruthi. Pravrithi is for the action to take place and nivruthi is for it not to take place. The

second line means that we are in sukshma state with perumaal as athmas. That is we are neither standing, nor exist, nor lying, nor moving about that is we are the liberated athmas after death. Then we are born and the first line applies. People after being born are doing their tasks. After death they are still not doing anything or reach God. However it is Perumaal who is always in only one predictable state. 1.1.7: Sareera athma bhavam is the connection between our body and perumaal. Dhida visambu (akasam), eri (vayu), vali (agni), neer (water), nilam (Prithvi) the five elements of life. Every chith and achit porul are all made up of these five elements only. Chith porul has jeevathma in it. Paramathma is spread all over the universe and is in our body, and also in achith porul. Last line: paramathma who glows thus is said (in vedas – sruthi as sung or sruthi) is the sareeri and we the athmas are his sareeram parts. Udal misai uyir ena means in such a spread out form of perumaal. Our athmas are the dharagam, niyamagam, seshi for all our udals. Our athma is also spread all over our body. Ulan sudar suridhiyul means god is not made by man, having no kutram, as said in vedas. Thus HE is called sudar migu in sruthis. It also means God is Narayanan with Lakshmi thaayar. Thus pramanam for all said in 1.1.1 to 7 is vedas. HE does the azhiththal also otherwise the aiswaryam of the universe could reduce. Thus krudhishti's views that brahma, sivan does creation and destruction is negated. From the phrase Udal misai uyir it is clear we do not get aikkiyam with brahmmam which is another aspect of Adhvaitham which is negated. 1.1.8: Perumaal when asked says the two of Brahma, rudradhigal he is the controller. Last line it is clear that aran – rudran/sivan, ayan – brahma and ulagu (us and achith porul) are all made, protected and destroyed by perumaal. First line means all devas starting from brahmma, going on to humans, animals etc get their learning ability from SN. Aagasam is with SN as kurumbu and Nedumbu having been knitted together. Kurumbu and Nedumbu are contained in ViNN. Puram oru moondru eriththu means SN burnt the puram or nerti or frontal face of Sivan. ARan means destroying (universe). Aran ayan means sivan and brahma. He creates Brahmma after srishti who in turn creates Sivan. 1.1.9: The old Budhar before modern day budhdha was talking of sunyam and hence they were called sunyavaadhigal. They had four followers. If they believe in sunyam why are they commenting about God? The same is true for naasthigargal. If they don't believe in God why are they commenting about God in front of temples? First line means if you believe in God then the God is in temples as the statue (uruvam). If you don't believe in god he does not exist for that person. However even if you don't believe in his existence his aruvam (without uruvam) is still there as God is present/spread everywhere (karandengum parandulan). Whether you are a believer or not, perumaal has all his qualities and is spread all around. An example to this is given in sreebashyam. If you say a mud pot is there. It implies you are able to see an object with mouth, big belly etc. in front of you. But before the pot was made you can't say the pot is not there, it existed as its raw material and hence it was there. Also after it breaks it finally goes into mud from which it is made again. Thus the pot always existed. The same is for perumaal, if you believe he is there you can see as a form in temples. If you believe he does not exist, he is still there in some other form. In VSA it is said that இல்லை என்பது இல்லை. It literally means there is nothing called nothing. It is there in some other form. The same is said about time. Just because it is not here now, don't say it is not there, it might have been there earlier times and might exist in future too. 1.1.10: Perumaal is sarva vyapagan. He spreads as quickly as or even much faster than salt molecules in liquids or gas in air. He is as tiny as the tiniest particle that you can imagine. HE is there as atoms/molecules in the water of the sea. He is spread all over. He is spread all over in this andam all other andangal. Just as athma is spread all over the body due to its gyanam (which it passes), SN as antharathma is spread all over universe including inside athmas. Antharathma has all the gyanam, anandham, as is there for SN including in parkadal. 1.1.11: is the pala Sruthi of chanting this pasurams. You will get the veedu or moksham if you chant these pasurams. Those who sing these after understanding God will get moksham. Kara visumbu means dangerous space (airspace) –dangerous because eagles might fly. Eri means fire, vali means air, neer is water, nilam is bhoomi, ivaimisai means objects made using these things, varan means excellent, navil means sound, thiral means fire sparks, vali means the property of air, ali means water's property. There are called their thanmai. All of these are with aai (perumaal), adi mael denote the

two viboothies this leela viboothi and nithya viboothi are with perumaal on whose thiruadi sadagopan lays his head. Alzhwar says such poems like those of Ramayanam which are part of 1000 will be composed by me Sadagopan. He says this like Valmiki. Those who recite these 10 poems will get moksham.

1.15.3.4.3.2 thiruvaimozhi 1.2 (upadesam)

1.2.X vidumun shows who is worthy for doing bajanam/bakthi on. We ask what is to be left behind to come and do bajanai. In the pasurangal 1.2.1 to 1.2.10 the alzhwar tells us how to go about praying to the perumaal. He gives us 10 advices to be followed. In 1.2.11 the alzhwar tells us the palan of chanting these 10 pasurams. 1st advice: 1.2.1: Veedumin (forgo) Murtravum (all that you are doing now); veedu cheydhu – have you left it? Yes I have lost interest in vishayandharam. Ummuyir veedudaiyaanidai – after vacating your degam of all the vishayandrangal, fill it with perumaal's thoughts. Leave out vishayandhrangal and get hold of what matters. Veedu cheimin means HE is waiting for your return. Listen to your antharathma and act. You need not keep visiting divya desangal. 2nd advice: 1.2.2: Life of our degam is shorter than even a lightning, you don't know what will happen the next moment and thus spend the time you have in thoughts of God. What vishayandram you are seeking are the ones which give you momentary satisfaction. What is permanent or sasudham is God. Seek him. Leave vishayandhram as you will leave off a snake if it comes to your hands. 3rd advice: 1.2.3: We are not able detach ourselves for the vishayandrangal because we think of me, mine, etc., ahankaram, mamakaram; We think my wife, my wealth, my child etc., ver mudhal maythu means remove such thoughts of me, mine etc., right from the deepest roots. After removing me, mine fill it up with perumaal and there is no equivalence for such a grand act. Illadhadhum means those which can't be proved with vedas. 4th advice: 1.2.4 Alzhwar talks of the vishayandrangal, how the pleasures from these are as temporary as the pleasure from an intercourse. Idaiyaru means kaivalya inbam. Illadhu is also our udal because it perishes. Ulladhum is athma which does not die. Alladhu avan uru means Perumaal's swaroopam is not like that of perishable udal nor is it like that our athma in our udal which has lost its lust due to being in this body. Other inbams of this life like pulgu – body union joy are temporary and very low compared to joy of union with God. Don't also be irukaraiyar means having one foot on the land and one on the boat. So leave out your worldly desires. 5th advice: 1.2.5: leave out attachment to material things. Patru atru. These are the obstacles in one's life. After that the joy one gets will be immense. VSA tells us that one gets moksham only after death. However Advaithies talk of ultimate knowledge through which you can become together with God or Aikyam but that is only Kaivalya moksham obtained by getting only gyana. One who desires Indiran post will not settle for worldly riches. One who yearns for Brahma post will not settle for Indiran. One who wants attain God's lotus feet will not yearn for kaivalyam. Here veedu denotes paramapadam and service to God there. Atrirai patrae means aim to achieve moksham in this life. 6th advice: 1.2.6: Bagawan has no patru. Be like that. This is a step to getting moksham. Patrilan easanum means God does not have any desire for anything. Utradhu veeduyir means everyone and everything is equal for God. He resides in those who have love for him. Patrilaiyaay means one who can't leave vishayandharam is most despised by God. 7th advice: 1.2.7: leave out bandha pasam. Real relationship is that with bagawaan. All the selvam is inside bagawan. You go inside that. Bagawan is more interested to getting us back to him in vaikuntam than even us. Think of all selvam that you see in leela viboothi as that of bagawan's. aim for that selvam which is permanent that of doing thondu to bagawan. 8th advice: 1.2.8: Ullikku eduthu means introspect from deep within. Introspect your ullam, urai and cheyal = Manam, vaakku, kaayam – thoughts, words and deeds (action taken by our pulan). Take shelter inside God. This is the sequence. If our manasu thinks inwards to our athma, it will lead to vaakku or singing in praise of god. The singing will lead to action by hands in the form of offering flowers to god. A farmer directs the water not to some hillock but to the plants in the valley so that they can grow. Similarly direct your energy not in attending to worldly things but in prayer to God. 9th advice: 1.2.9: If you control the three ullam, urai, cheyal (thoughts, word and deed) moksham will automatically come. One asks what we should do after that till death. Answer is do acts like daily karmas, thiruaradhanai, chanting

thirumanthiram, dwayam till death. When ruchi, vaasanai which are karyam go/leave, karanam that is this body will automatically leave. Do not fear that. 10th advice: 1.2.10: After not having named in 1.1.X or in 1.2.x till 10th pasuram, he now tells catch hold of the thiruadi of Narayanan, he alone can give you the solace – I say this with certainty. Narayanan has unimaginable kalyana gunangal and one who can give you everything and most importantly, moksham catch hold of his thiruadi. (49.33). we say that we have lost both our hands then how can we catch hold of his thiruadi? Nampillai says don't worry the elephant on which you are trying to climb without hands will catch you and keep you on itself. That is what bagawan will do to you. Sarva sulaban bagawaan. Enperukku எண்பெருக்கு= collection of athmas. Nalaththu அந்நலத்து= these athmas seek their inherent gyanam. Onn porul ஒண் பொருள்= athmas get to experience gyanam. The controller of the three worlds, chethanans, and who is constant, having all the kalyana gunangal is none other than SN. Sambandham of athmas and SN is also constant ever existent. It did not appear suddenly.

1.15.3.4.3.3 thiruvaimozhi 1.3 (sowlabyam)

In 1.3.1 *Pathudai adiyavarkku eliyavan; pirarkku ariya vithagan; malarmagal virumbum; nam arumperal adigal; matharu kadai vennai kalavinil uravidai aappundu ethiram uralinodu; inaindirindhu engiya eliyave.* Perumaal is eliyavan to adiyaars having bakthi. If we walk 1 step towards him he will walk 10 steps to us. Idaichi had tied to him to an ural when he had tried to steal butter; Pathudai means those who have bakthi. He is eliyavan for them. We need to have only asai to do bakthi. We need not as rigorous to do all the sadangugal சடங்குகள் for it. For those who do not have bakthi HE is not easily seen (viththagan). Perumaal shows himself to Arjunan and not Duryodhanan who is also nearby. Uralindu inandirindhu means that he is undistinguishable from the ural to which he was tied. Both are fat. HE is such an eliyavan that he allowed himself to be tied to grinding stone (Ural). Paththi means doing bakthi (initial stages). Bagawan is eliyavan even for the initiators. Pirar means those who are seeking aiswaryam for them he is viththagan means one who is full of surprises. 1.3.2 singing this nammalzwar fell unconscious and stayed like this for 6 months. Perumaal and Piratti see the alzhwar in this state. Alzhwar sings of them. Perumaal due to his arul agathinan turns into puraththinan to alzhwar. Alzhwar gains consciousness. This pasuram is expansion of 1.1.x. In 1.3.3 the alzhwar classifies elimai of perumaal. But then who can understand him. In 1.3.4 no one will be able to understand in what state perumaal is in nor do we know what he will exhibit to anyone. He may have uruvam or no uruvam it depends on bakthi. Aalavandhaar says in his vyakyanam that even if perumal does not show himself up, he (Aalavandhaar) will do bakthi to him. 1.3.5 alzhwar to a question by us asking what is the way to do bakthi, he says I need not tell you. Bagawath Geethai has described how to do bakthi. Is it to do thavam? Learn vedas, look into your athma and develop bakthi. 1.3.6 It is only by introspection you will get to realise SN. By introspection you will understand SN is above Brahmma, sivan, indiran. Develop gyanam. As you develop gyanam you will get rid of patru which is the way to attain moksham. Gyanam mutrina bakthi leads you to moksham. 1.3.7 SN is in one SN is in all. SN is inside Brahmma, Sivan. Leave out your attachment do good through bakthi and it is the way to attain SN. 1.3.8 We have done so much of Kutram that we will not be able to get rid of them all. However keep at reducing your paapam by doing bakthi one day due to his arul you will get moksham. 1.3.4: He shows himself only to those who are humble and not to the heavy headed ones. Alzhwaar thinks he is not worthy of such a great Perumaal.

1.15.3.4.3.4 thiruvaimozhi 1.4 (Pizhai porukkum thanmai)

1.4.X . Anjiraya madanaarai: While in 1.2.x the alzhwar gave advices to us here he himself is in despair of having got separated from HIM and sings due to sadness of vislesham (separation from God just as it happened to Gopikas in Mathura during Dwapara yuga when Krishnan does not see them and goes to meet one of the other gopikas). Bagawaan can forgive all our abaradhangal or wrong doings. Alzhwar sends thoodhu/message through a bird to tell perumaal how much in despair he is in. He sends message four times. 1.4; 1.6; 1.8.; 1.9. aparadha sahathvam is the gunam

of god who will forgive the mistakes of bakthan. 1.4.1 narai is first praised beautiful feathers etc. Go with your mate and go to veppam filled garuda bagawaan. Even if by chance you are imprisoned (vanchirayil avan vaikkil) be there patient like sita did. 1.4.6 garuda sevai: this is sung in kancheepuram during garuda sevai. Vandu is sent. Alzhwar calls perumaal as aruladha neer – no karunai. Do kataksham to me says alzhwar. Avar avi thuvara mun means that before avi - athma goes out of the body do arul. If by chance perumaal says he can't come to my house ask him to pass by and i will see him through my window in the house. In 1.4.8 he asks the flowers he uses to worship HIM to tell about the alzhwar's despair. In 1.4.9 The alzhwar asks the cold pleasant wind (பனிவாடாய்) how can you not notice the heat and desperation of my separation and tells the wind kill me if I am not able to see HIM. In 1.4.10 he sends his nenju itself to God to tell about his despair. He asks his nenju to stay by his side till HE gives kaatchi to him.

1.15.3.4.3.5 thiruvaimozhi 1.5 (souseelyam)

1.5 valavaezh ulagin: bagawan's seela gunangal. Perumaal shows himself. Alzhwar gets moved by the souseelya gunam of perumaal to show himself immediately and weeps and sings further. Aruvineyen means that one who has done vinai – paapam. Alzhwar regrets that he called such a great person as perumaal as one having stolen vennai in his pasuram. (1.03.39) Naan is first person, ivan is second person who is nearby avan is third person far off. Aval ival etc are female gender of the same. Adhu idhu etc are lifeless objects. Veem ivai avai uvai are perishable objects. Alzhwar has classified life bearing things and lifeless things be it in singular or plural and of all genders and he says these are with Brahmmam which is SN. He says it is said so in Vedas.

1.15.3.4.3.6 thiruvaimozhi 1.6 (Elimai)

1.6.x parivadhil eaasanai: perumaal is very easily satisfied with whatever we offer if done with bakthi. 1.6.1 you can offer anything not necessarily the costliest prasadam or build the costliest temple. Pirivagai indri nannir thooy. Purivadhum pugai poove. For thiruaradhanam you need naneer, pugai and poo. Any water will do but think of him using your manasu. Pugai can even be by burning kuppai but offer it with bakthi. Don't offer roja poo. This is because the bakthas will get injured while plucking due to the thorns it has. Otherwise it was proper to offer roja. This pasurams 1.6.x is to be sung in every day's thiruaradhanam. We asked do we get pleasure in doing aradhanai. Answer is that it is the most pleasing thing to do.

1.15.3.4.3.7 thiruvaimozhi 1.7 (if you seek him it will be sweet)

1.7.x says it. Piravi thuyurara Miga bogyam doing aradhanai. Piravith thuyar ara: you will be liberated from having a rebirth. Perumaal is all the knowledge you need, ultimate brightness, holding the chakram (azhipadai andhananai). 1.7.1: is about how a kaivalyan worships. He only gets Kaivalya moksham. This is also one way of getting not to be born again. As a kaivalyan you even imagine that you are holding the chakram of perumal. 1.7.2 is about Bagavallabarthi who does not think of any other benefit than attaining him. 1.7.3 between these two extremes of Kaivalyan and bgaballabarthi where do we stand is the doubt one gets. I must drive away the virodhi which prevents me from experiencing you. It concludes experiencing perumal again and again the best way to get rid of our ill knowledge. 1.7.4 is about alzhwar wonders why perumaal has not yet shown himself to him. 1.7.5 aychimaargal sing only if Krishnan asks them to leave they will leave him. 1.7.6, 1.7.7: perumaal came himself without my seeking him and stayed inside me. (yanotti ennul iruthavam endrilen thanotti vandhu en thani nenjai vanjithu – tricking my nenjam; unotti nindru en yuiril kalandhu– stayed inside my athma; i can't ask him to go). We asked whether the perumaal will favour only learned and rigid brahmin? Perumaal has given moksham to 18 types of persons and things which includes monkeys, Gantakaranan, pisasan have got moksham. Veduvan, veduvachi have got moksham. He will not leave me. 1.7.8 nappinnai piratti has come to perumaal considering him as her purushan and she will not be able to leave him. 1.7.9 after both piratti and perumaal have got together no one can separate them. 1.7.10 Alzhwar thinks of all the goods of God and says that he will ever be singing about that.

1.15.3.4.3.8 thiruvaimozhi 1.8 (arjwa gunam)

1.8.1: Oedum pullaeri: bakthar, mukthar, nithyar sing so much in praise of perumaal that they have highest regards for him, perumaal comes in the same level of bakthi as the bakthar so that he (bakthar..) don't get scared that perumal is too very big and unreachable. This is aarjwa gunam of perumaal. In mahabaratham this can be seen to full extent. Krishna bagawan interacts with so many different people. Idayars இடையர்கள் (those who tend cattle), gopimargal, pancha pandavars, duryodhanan, etc., He lowers himself that he, Krishnan goes as thoodhu, and thus perumal descends to match the level of the people. Perumaal has arjwa gunam (greatness). Alzhwar comes rushing on garudan when called by his baktha, he wears tulasi maalai, and such are the descriptions of perumaal which alzhwar gives. He comes down in stature and helps as our own friend. This has been sung in sthothra rathnam by Aalavandhaar. Bakthar, mukthar and nithyar are all treated equally by perumaal. He treats rishis also tactfully. This is arjwa gunam. 1.8.2: he fought virodhies of ours and treated us nicely. 1.8.3: kannavaan is one who can do rakshanai. Both for the mannor – on earth and vinnor – those in swargam he treats all equally. That bagawan is in thiruvengada malai. 1.8.4 Verpu means a hill. Lifting govardhan is an example for arjwa gunam of perumaal. Sing in his praise without tiring. 1.8.5: He ate me as easily as he ate vennai at that time. Vaigalum means always in the morning, night etc. Poi kalavadhu means as much as eating vennai is not poi or bluff, he ate my athma (mei). 1.8.6 Such a perumaal got into my body. He is the same as vamana who became small and asked for 3 feet of earth and measured all the logas. 1.8.7 He ate all the seven lokas to protect us. He came inside alzhwar to enjoy him. 1.8.8 he took many avatharams mathsya, varaha, as a man in Rama, Krishna. These are all exhibition of arjwa gunam. He is araperiyavan – highest in dharma. He was born in aayar kulam. 1.8.9: as distinguishing marks he has chanku, chakram and thaayar in his chest and he is our Naathan. 1.8.10; He is naathan, paadhan, odhan, vedhan words to describe him. Summary: Garudan and thiruthuzhai and all other abaranangal which are in nithya viboothie is shown to alzhwar. In the second pasuram he shows how well he mixes with ordinary people. In the third He shows himself as in thirumalai/thiruvengadam. In fourth he shows his arjwa gunam by showing how he lifted govardhana giri. In fifth he shows himself like an ordinary person in this leela viboothie by eating butter. In 6th he mixed with me and with my athma. He took a permanent residency in my body. In 7th the great perumal who ate all the seven lokas also came into me. In 8th says if we are without his grace there is no end to this life.

1.15.3.4.3.9 thiruvaimozhi 1.9 (Poruththu kolbavan)

1.9.1: ivaiyum avaiyum: perumaal comes sneaking and mixes with nammalzhwar. Ivaiyum, avayum uvayum; ivarum avarum uvarum evayum yavarum thannule. The composition of the poem is top class in terms of meaning and tamil grammar. Perumaal melts down due to Alzhwar's bakthi. It means that perumaal enters every part of nammalzhwar. Perumaal enjoys the inimai/sweetness out of mixing with alzhwar. When Arjuna asked perumaal to show his original roopam, perumaal gives him special eyes (sakshusu) to see him. Here perumaal says I will give you, alzhwar gyana kangal/eyes to see me. Evaiyum yavarum thannullae means that everything animate and inanimate is inside him and he controls them. Agiyum, akkiyum, kakkum means he destroys and keeps it in himself, creates and protects. Thanimudhal amman means that he stays separately – vilakshanan. Suzhalulane means perumaal is very near him inside the thirunagari koil by the tamrind tree. He is no one other than Kannan (1.12.56). Perumal has no superiority and inferiority complex he comes near alzhwar. He will not go anywhere away from him. Ivayum avayum means before mixing with him and after mixing with him (Alzhwar). Alzhwar experiences perumal's gunam which is the next level of bakthi to experiencing physical beauty of perumaal. In 1.9.2 perumaal is very near him. En arugililaane. Kezhal means varahan of varaha avatharam. He is mixing with Alzhwar has perumaal taken Alzhwar's qualities. This means that perumaal has come further nearer to Alzhwar. 1.9.3 ennodu udaane. He is with me. In this world even husband and wife are not able to get together well then how perumaal is able to go well with everyone. Alzhwar asks how is perumaal able to mix with me this well. Alzhwar says I will not leave him from now. This gunam is arjavam. Also sowlabyam.

1.9.4 kannan en okkalaiyaane. Perumaal is on his hips. Perumaal has alavatra samarthyam which is much beyond us. Perumaal knows all manthiram, thanthiram which we are not capable of and with this he comes also with piratti and enters alzhwar. Perumaal thinks as though he is with his dearest gopika. 1.9.5 en nenjinulaane. He is inside his athma. 1.9.6. tholinayaane; naavilulane; kanninulaane; nertriyulaane; uchiulaane; -- shoulders; tongue; eyes; face; on the top of his head.

1.15.3.4.3.10 thiruvaimozhi 1.10 (Nirhethugamaana gunam)

1.10.x Poruma neelpadai: Nirhethuga kripai – alzhwar did nothing but perumaal came to him due to this quality of himself. Kannuladhagume – perumaal is in front of the alzhwar. 1.10.4: In 1.10.1 alzhwar asks his nenjam to always pray to perumaal. Here in 1.10.4 he realises that he has got the perumaal and hence he praises his nenjam for having come this far to sing in praise of perumaal and make perumaal to come to him (perumaal has come giving his kataksham even though the alzhwar has not done anything to deserve it he says) and asks the nenjam to be like this always even during thunjum podhum – difficult times. This is the first mangalasasanam by nammalzhwar but it does not show a divya desam. 1.10.9 is the first time the alzhwar mentions a divya desam. Thirukurungudi nambi vadivazhagiya nambi. His place of getting perumaal's arul and it is this perumaal who has taken birth as nammalzhwar. Nambi means guna poorthy udayavan. Sriman narayanan due to his sulaba nature has come near to us as thenkurukurungudi nambi. Sannidhi means a place where perumaal is near to us. Maybe it has come from the sanskrit word sangam koodi iruppavan. Nindru here means the perumaal is with us always, he has not gone away. Semponne thigazhum --- the beauty of the perumaal who is golden all over. He is Umbar vanavar adiyanjyothi. He is the head of nithya soorigal. Em piran here means he has shown mercy on me. How will i ever forget him? 1.10.11: three gunangal of perumaal: maniyayai; vanavar kannanai; thannadhor aniyayai. sulaban, Soulabyam; soundaryam;

Parathvam was for first pathu (roughly 100 thirumozhis; 10 thiruvaimozhis). For this second pathu it is karanathvam. He is akila jagath karanan. The alzhwar prays for moksham for the first time here. He has got gyanam of parathvam of perumaal and hence he prays for moksham.

1.15.3.4.4.1 Thiruvaimozhi 2.1

In 1.1.10 perumaal shows himself but in 2.1.1 perumaal is not in front of him. Vaayum thiraiyugalum: Peru means adhirshtam which is given by perumaal. Only he can give. We do Baghavath thondu and baagavadha thondu. Pandae paraman paniththa vagai vazhiyae means it is due to him that we are doing thondu. Control you desires[8]. Kalandhu pirindha atraamai is very difficult. Alzhwar is in despair and sings in Parankusa nayagi bavam looking at the achit porul, triyak etc., and alzhwar says that they are together with him also in despair but it is not the case with perumal and hence requests for moksham by which he can always be with perumal. The alzhwar asks have naarai, kokku irai birds become white due to misery? Like in Ramayanam Ramar tells Seetha that your father in law has died and tells Lakshmanan that your father has died. 2.1.2, 3, 4: kaara paravai, kanalum, malaiyum, visumbum and even katru why are you sad? Kaanal means sea shore. Alzhwar asks the naarai why you have not slept when even your mother has slept and people in amarulagam have slept. Is it because you are also affected by the pain i am facing now. Oh are you also disappointed that kannan who had promised to come did not come and disappointed you. payalamai பயலைமேனி means skin getting whitened. Kotpattai means getting tricked by perumaal by not giving katchi. Megam you got water to the world why are you sad? Has Perumall lied to you too? Nenju tell perumall about my despair. You seem to be thinking of something else. Kazhi the

[8] Talking of desires in the western philosophy control your sexual desires. Do not fall to English influence not knowing consequences. Marriage is defined in legal terms by Hindu religion as a voluntary union between man and woman for exclusion of others. Definition in other religions are different. Marriage is sacrosanct as per Hinduism. It is the Sapthapadhi which completes marriage. Without it it can be legally challenged. This is accepted in Indian laws.

backwaters why are you sad? Nanda vilakku why are you so sad? 2.1.10: you killed Kesi arakkan, you were the first to rip apart and go in between two trees, you have achieved so much more. Why are you not having irakkam (feeling of pity/sorrow) and show yourself to me.

1.15.3.4.4.2 Thiruvaimozhi 2.2

2.2.X Thinnan veedu: perumaal gives kaatchi to alzhwar who was in despair as seen in 2.1.X. Now alzwar sings about perumaal's greatness recollecting different avatharams. Perumaal shows his avathaarams and alzhwar sings about them. Important pasuram shows parathvam of perumaal. There are four of them of which thinnan veedu is one. Others are in other pathus. Uyarvara uyar nalam is one of them. Thinnan veedu; mudal muzhudhumai; ennin meedhiyin; emperumaan; mannum vinnum ellam; udan unda; nam kannan kannalladhu; illaiyor kanne. Thinnan veedu is vaikuntam. Vaikuntam is beyond our imagination. It is emperumaan's veedu. That perumaal only ate all the earth, higher lokas where indira devadais reside our kannan who showed the entire universe inside his mouth to yashodha, who else can be kannan. This shows karanathvam of protecting the creation during pralayam. 2.2.2 ishta prapthi and anishta nivruthi is sung here. HE is the one who will show his arul and excuse us for all the papam we do. He is the Gopalan in mathura. He has sung about creation –karanathvam. 2.2.3 he sings about how perumaal measured the three worlds. Mahabali. 2.2.4: Alzhwar advices us to pray only to SN who had created the universe, made devars, Brahmma and if we don't pray to such a devar emperumaan who will we pray to? Karana boothan perumaal. 2.2.9: he is the creator and rakshipavar which is his swaroopam and is kannan. [9]

1.15.3.4.4.3 Thiruvaimozhi 2.3

2.3.X Oonil vaazhuyirae: alzhwar thinks that he has seen emperumaan as kannan, raman but wants to see the emperumaan with whom nithya soorigal reside. Thenum, paalum, neyyum; kannalum amudhumoththe. Here we see the mix of honey, milk, ghee, sugarcane juice (kannalum), amudhu means cooked rice. Perumaal is like the combination of all these. Thirumaalai andaan who was acharyan for Ramanujar was doing kalakshepam as honey mixing with honey; milk mixing with milk. Ramanujar saw this and felt sad. Ramanujar saw that all these are wonderful tasty things in life but perumaal is mix of all these that is best of all the worlds. Perumaal mixes with everything without any exception. There is no preference for him. 2.3.3: ariya mamayathu adyenai means when i was not having knowledge and was in this samsaram, you gave me all the knowledge and gave me kataksham by being a part of my avi/athma.

He is experiencing inbam with Perumaal. He wants to know when he will reach nithyasoories. 6th pasuram meaning: you mixed with all the ill habits of asuras, chopped soorpankai's nose such a perumal has entered me. Why am i in this poi nindra Gyanam when will you take me. I have been having seshathvam right from beginning why are you in this midlife keeping me still in this world. Alzhwar enjoys kalyana gunangal of Perumaal when he is with him inside. 10th again when will you take me. When you come inbam when you leave thunbam, noi, mudhmai, irappum when will I get rid of this.

11th pasuram essence is enjoy as goshti/srivaishnava samugam.

1.15.3.4.4.4 Thiruvaimozhi 2.4

In 2.4.X aadi aadi: perumaal leaves alzhwar again alzhwar gets despair and the alzhwar sings taking the role of parankusa nayaki's mother. 2.4.1 is clear. The mother describes that her daughter is

[9] Vairagyam is to have courage to establish a fact.

roaming all over aimlessly with tears in her eyes as kannan has left her. Agam is her nenjam which melts as she falls down gyrating all over. She searches for narayanan all over.

Despair of being separated from perumal of parankusa nayaki. She is joined by those bakthas in the town. Mother joins her despair. As Prahaladhan got Narasinga perumal immediately the mother remembers that avatharam and calls him to save her daughter. Mother says it is one to get killed by arrows. But to die of despair is unbearable. Such despair is baktha's limits. Thagavu means kripai. Where did it go? Why are you making her cry like this? Kill her like you killed Kamsan etc. she asked only for the tulasi maalai which you wear. Give that. You kill bad people but make good people cry. Is she like Ravanan to undergo this torture? From eedu: 1: came immediately for Prahalladan's call. 2: I have many virodhies should I think of them or you? 4: 5: she/Nayaki is so sad. Though you are so pious but have not come here. 8: vanjanae you have killed so many like Kamsan but not killing me are you rakshagan? 9: she has undergone all cruelty. She has lost everything in her body other than tears in her eyes. Though abathsahayan you left her. She doesn't have virodhies but you left her. Bakthan should not leave out belief even in the cruellest of bad times. Even if she does not have gunam accept her.

1.15.3.4.4.5 Thiruvaimozhi 2.5

In 2.5.X Andhaamathanbu: Bagawan is back and shows himself to alzhwar. Alzhwar sings describing the beauty of perumaal. Anthamathu means vaikuntam. Perumaal leaves vaikuntam to go inside the athma of alzhwar; perumaal shows his anthaama – azhagiya malaigal, vaazhmudi – tejomayam mudi kreedam, sanku, azhi --- chakaram, nool—his poonal, aramula --- abarangal filled neck, chenthamarai thadankann – eyes as wonderful and coloured as red lotus flower, chenkanivai – his mouth and lips, chenthamarai adikkal --- lotus feet of God, chempon thiru udambe --- his body shining like bright gold. Perumaal thinks i am showing myself so much to alzhwar does he like this is what perumaal wonders.

Bakthi produces many parimanangal in a person. Many ways of doing bakthi. We postpone doing bakthi. Reunion with Perumaal. Eedu also says. In Amdhamathanbu the phrase "am" means near. Allow me to do kaingaryam in paramapadham. You have entered my heart. Your eyes, face.. are so beautiful. Yaanai, mudhalai the koil kaappoen and vaasal kaappoen in vaikuntam. He embraces both and takes them to shore and kills crocodile. He massages elephant's leg. Alzhwar is reminded of this. Pasuram 2 goes on to describe beauty. You protected elephant protect me too from this life. Paeru he got due to perumal's anugraham. He has entered into his body. Sambandham between 2 viboothies. The Perumaal inside is like... Eyes thamarai, thirumarbu, undhi brahmma, brahmma got sakthi from Perumaal. brahmma and sivan also have place on his body. Souseelyan. Enjoys parathvam of Perumaal. In pasuram 3 more of description of perumal. There is nothing which is not inside Perumaal. He has recognised that I am also there and mixed with me. Karanathvam. Pasuram 4. He is there at all the times. Maragadha kundru. Always, day, month, year through you are aramudhae. He keeps everything inside him. All the particles, always is inside him. He is prakaari. Kalai, kaashtai, units of time even minutest time to day month I am enjoying him without any loss in desire. Aaraaamudhae. Inimai does not reduce. Pasurams 6&7. Thiruparkadal paerum pala palavaam, Gyanam palapalvum. Inbam palapalvae. Perumaal wearing thirumalai of tulasi. I am enjoying all these. Though Ayarvarum though thiruparkadal did he come as raman, Krishnan for me? Vaerupatta iraivan mukthar, nithyan all enjoy him such perumal came inside me. Pasuram 8 ponmudi when will I see him. I am so low he has come into me. No ahankaram, mama.., ayarvarum amarargal Perumaal has come into me. We must have self-confidence and belief that we will go to him. Pasuram 9. Anallan, pennallan, karanathvam. Pray to him as goshti. He will not retard back. Sing in his praise. Pasuram 10. Sreebashyam. Vaerupattavan. If you desire he will come at a suitable time.

Ulan allan, illai allan. He will come to anyone having bakthi. Allan means purushottam. No sajathi, not vijathi. Illai enbadhu illai is the tenet of VSA. Pasuram 11. If you sing this you will get mukthi.

Thus alzhwar enjoys. First elephant and lastly with all of us he does bakthi.

In agamana sasthra there are two vaigamana and another xxx. Vaigamana is after the rishi's name.

Eppozhudhum thaam means prakaari.

1.15.3.4.4.6 Thiruvaimozhi 2.6

In 2.6.X Vaikundha manivannanae: alzhwar clearly describes how much he loves the association with perumaal even though he (the alzhwar) is full of naitchiyam (as we all do not have anything to give back to perumaal). He describes perumaal as cheikunda varuntheemai un adiyarkku theerndhu செய்குந்தா வருந்தீமை உன் அடியார்க்குத் தீர்த்து --- you the perumaal removes all the theemaigal of all the adiyargal who come seeking your lotus feet. Asurargalukku cheigundha – you punish all the asuras as they deserve the punishment. Alzhwar says "I catch hold of your feet tightly". This pasuram is in response to the doubt that perumaal had whether alzhwar likes perumaal's presence near him as the alzhwar shows naitchiyam which can also be misread as that the alzhwar does not like his presence. (1.35.15) 2.6.10: perumaal you are my mother, father, athma for all the times in past, future and present times. Now i have got you in my nenju i will not let you go you are the nathan for all the three worlds, you are in thiruvengadam.

Each pathu has ten thiruvaimozhis and there are ten paththus and hence 100 thiruvaimozhis. Purushoththam Naidu is the vidhwan who has written this grantham which is the basis of TSR's kalakshepam. From here on TSR's kalakshepam notes are also appended after each thiruvaimozhi.

TSR's vyakyanam:

2.6 In the following text pasuram numbers are given and then their meanings are given.

Experiencing Melody and menmai of meaning of pasurams together gets moksham. Reduce your aasai/desires and paasam. Have aasai on perumal. Alzhwar naitchyam. Perumal assures him will not go. Alzhwar wants us to get more bakthi. Pasurams are based on vedas. Dravida vedam. In thiruvaimozhi 4 thunbam was there, in 5 perumal came. Atraamai was there for perumal too who is happy to be with alzhwar. 7+7 generations get moksham due to one alzhwar. In 5 Thamakkae paeru says god. 1. Praise for God. Menmai, Azhagu, = 2 words. Polla thirukurala - soulabyam. I have got hold of you says alzhwar. Chik ena pidithaen. 2. 3. Lotus eyes perumal got into me. Due to the Gyanam he gave after my fear got off I began to enjoy him. If he leaves what will I do? Perumaal says will not leave. I have spread all over you. Will not leave says perumal. 4: Perumal is marudhuga (golden) malai. Sang by vinnor. Has Thirutuzhai maalai. God says I am enjoying you. You have given me pasurams to be written by entering my tongue. Nirhethugamaana kripai of god. I don't have any reason to leave you says god. 5 your noi removed, theevinaigal removed. 6. Hiraniyan torn as he had removed me. Why will I leave you perumal asks alzhwar. Am enjoying your thiruvaimozhi, singing and dancing, enjoying why will I leave. 7: Alzhwar says you have protected 7 lokas and you entered me. 8: so many births. So many deeds. You came on Garudan to help elephant. Please don't leave me. Perumal asks for this big paeru what have you done? Alzhwar says I sang andhaadi on you. I caught your thiruadi and due to your arul I got you. 9: Alzhwar sings of thiruvengadam, lanka, etc., Alzhwar says you mixed, dissolved so well with me. Alzhwar asks how I can leave you. I have nowhere else to go. Thus say both alzhwar and perumal. 10. Past, present, future i will not leave you. Perumaal says i will not leave; you too should not leave me. You have been my parent. How will I forget all that you have done for me?

vaikunta, manivanna, polla. = These words show Parathvam of perumal. 3 ulangalukku thalaivan, thirutuzhai maalai udayavanae unnai naan adaindhaen. Ini naan unnai viduvaenoe. Such a one as you after got you will I leave you says Alzhwar.

1.15.3.4.4.7 Thiruvaimozhi 2.7

2.7.X: Kesavan Thamar: when perumaal did kataksham he did for seven generations past and future and alzhwar is very happy to hear that. Now alzhwar gets many followers who are seated with Madhurakavi alzhwar as they have come to know that he/alzhwar has the kataksham of Kesavan perumaal. So these followers are called Kesavan thamar. This thiruvaimozhi is about 12 thirunamam of perumaal. Kesavan is first perumal. 7 generations before alzhwar, 7 generations after alzhwar are also blessed with vaikunta praapthi by perumaal. So alzhwar sings all the thirunamams of perumaal Kesavan, Madhavan, Govindan, Vishnu, Madhusudhanan, Trivikraman, Vamanan, Sridharan, Rishikesavan, Padmanabhan, Dhamodharan. Finally pala sthuthi of singing these 12 pasurams is sung by the alzhwar.

TSR's vyakyanam:

2.7 In the following text pasuram numbers are given and then their meanings are given

12 names of kesavan are given in this Thiruvaimozhi. Kesavan adiyars are thamar. Each pasuram starts with previous name and ends in the next. Kesavan to madhavan to govindan etc. Sambandham uadayavar. 7 generations above and below got perumal anugraham. Many people come as they come to know that alzhwar got anugraham. Ramar has so much of care of bakthas that he too cries with vibeeshanan for the death of ravanan. In the previous pasuram and in aadi aadi pasuram, Alzhwar is like rice plants without water. He is sad. They are called neer chaavi. Alzhwar gets this anugraham for all those having sambandham with him. Now alzhwar is happy and sings kesava namam. We in life just say thanks and not even the name but here alzhwar takes each of perumal's names. He sings of divine brilliance of perumal as he has blessed alzhwar. Now the adiyargal group increased. 2nd SN is the controller of all the seven lokas. He gave vedham, he is creator, praised by amarars in Vaikuntam, the SN who saved the elephant from crocodile is Madhavan. 3rd perumal enters and keeps doing good always. 4th my govindan removed my paapams. Using me entered in my tongue and sang himself. 5th. Vishnu did great help. His eyes are shaped Lotus. Panchiya chanyiyam. Chakram. He is Madhusudanan. Thirumalai andaan. Perumaal made me exclusively for him. 6th. I will not serve to anyone else. For entire kalpam. He does jobs for only me. Arul. Other devas have the thoughts that reflect you do one for me i will do one for you. 7th. He appeared as a small boy and asked 3 foot land but then he expanded himself he measured all the seven lokas above and seven below. I thought of you, you came Vamanan. Bogyathvam + 2 more traits of perumal can be seen in this pasuram. 8th singing you my manasu got tempered. My thunbam is gone from my theeya manam. Sreedharan what can I do in return. 9th alzhwar full of tears. I am fully and always in your thoughts. Irudikesan controls our indriyangal. 10th. Niyamana samarthyam. For Bandham and moksham common element is manasu, remove Bandham piravi will go away. 10th manasu nambi padmanabhan. Dhidamaana budhi thozhu. Don't leave even in troubles. 11th damodharan. Lotus. Ulagukku thani vengadam. 12th Sivan and brahma are singing of my abilities. 13th palan is perumal thaal. Thiruadi.

Eedu: 2: narayanan varanai kondraan. 6th madhusudanan for all kalpams will sing. Perumaal makes alzhwar a bakthan.

1.15.3.4.4.8 Thiruvaimozhi 2.8

2.8.X anaivadhu aravanai mael is all about advising us as to how to get moksham. 2.8.1 says that perumaal reclining on aravam/snake with natchiyar mar next to him on flower bed. This is when perumal is in paramapadam. Perumaal can give moksham to brahmma, sivan (iruvar mudalum) in as much to all the rest of us those who swim in the piravi kadal that is samsarigal. in this kadal perumaal is the theppam (punaivan) on to which we climb into to go to moksham. 2.8.9: prahaladan who was praying always to kannan is asked where is your kannan? Is he here in this pillar (that hiraniyan had himself specially got built) when told yes he is everywhere and is here too, hiraniyan breaks the pillar and out comes perumaal in singam/man form. Perumaal shows his parathvam here. This is the perumaal who will give moksham to you.

Thuyar aru - remove difficulty; chudar adi - perumal adi. Thozhudhu - bow to; ezhu - uplift

TSR's vyakyanam:

2.8: In the following text pasuram numbers are given and then their meanings are given

Anaivadhu aravanai - lying on snake with thayar at his feet. I want to enjoy your kalyana gunangal. Moksham giver. Muktha. We consider mukthi as bogyam and hence yearn for it. In this pasuram he says samsarigal can also get moksham by this. Last pasuram got moksham for 7 generations. But how to control 5 senses. 24 mansu, 25 athma, 26 paramathma. Poom paavai periya piratti. Agam - thirumeni. unarvadhu means experience it. Guru shishya sambandham. Gurukulam declined. Easwarathvam is his ability to give moksham. My peru should come to others too says alzhwar. Perumal on Anantha alzhwan. Piratti on lotus. Inaivan is the theppam/boat by which we go to moksham. Child going to parents bed - we go thiruparkadal seeking moksham. 3 thunbam what should I do. Next is of others enmity. Third is of deivam. Bogam is perumal, piratti and mukthan-child enjoying gunam of perumal. Even brahmma, sivan got moksham from him. Even after bakthi yogam saranagathi is needed for getting moksham if it does not work. 3: adhimanishya cheshtithanangal can be seen. 4: 5 pulangal get out of their hold.

5&6: Aamai/Koorma, rama, krishna avatharam protects 3 worlds. Why am I falling for 5 pulangal lift me to experience you. Arjunan he has not realised greatness of perumal and researched perumal's gunangal.

7: arai- dharma he was in kadal karai raman. Chitrakoot with munivars. Measured 3 worlds. In Pralayam perumal protected us and during srishti he spat out the universe.

8: easan kannan has come near. How do we see him. He is antharyami for all except himself. Parandhu ulan. No kurai. Vyabiththu. How can we see him as a limited sized person?

9: prahaladhan. Hiranyan strikes the thoon chosen by him in which he thinks that there is no magic as he himself had constructed it. Perumal appeared as Singa perumal even from that thoon. Still arakkars are researching him. Believe in him and he is there all over. Kollungol. Believe it. Believe in Vedam, Upanishads. Believe in Singa perumal and don't research. He is the root for all porul spread all over. Alzhwar has seen this kannan. He is mudhal Karanam means he is the creator of the universe.

Palan: Muktha praapthi.

Eedu: 1. Muktha prapthi essence of next 9 pasurams. 2. Even sambandham will get moksham he is not required. 3. Seshtidhangal of perumal. Parathvam. 5. Saranagathi. Why research 6. Is this not enough.8. his works are beyond our Gyanam. Spread out in everything. Sarva karthvathvam. 9. Samsaris don't leave him.

1.15.3.4.4.9 Thiruvaimozhi 2.9

2.9.X: Emmaa veettu thiramum: alzhwar requests for a thondu to be done for perumaal who in turn asks alzhwar what thondu would you like, alzhwar says i will do that thondu as liked by you. Purushartha nishkarsham means doing what will be pleasing to perumaal. See the third line of fourth pasuram (thanakkeyaga enaikollum needhe). Perumaal says veedu thandhom. alzhwar says no don't want veedu here. Perumaal says maaveedu thandhom (moksham). Alzhwar says no to that also. Emmaveedu thandhom and for that also alzhwar says no, keep it to yourself. What do you want? Nin semma padaparputh thalai serthu ollai: means alzhwar wants to keep his thalai on perumaal's feet and prays for thondu which perumaal will like. This parathanthriyam which baratha alzhwan practiced and not just seshathvam to bagawan which lakshmanan did. Perumaal says i don't think i have done this (giving permission to serve God) to anyone. Then alzhwar says kaimma thunbam kadindha pirane. It means that the elephant which was having thunbam from crocodile for 1000's of years, perumaal went and accepted the maalai from the elephant. Like that assign me what i should do to please you. 2.9.4: do service only to me (perumaal says) forever and perumaal goes inside alzhwar's athma so that alzhwar can do uninterrupted service only (thanakkeyaga) to perumaal. Achitvath parathanthriyam. Only to please perumaal and not to please alzhwar's chit or athma. 2.9.8: alzhwar says i do not need anything other than you and lasting for ever. 2.9.10: we do not know who we are (yaane ennai ariyagilane) i was thinking that this sareeram belongs to me (2nd line) now i understand that i (my athma) belongs to you and i am your part (en udamayum neeye). We must shed our ahankaram, mamakaram and let off our opinion that this degam our athma.

TSR's vyakyanam:

2.9: In the following text pasuram numbers are given and then their meanings are given

Very famous thiruvaimozhi. Ollai means quickly. This comes in law too. Ultimate power is with God say lawyers. Vazhivila adimai means parathanthriya thondu. Don't want moksham. Want thondu. Keep me as adimai. I should be doing thondu like an achith porul. Elephant's trouble you removed. So please give me what I ask that is to serve with what interests you. SC/STs in India are given jobs even if they are unqualified. Similar here. God Keep your feet on my head says alzhwar even if I am not qualified. Emma means big. God says I recognise you as slave. Give ollai - quickly. Kalai kazhivu cheyyaerae. Fast. Give Gyanam so that I can come to you. Gyanam niraindha bakthi. Even in the last stages let me sing of you. Narayana. 4th is most famous pasuram. Thanakkaeyaaga enaikollum edhae. Keep me as your exclusive slave. Chandanam given in vaikuntam but alzhwar refuses. I am not worthy. You are the judge. You give what you think will make you happy. 3 types of chethanan. Mukthar, nithyar, bakthar. We are the 3rd one. Em maa veedu (my lord's veedu) is vaikuntam. Emma veedu such a great veedu. No swathanthriyam. Parathanthriyam. Like thulaba maalai which smells good for others but not itself. Perumaal gives not worthy, no out of preethi no that is also not correct. I want to do what will please you. I want to do that. I want to be achith parathanthriyan. One who will not ask questions. Servants who question master are not achithvath parathanthriyan. Alzhwar does not meet the eyes of perumal and is determined to ask this of him. Swaroopa Gyanam udaya perumal. Take me in moksham as only for you not to please me. Thondaeaeae cheidhu.

5th veedu, swargam, naragam. What are these. Give or don't give. I don't care. But make me not to forget you at any time. manam, vaakum, kaayam I should do service to you always. Don't think daegam is athma as indriyangal control dhaegam. Not even manam not even praanan, budhi is also

not athma. Gyanam when becomes swaroopam it is athma. We must polish athma to make it shine and get swaroopa Gyanam and shine it to allow paramatma to give moksham. Vaeru of sareeram is athma. Let me become anyone says alzhwar but do not make me forget you in any birth. Nithyathvam let me be your (perumal's) adimai. That is my pleasure. So keep your feet on my head. Pasuram 4&5 are imp. 6: Gyanam is ulogam. No Gyanam alogam - animals. Keep me as anything in every birth but being adimai to you always. Not even one day I should forget you. Please come to me so that I am under your feet. Be my parent always. No need of moksham. As a seshi which you are I want to be your seshan. 9 Yaanae nee, en udamaiyum neeyae. 10. Ramar destroys lanka. Such a perumal don't leave me. Let me be under you. Adimai. Achith barathanthriyam.

In the last thiruvaimozhi alzhwar asked for moksham but here he refuses as he doesn't want it not even for my group but allow me to be your slave to do thondu to you. You give what pleases you. Don't give me anything to please me. Like Barathan was shocked when he heard he is the king, here alzhwar is shocked when told he has been given moksham. Lakshmanan practiced seshathvam but barathan practiced parathanthriyam. Alzhwar practiced achith paarathanthriyam. For elephant one madham we have 5 madham. Moksham is like crocodile getting hold of elephant's legs preventing it to serve God. Thunbam is likeable as I keep thinking of you. Jithanthae sthothram is about this. ஜிதந்தே புண்டரீகாக்ஷ நமஸ்தே விஸ்வபாவந; நமஸ்தேஸ்து ஹ்ருஷீகேச மஹாபுருஷ பூர்வஜ; தேவானாம் தான வாநாம்ச ஸாமான்ய மதிதைவதம்; ஸர்வதா சரணத்வந்த்வம் வ்ரஜாமி சரணம் தவ. This sthothram is sung thiruaradhanai as a part of waking up perumal. Vanamaalai, chandhanam is for you and not me, make me exclusively for you.

1.15.3.4.4.10 Thiruvaimozhi 2.10

2.10.X: Kilaroli elamai: alzhwar was asking for moksham immediately. Perumaal asks him to go to thirumalirum cholai. Alzhwar advices us to go to that malai before you become old. 2.10.10 alzhwar tells us not to do soodhu, kalavu. As said in vedas thirumalirun cholai is most liked koil. Praying to this koil perumal must be your aim.

TSR's vyakyanam:

In the following text pasuram numbers are given and then their meanings are given.

Composition of this pasuram is similar to English poems. 2 words each phrase. Jingling bytes. Tennyson's was similar. "Path of duty is way to glory" is how he used to end his verses. Path of glory leads me to grave. 1: no self-praise. Azhagar koil. Those days' lots of greenery. Lots of animals, streams. Thus go before ilamai is gone and pray to god there. Go to 108 divya kshethram. Before thalarchi go to the koil. Like in emma veedu paeru petradhu polae go to these temples is the paeru. Going to temple is upayam to moksham. Aalavandhar says it is not moksham. Perumal wanted a quiet place ekanthamaana place and hence he chose cholai. Perumaal is happy if we go there. Before your arivu distracts you go to the koil. Panchiya chanyiyam is very good here. Ramar says I am not worried about seetha abduction but time is getting lost. We are not doing what we are supposed to do. We must do kaingaryam when young in cholai. He seeks your kaingaryam and it is the apt place for kaingaryam. 2: don't waste time behind girls. 3: payan (usefulness) and palan (result of work) are different. 5: thiramudai திறமுடை means good/uchidham. Karmangal thadai pokki (remove what is obstructing you in doing bakthi) and do service in cholai. Kiriyae is upaayam. Do your kaingaryam rightfully. 6: The place is filled with deers. Kannan is there. Like varagam the saviour is there in the koil. Vaikaana aagamanam vs pancha rathra agamanam. Our koils follow

paancha rathra aagamanam. Lots of elephants there. Lots of streams. 10. Sudhennu means doing any job to get returns. Don't do it. Like gambling-sudhu. Lots of peacocks. Koil of the Giver of vedam.

Thirumalai adaivadhae nam athmavin kurikol. Our aim should be to reach God. Good koil to do thondu/service.

GP 24:

Krishna bakthi's uruvam is parangusa munivar or nammalzhwar. He composed sahara sakam yaha drakshit dravidim brahmma sankithaam. It means that the alzhwar composed thiruvaimozhi (amongst others) which is in tamil and is the summary of vedas which have thousands of branches like upanishads. From the first decade in which parathva gunam of perumaal is described, alzhwar completely understood and sang about the greatness of the perumaal. Alzhwar's gyanam got crystallised (thelivu erpattadhu). In the second decade when the alzhwar sees that perumaal is the karanathvan, alzhwar desires moksham. But moksham with ability to do service to god, service of God's liking.

1.15.3.4.5.1 Thiruvaimozhi 3.1

3.1.X: Mudichodhiyaai: vyapithu irukkiran. Kainkarya vrithi is the essence of 3.X.X; 3.1.1: alzhwar is stunned by the beauty of perumaal in thirumalirun cholai. (18.39) name of the god in thirumalirun cholai is parama swamy. Alzhwar asks is it due to your kreedam (mudijyothi) that your face (mugajyothi) has become bright. Is it because of the jyothis in your padam (adijyothi) that the thamarai flower on which you are standing (pada padmam) has bloomed (alardhadhu) ?(20.49)katturaye means please explain. 3.1.2: in front of the beauty of perumaal's eyes, padam and hands beauty of thamarai flower is no comparison. Even a well-made jewel using the highest quality purified glowing gold is no comparison (ovvadhu) to the beauty of your thirumeni (face). 3.1.9: this is about gajendra moksham. Perumaal came as mazhungatha vainudhiya chakra nalvalathaiyay. மழுங்காத வைந்துதிய சக்கர நல்வலத்தையாய் This term means, Perumaal on hearing the call of gajendran for help immediately pushed away thayar, vishvaksenar, came out in a hurry jumped out of vaikuntam, and then garudan followed on to which perumaal jumped and kicked garudan to go faster. Even in this hurry perumaal did not leave behind chakram. Thozhung kadal kadhiralippan. He came to help an elephant (kadhir) with a great amount of kadal – asai. Pullurndhu thondrinaye: appeared before the elephant riding a bird (pull). Alzhwar asks though it is a difficult task of coming in a hurry, helping the elephant by killing the crocodile and then taking the flower garland from the elephant, does it in any way reduce the regard people will have of you. However the Nampillai's vyakyanam says that if by chance perumaal had not heeded to elephant's call, his image would have got tarnished.

1.15.3.4.5.2 Thiruvaimozhi 3.2

3.2.X: Munnir gnyaalam: Alzhwar thinks that the indriyangal he has limited capability to completely enjoy all the aspects of perumaal. He sings in despair in this thirumozhi. But perumaal says don't worry even indira loga vaasigal say the same thing. You have these indiriyangal what all others have. 3.2.1: when will i join you? Munnir gyalam padaitha em mugil vannane: when perumaal starts creation, he starts out of karunai to us (if he had not created we would not have had the chance to get over our karmas and attain moksham – we would have been permanently separated from him). Artru neer (river water), oortru neer (spring water), vertru neer (well water) are the munir. Kadalala suzha patta bhoomi is earth. Annal neethandha aakaiyin vazhi uzhalven. It means that bagawan keeps account of all our paapa punyangal and returns them all to us exactly. So alzhwar says i will follow as dictated by your account of paapa punyangal. Third line pleads with perumaal to remove the burden of our paapa punyangal and further the alzhwar says when I will join you. 3.2.3: Suzhchi comes from sukshmamam which is hidden porul or a secret way by which we

can attain HIM. First two lines: kolla maakkol – the sacred stick perumaal used to steer the horses of arjuna's chariot which does not kill (kolla). Using this kolla maakkol you killed the entire senai of kauravas if that is the power you have why don't you remove the vinai (polla vinai) that i have in the form of the paapa mootai. Sollai yaan unnai sarvadhor suzhtchiye: Please tell me the secret to attain you.

TSR's vyakyanam:

In the following text pasuram numbers are given and then their meanings are given.

TSR's notes on 3.1 and 3.2 Vyapagathvam is the main quality brought out in this paththu. 1. When alzhwar speaks it is for us. We too should feel like alzhwar. Does the crown you wear shine due to your face brightness? is your feet brightness due to brightness of bloomed lotus on which you stand? Are the Ornaments you wear shining due to your shine? Please tell. Katturaiyo means that. This doubt even nithyasoories will get this doubt as HE is par excellence. HE shows himself to alzhwar even brighter than Rama, Krishna avatharam. This is bakthi's limits. 2. Your eyes, hands etc far too superior to ornaments, flower which we even can't describe it. Even what we recite is far too less compared to your Jyothi. Nothing we do can equal your heights. Ornaments well-made will shine less compared to you. He is vaeru patta jaathi.3. maelaana vadivu. No oamai for you. Alzhwar says I can't describe you, you describe yourself. Only you can. No upamaanam for HIM. Yours is swabigamaana maenmai. Neermai is also like that. You gave moksham to Panai(pot), yaanai (elephant). Such is your greatness. We can't match both the ends. We can just experience you. Not describe you. My nenju is not able to fathom you. Only then I can speak of it. I have experienced this unfathomable greatness many times. We are bound by our karmas. You are not bound by it. Dosham and gunahaeni. Dhosham – doing what you have to avoid. Gunahaeni – not doing what you are advised to do. First is worse. We will not wilfully think of you as we are bound by karmas. Many don'ts have been set for us and hence we don't think of you. Alzhwar himself laments of this. You are constant for ever. Perumal asks alzhwar to be different. But alzhwar says how I can be like you as you are unreachable. Perumaal's Gyanam comes naturally for him. Your kalyana gunangal are sasthram. YOU must change us. Even vedams are limited compared to you. How can I sing of your greatness as I am bound by karmas? YOU are even above vedas and how can I sing of you when vedas could not. You saved elephant can't you save us? Will your greatness get reduced by doing it? Udayavan(HE) udamai (us).

Dharma aikyam is exhibited in archavatharam where perumal exhibits all his qualities as archai thirumaeni (perumal) in koils. We in spite of being given vedas, we don't understand them and are ever in dhukkam. Karmangal are the reason. Even animals enjoy you.

1.15.3.4.5.3 Thiruvaimozhi 3.3

3.3.X: Ozhivil kaalam: alzhwar prays for purushartham (kainkaryam/thondu that we will perform after attaining moksham) from perumaal. A hungry man carrying food on him gets hungry on his way where he finds a pond – ideal situation for eating. This is the state of Alzhwar whose hunger is to do service/thondu to God. In Thiruvengadam perumaal stands with nizhal and veyyil that is sunshine and nizhal which is shadow. Perumaal looks at the alzhwar and says why are you in such a despair there is not even one person who has completely enjoyed myself fully and satisfied which includes vanavargal. Perumaal asks alzhwar to come to thirumalai and do kaingaryam. This is the **second of four instances where alzhwar asks for purushartham/moksham. This he asks in 3.3.1. The first was emma veedu in 2.1.1. the third is nedumarkadimai 8.10.1. the fourth is 10.3.1.** How do we do kainkaryam **sarva desa sarva kaala sarva avasthayile sarva vidhamana kaingaryam.** Ozhivil kalam ellam includes even the past times which perumaal can give due to his agadadhada samarthyam. Udanai means by being near to perumaal. Manni means sarva avasthaigal. Adiseshan does this. Lakshmanan asks for this saying that he will do all kinds of service (aham sarvam karishyami) to Ramar and so much so he does not even sleep one bit when he is with ramar in the forests. 14 years

of no sleep. Vazhivila adimai means all types of service. In 3.3.2 all the seven generations have been covered. Ezhu ezhu piravikkum. Vanavar are nithya soorigal; vanavarkon is vishwaksenar. 3.3.3 says he is Easen/perumal/head for vanavars too. 3.3.4 in first two lines say that perumaal is easen for vanavars. So what asks alzhwar, anyway the vanavars have no kurtram what is big about being their easen/head. No no, wait he is easen for neechan who does not have any nirai or ozhungu or good habits says nammalzhwar if that is so think of ordinary people like us. 3.3.6 says HE is easen for all in the world (thiruvengadamudayan). In 3.3.7 alzhwar says even if we pray to venkatamudayaan malai we get samyabakthi moksham, sayujya moksham. The first jeer, periya kelvi appan jeer, was first established by Ramanujar when he visited thiruvengada mudayaan as there were a lot of administration to be done in the koil. The asthanapadi (owner of all the wealth) for that koil is this jeer. He was given hanumaan modharam (ring) and hanumaan was prathishtai seyya pattar. Even today, this jeer takes the poomaalai koodai and gives to the archakar for being put on to the perumaal. The first theertham from the pushkarani for perumaal is given by the jeer. Manavala mamungal established Siriya kelvi appan jeer for thirupathi down below as the workload was more for periya jeer. Periya jeer's madam is just in front of the koil near hanumar sannidhi. The siriya jeer stays in the back street but now a days in Thirupathi. 3.3.8: Vemkatam means kolutha padum papangal or the papas which will be burnt away. We need to pray only to thiruvenkata mamalai for all our papangal to be burnt off. Sugreevan says that ravanan while abducting sita can't be hiding in thirumala as all the papangal will get driven away and would have released sita. Such is the power of thiruvengadam. 3.3.9: HE will severe away all our samsara bandham and give moksham only to those who hold tightly to his lotus feet and chant loudly his thirunamam and have only his thoughts in their mind. (43.49)

TSR's vyakyanam:

In the following text pasuram numbers are given and then their meanings are given.

3.3 ozhivil kalam: who is Narayanan what is sambandham, what are our karmanagal. Alzhwars rescued us and told us. Nammalzhwar is our leader. Samaveda saram. Bakthi swaroopam is Nammalzhwar. Next to 1.1.1 and 1.1.2., 3.3.1 is most important. Like om namo narayanaya - thirumanthiram, this is equally important. Seshathvam to bagawan. SN. Seshathvam joins all of us having different goals. Piravi (to be born) itself is thuyaram(misery). Nammalzhwar could have told easily, but chose this deeply coded thiruvaimozhi. Ozhivil kalamellam = Achith Paarathanthriyam - without questioning (like a achith porul) do what will please bagawan for ever. Bagawan says I will remove your virodhies. Come to moksham. All Nithya soorigal and even monkeys come to vaikuntam with their bodies says perumal and hence come with your body says perumal. Kaingarya manoratham. Wishing to serve. Manni means when perumal and piratti are together let me come as the kuthi vilakku tall lamp. Udanaai = together 2. All Desam, kaalam will do kaingaryam. Thozhu with anushtanam (leaving your smaller desires). Leave me out says alzhwar. I will serve only SN. Thirumalirun cholai malai, thiruvengadam thoughts are enough. Kuraivillada kaingaryam. 6: namaskar to those in thiruvengadam. Do whatever kaingaryam that you can. More they tease your determination should/conviction should grow. Three karangal. In bramacharyam, yagam, xxx. If you do this your papams will go off. 10. Cholai and flowers. Eman varum kaalam think of kannan. He will be driven away.

Purushartham is Kalai arappu. Bagavath kaingaryam and bagavatha kaingaryam must be done.

1.15.3.4.5.4 Thiruvaimozhi 3.4

3.4.X Pughazhum nalloruvan: is an example of vyabagathvam of perumaal. 3.4.1: Is perumaal the ideal good mannered person? Is he bhoomi? Is he akasam? Is the seas (thanparavai)? Is he the fire? Is he air? Is he the two sudars which are chandran and suryan? Is he the combination of all these? 3.4.2: is he the hills or rains or the stars or the arts including the speech or the sum of knowledge? In this entire thiruvaimozhi alzhwar asks is he this or that. He is the sarva vypaga bagawan on whom

shall i sing the pasurams? The alzhwar turns around and sees us. We were glaring at some silly things and asks us how can you not be thinking only of bagawaan?

TSR's vyakyanam:

In the following text pasuram numbers are given and then their meanings are given.

3.4: 1. Perumaal in various forms. Than paravai is small water body. Alzhwar sings of him as the entire bhoomi, as water body, as fire, as air, space, both the suns in vaikuntam, and in pralayam you have all this in your stomach and protect them. 2. Malai, rain, stars, kalai used in singing, gyanam, you are everything and you are kannan. 3. You are the sweet red lips seen on you, your own thirumeni. Thiruvum maruvu. Lakshmi, malai. You are sanku and chakram that is on you. 4. You are manikkam, gold ornament with Mutham – simplicity, you are the diamond, you are the brightness in you, you are the ever existent purushan. His qualities. 5. You are the medicine for the poison, you are achuthan, amalan, you remove dhukkam from all your adiyavars, you are the taste in all the sweets, taste of food like akkaara adisil(sweet Pongal), you are fruits, you are milk. 6. Paal, vedam, can I call you by any of these. 7. You are the leader of all the nithya soories, their God, they treat you as bogam, you are the selvam, swargam, moksham for athma, and you are the beautiful GOD. 8. All names of god's. How will I call you? We can't name him as one. He is owner of all. 9. Extreme of all qualities in each of us. He Is antharyami in chith and achit.

1.15.3.4.5.5 Thiruvaimozhi 3.5

3.5.X: Moimmaam poompozhil: alzhwar praises those who are doing kaingaryam to bagawaan and scolds those who are not. 3.5.1: gajendra moksham perumaal is to be worshipped by singing loudly and sung as keerthanam. You can stand, dance and even fly and experience him. 3.5.3: how to sing. Don't be ashamed of dancing dance so that your head touches the floor and such that you are about fall off. Those who are not doing this are those who are desirous of going to hell and enjoying in doing so. 3.5.4: while dancing you must also fold your hands and don't be ashamed of what others think. Even those who make fun of you by clapping, treat their clapping as thaalam and dance. Dance till you don't even know if your clothes are still on you or not. Don't bother about that. 3.5.5: The perumaal has kept all his capabilities in vaikuntam and is born here as an ordinary person stealing butter getting spoken off badly by persons of the world and thus you who has not kept anything back anywhere, don't bother about yourself and dance in all the streets. If you don't do this being done by learned lot (of vedas) why are you born as a person?

TSR's vyakyanam:

In the following text pasuram numbers are given and then their meanings are given.

3.5.1 Alzhwar emperumanai swaroopa, roopa, guna viboothigalai purnamaga anubaviththaar. Alzhwar likes both people and animals but differently. No end to praising perumal. Alzhwar laments in this pasuram. I am enjoying brahmandam but then why some of the people, don't understand and start enjoying other things. This is because we have engaged ourselves in worldly things. The worldly interactions bring both joy and sorrow and experiences. They don't realise perumal's parathvam, maenmai/high status. Alzhwar is happy only about one thing, he is antharyami inside him. But what he has experienced from perumal inside, he is not able to give to others. He finds rajasa gunam with others no sathvika gunam. They are enjoying alpa palangal of their actions and some given by perumal. These are called avasthu. Vasthu-avasthu. Vasthu is something great that is athma. One need not be born in highly placed varna. One can be born in any kulam. You can have any amount of gyanam. Only a small number sing about bagawan or think of him. Rich/poor do not matter. Only some mix in a goshti and sing pasurams on perumal. That is

enough. I will not see the jathi for those people is the concept of perumal. Bagawan has given us avyavangal. If you sing of perumal your sareeram will change and become more sathvikam. If one sings of perumal even if he is not from higher kulam I praise him is perumal's thoughts.

Alzhwar also says if we speak ill of the non bakthas it is like striking with a stick the person who is by himself going to fall down. Leave them ignore them.

1. Moimaam poompozhil… sing of him, jump if you don't do it what is the use of your actions? Perumal has so much neermai/soulabyam that he comes jumping for an elephant's call of adhimoolamae by which Perumal's nerves twitch. Eedu tells that an adiyavan (elephant) was standing by the shore of a lake holding a flower for perumal (1 inch) perumal half ready but still he came urgently shows his neermai/concern for the sorrows of his bakthas. He comes like a servant of the elephant. Such a perumal comes for the smallest of the event of this universe when is unimaginably powerful for this world that is his neermai. Shouldn't you sing for it or hear it. Why do you give a careless hearing to such happenings? It is because your engagements with worldly matters. The ten pasurangal are in these lines. (1.2 inches) Bagawanukku vadivaal thudippu, unarvinaal thudippu means Bagawan seeing the elephant's sorrow is trembling both inwards and outwards. But we just hear it as a story and walk away. Krishna came as servant for the elephant and is trembling. This shows the neermai. This Elephant is the most wanted athma for perumal. Asuraras, animals may not be able to sing but what about you?

2. perumal killed asuras. We the indifferent tell, they deserve to be killed. We also say why is bagawan seen in the midst of asuras killing them? Why is one set going in the wrong ways? He is doing sadhu samrakshanam and dhushta nigraham. Bagawath Geethai. Some people do not like it. Some asuras say it is our way of life. Why is bagawan interfering? Dosham, gunahaanee Don'ts and Do's. people are careless even on this act of bagawan. We are interested in small pleasures of life. Business men exploit that and say that it is their way of life and it is their livelihood. Perumal protects meat eaters even when there are more sober people in the same place. (மண்கொள் உலகில் பிறப்பார் * வல்வினை மோதலமைந்தே) means: When we do sing in praise of bagawan we should not bother about these external factors. In this pasuram perumal through alzhwar is scolding us for our indifference when perumal does so much of sadhu samrakshanam and dhushta nigraham.

3. Cows and gentle sadhus when they got into trouble due to incessant rains for a week Perumal lifted the govardhana giri and protected them. We don't realise this and go about carefree. If we continue like this no moksham for us. We get naragam.

4. for nappinnai piratti perumal killed varahan and took her out from the bottom of seven seas. You people of the world do not realise this and are uncaring. What is the use of your birth in the midst of sadhus and other bakthas. There was one servant in a house for 20 years. Perumal comes to that house as a guest and kills him as soon as he saw him. All the people around are aghast at what perumal did and only then Perumal says the servant was planning to kill the master did they understand.

5. aim of perumal is to eliminate those who trouble sadhus and likes. He takes avatharam for that. If we do not sing of that even while living in the midst of those learned of vedas of what use is it?

6. Three types of people one bakthas another atheists and third indifferent. Why is the other two not realising what perumal has done through avatharams. If we sing of bagawan we will become vaeru pattavar. They will have neermai. They will prosper. We must not speak ill of perumal's gunams and those who sing well of that will be true soulabyan.

7. some people do bad as they do not have gyanam. They give in for worldly pleasures. If you know God you know everything. For some tejas is seen in their face. They are the reformed ones. Dhaegam or our way of life will have vaerupadu means changes.

7to 10: Those vaishnavars not following God but just live for betterment of their dhaegam why were they born asks alzhwar. Others becomes gyani.

8. those who pray to thiruvengadamudayan have neermai. Some people are so devout they are called mad. However such people are praised even by amrars. (39.35)

9. we must pray to that perumal whom even amarargal keep praying to, who is perumal for all in universe, he mixes into the udal of amarargal and becomes one, at least think of such amarargal and sing in their praise and that is your given task. Alzhwar sings against kaivalya purushartham/moksham. They think that even as worldly desires are gone they will get moksham.

10. the jagath karanan perumal whom you seek as your karma palan, have only him in your thoughts and let your manasu melt for him and you sing, dance, till all your mad love for him subsides. Leave out your own achievements and name from that leave out your ahankaram due to that.

1.15.3.4.5.6 Thiruvaimozhi 3.6

3.6.X: Seyya thaamarai: though perumaal is born in different yugam and in different place, singing in praise of him in this archavatharam koils is the best. 3.6.8: dayaradharkku magan thannai andri martrilen thanjamagave: It means that there is no substitute for holding on ramar's (dasaratha's son) lotus feet. 3.6.10: alzhwar sings about krishna avatharam and says you can see that perumaal only in archavatharam in the koils. Thus don't be bothered that you have not been alive in dwapara yugam or thretha yugam, you can see all the perumaals in this archavatharam in this kali yugam.

TSR's vyakyanam:

In the following text pasuram numbers are given and then their meanings are given.

Starting from parathvam, going to avatharangal, alzhwar sings of perumal's gunam and then he describes the limits of archavatharam that is perumal's soulabyam. He comes down to rescue the people. In the previous thiruvaimozhi the alzwar was stern with the bakthas and asked them to mend their ways but here he has left them to their own ways and he is describing about perumal with the hope that they will learn themselves. Legally (Indian Laws) a hindu can be hindu only by birth. He cannot come to Hinduism by conversions whereas other religions do convert by force or agreement or coercion. Jayalalitha the CM of TN tried bringing in a rule of no conversion and due to force it was withdrawn. It is this that the alzhwar says here. Don't force the people, leave it to their will.

1. perumal having beautiful lotus shaped eyes who eats the seven logas, creates space, air, water, fire, prithvi, devars, and humans and many more other things. He is the one shining and present in vaikuntam. He is the leader of brahma, sivan and indiras. Can we achieve him, wonder people and the alzhwar too.

2.alzhwar sings of perumal in thiruparkadal. He again says he is above brahma, sivan, indiran. He is the same as Ramar and Kannan. Pray to him.

3.pray to this perumal day and night. He is the one praised by nithyasoories, he is paramjyothi. Pray to him do not go to others. Also do not ask for any other payan/result other than

moksham. Do achithvath parathanthriyam do not even ask for moksham for many lives. Take your mansu away from the worldly things and devote to God.

4.The practicality of life is people above you and below you in monetary or social status etc speak of the worldly enjoyments in life can you alone be different. This is the challenge. We lean to the majority.

5&6 What we must see is weigh yourself within yourself with respect to what our ancestors (from perumal to acharyans etc) have told and what VSA tells. Control temptations. Kalan and perumal the way they are to nithya soorigal, we must aim for the same consideration for us also which can be done only parathanthriya bakthi. We must not have the fear that since I am not knowledgeable enough I can't seek HIM. It is his grace, anyone can get it. We must seek only HIM.

7 We must remember HIS appearance in this archavatharam from parathvam and the soulabyam thereof. We say parathvam is so far off what will happen to us here in this life. How will worshipping him help us? Alzhwar clearly says worship the God in archavatharam.[10] (1.18.23) god can't be measured by any substance that existed earlier, or now, or in future. There is no measure to measure him. Believe this from Alzhwar.

8. If we make a vigraham for perumal, don't think it is just an idol. It is indeed perumal. When as per agamanam principles, the vigraham has been given the powers, it becomes perumal. Vaigamana maharishi wrote this. Whatever form we like we can make a perumal and give it the powers it becomes a perumal. Some do meditation to reach perumal, some see perumal through reflection. These are not appropriate means. So do not ignore if someone is calling a vigraham as that of perumal's. Pray to that.

10.Kannan is considered as karumanikkam even by vinnor(nithya soories)/those in vaikuntam, he lies on the aravanai/snake bed in thiruparkadal, he is the one who toiled hard for the pancha pandavar and one who was charioteer for Arjuna. Alzhwar asks when will I get to see him? The perumall came down leaving the blemishless Vaikuntam to Earth to save us, as Kannan, in Dwapara yugam. He is as beautiful as a black manikkam, a jewel stone. Brahma, sivan, indiran can't go to Vaikuntam, they have to see SN in thiruparkadal. SN gives the needed boons to these devars in Thiruparkadal. The thing to note is that though SN has four times more power in Vaikuntam, the Archavathra perumaal having lesser power are considered as the ones who will give us the direction to further our bakthi and reach Vaikuntam to do service to perumal there. Kannan did sutchi in making pandavas win mahabaratha war. It is nothing like trickery. It is strategy. Many here have misunderstood this and consider this aspect of perumal as low. This needs to be corrected. What perumal chooses be it place, name or uruvam we must consider it to be divine and pray to it. He becomes/converts into which ever form we think of. Our acharyas in the past have developed the VSA and many vaishnavars are followers today. Let us do our bit to keep up this trend. The foreign influences are trying to woo us away we must not let our ethos to be lost. Even in the recent past there have been many scholars like Kancheepuram Krishnamachari who have contributed to the uplifting of VSA. His shishyan is Varadharajan who is helping Dr TSR my father in law. They are very big vidhwans in Tamil Nadu. Both in tamil and Sanskrit. We must treat bhagavathas as equal to perumal and do kaingaryam.

3pm

[10] We must not be in the misconception that vaikana agamana and other one has come only nowand before that it was only dhayanam. Koils came only now. This is a misconception.

1.15.3.4.5.7 Thiruvaimozhi 3.7

3.7.X: Payilum chudaroli: Perumaal shows to alzhwar that after he was born many srivaishnavars have become devoted to God. Alzhwar sees this and is very happy. He forgets perumaal and is amazed that perumaal's adiyaars are so very good. Payil eru kann karu: jeevathma swaroopam is sung in four padigangal. Alzhwar wants to be adiyar's adiyar's adiyar. Bagavatha seshathvam: thathiya seshathvam means what is above seshathvam to bagavan it is bhagawatha seshathvam. Periya nambigal did samskaram to maranera nambi. It was questioned by all in the town and udayavar too questioned periya nambigal. Periya nambi showed this payilun sudaroli murthy and nedumarkku adimai pasuram (are they kadalosaiyo? Is it white noise?) to demonstrate that there is nothing bigger than doing seshathvam to adiyar's adiyaar. Payilum means niraindha or complete. 3.7.1: bagawan who is complete and is kannan of dwapara yugam who is also the same as one in thiruparkadal, when he is worshipped by niraindha bagawathars whomsoever they may be (to whichever varnam they may belong to) if they keep getting born as niraindha bakthargal (payilim pirappidai thoru) are the real paramars and not even perumaal. 3.7.9: they are the ones who are supporting all the higher caste persons by their deeds, lower knowledge etc., and they (the higher caste people) are lower than the fourth varnam. Even if they are chandaalars of the lowest degree if their (lower caste people) actions are such that they are devotees as seen by perumaal they are my adiyars whose adiyar's adiyar i pray to, says nammalzhwar. 3.7.10: Ramanujar, to illustrate this, stood at the end of the line to take perumaal theertham. The archakar called jeeyo (he was the only jeer then). Ramanujar said when nammalzhwar has sung this 3.7.X let us demonstrate it from today and allowed everyone to have theertham before he accepted it. Adiyaarndha vaiyam is thrivikrama avatharam. Vatapathra sai perumaal reclining on alin ilai after eating the vaiyam. Alzhwar says i am the adiyaar's adiyaar's adiyaar's....adiyongal.

TSR's vyakyanam:

In the following text pasuram numbers are given and then their meanings are given.

3.7 bagawath Gyanam as poems is the genius creation of alzhwar. Alzhwar's thazhmai. Bagavatha seshathvam. Samsaris are engaged in different things even though perumal shows his elimai. Alzhwar is aghast. Perumal shows baghavathas have increased after alzhwar. Alzhwar sees and is happy. He becomes adiyaar's adimai. This aspect is paarathanthriyam as bagawan likes only this. From bagawan's adimai he becomes adiyaar's adimai. Ananyarva seshathvam. Samsaram is visha maram. Medicine is krishna bakthi. Nedumarkku adimai also shows this. Don't scold take bakthas along. 1. Perumal says srivaishnavars who are praising his beauty and his abaranangal I am their adimai. They are my swami says perumal. Whoever he is, he is my favorite. Do service to them says perumal. 9. Do not see their Kulam. 10. Those who praise him, their adiyar, adiyar. Serve them. He has Agada dhagada samarthyam. He defeats his distractors. Perumal says I am the last adiyar. Remove ahankaram, mamakaram. You can say it is mine for identity but not as haughtiness. We must strive to be adiyar's adiyar11. Palan.

1.15.3.4.5.8 Thiruvaimozhi 3.8

3.8.X: Mudiyaanae: To enjoy the beauty of perumaal, alzhwar's karanangal fight with each other. Nenjam, vasagam (mouth), hands, eyes, ears, athma, nenjam etc. One part of the body starts to do the job of the other in this fight to enjoy the beauty of perumaal.

TSR's vyakyanam:

In the following text pasuram numbers are given and then their meanings are given.

3.8.1: till now alzhwar singing through his mouth. In this pasuram nenjam takes over and does mouth's job and starts to enjoy perumaal. in 3.8.2 mouth takes back from nenjam to enjoy perumaal.

3.8 when will I see you? Says alzhwar. Atraamaiyalae ஆற்றாமையாலே alzhwar calls perumal. He calls him using his karanangal. When will this kann see him. All other indriyangal of mine also are eager to see him. 1. His Nenjam wants to enjoy him. 2. Vaasagam - vaakku mouth wants to enjoy him. 3. Now hands say I too want to enjoy him. 4. Eyes 5 ears 6. Athma. Wants to enjoy him. 7. All together wants to enjoy perumal. 8. Again appeal to see. 9. Repeat. When will I reach you 10. How long will I wait. The despair is like that of lifting a hill. 11. Palan. If you sing this you will prosper uyyuvirgal.

1.15.3.4.5.9 Thiruvaimozhi 3.9

3.9.X: Sonnaal viroedhamidhu: Alzhwar says don't sing in praise of humans, sing in praise of perumaal. 3.9.5: singing in praise of someone for money is like picking the money from trash. Like paper which flies from the trash to another person's house such acquired money will also fly off to someone else. No use in getting this wealth by singing like a poet but in praise of someone. A person sang about a bald king praising his hair and the king gave his riches to him. Another poet came and asked why raja is happy and when told, he looked at the song and said what absurdity. The king realised his blunder and went back chasing the first poet. The first poet realised something fishy and instead praised further the raja's hair saying why you ran to me with your long hairs swaying in your run. The king got further happy and gave 100 more gold coins. Alzhwar says that one should not keep bluffing like this and sing in praise of a human.

3.9.9: Alzhwar clearly says I am not the poet who has come to sing on another human. It was the practice to earn by singing in praise of right from the king to ministers and earn dole from them. Even the kings used to pressurise the good poets to do that. 3.9.11: erkkum in three lines. It means that the praise of the God is what suits him and due to this the alzhwar, these thiruvaimozhi pasurangal and also to the singers of these pasurams will not get to be born again.

TSR's vyakyanam:

In the following text pasuram numbers are given and then their meanings are given.

3.9
Wrong for me to say but still will tell. Nothing equals praise in any form of bagawan. Sing, dance, play instruments, offer flowers. Don't sing in praise of humans. 1. My songs are better than valmikis as I have soulabyam which is most important aspect of perumal he exhibits in kaliyugam. So people experience want/longing/yaekkam. Show your singing ability to bagawan. 2. Kavi padugai is not good for you. Look at how I sing. Practice vaishnavism. Don't waste your kavipadum thiramai/ability on humans. Sing on easwaran. Sing on Swaroopa roopa guna viboothies of perumal. No use in doing so. 3. Sing on vaeru patta perumal. 4. Sing of someone equal to perumal. 5. 6. Work hard and earn not by singing on humans. Understand his parathvam, elimai and sing on that. 7. They have not got corrected. Saying that humans are having qualities like bagawan is white lies. 8. After having come determined to sing on him will I sing on others?. 9. I am not qualified to sing on anyone other than perumal. 10. Perumal has created me to sing of him how can I sing of others. 11. Sing pasurams with iyal/great meanings. Like ordinary prose reading. Isai is with ragam/melody indicating mood. No further janmam.

1.15.3.4.5.10 Thiruvaimozhi 3.10

3.10.1: Janmam pala pala: We asked we get money if we sing on humans, you get enjoyment singing about perumaal but what we will get if we sing about perumaal. Ajaayamanaha bahutha vijaayathe is said by perumaal and it means that I (perumaal) who does not have (the compulsion of) rebirth I am born many times as avatharams. Perumaal due to this aspect and as alzhwaar sings in his praise only gains and does not loose (ondrum kuraivilane). 3.10.1 to 3.10.11 alzhwar says what are all the benefits of singing in his praise he is kuraivilane, muttilane, manuthupp pirivilane, irayenum idarilane, thuyarilane, allalinale, dhukkamilane, thalarvilane, kedilane. This applies to us also if we sing alzhwar's pasurams in his praise.

TSR's vyakyanam:

In the following text pasuram numbers are given and then their meanings are given.

3.10
Alzhwar is singing about avathara viseshangal. 1. Is summary of next 10. Karmangalaal kattupadadhavan shows himself as though he is not bound by duties. Even alzhwar is not affected by karmangal due to madhinilam. Kills arakkars and protects troubled 2. Parkadal. Devars can come only up to here. Alzhwar sings of perumal. 3. Muttu means thadai/obstacles. I am adimai says alzhwar, I do not have small pleasures, as I have big inbam singing on you. 4. No one other than SN. 5. When I sing of SN I have no dhukkam. Krishnan vigraham liked all jathis. No dhukkam singing him.
7. I am following only SN. No dhukkam. No Kurai. Even though others criticise me. I am enjoying perumal. From parkadal he is protecting all. His neermai I am thinking of that no dhukkam. 9. Agada dhagada samarthyam of perumal alin ilai mel before padaippu. I am enjoying him and happy. 10. Perumal is all pervasive and is great, he has done everything for me. No kurai. Rich have no dhukkam. Not alzhwar. 11. Those who sing this. Paramapadham selvam kittum (will get).

1.15.3.4.6.1 Thiruvaimozhi 4.1

Oru naayagamaai: 4.1.X: Niyanthruthvam is the gunam shown by perumaal in this fourth decade. He ability to do niyamanam that is the skill needed to achieve anything and everything. Omnipotent. Alzhwar thus prays for his desires in other day to day affairs to be reduced or made nil so that he can keep singing in praise of perumaal. Purushartha pala anya ruchi ozhindhu is the prarthanai of alzhwar. Ithara vishayathil virakthi. This 4.1.X to 4.1.10 pasurams have been dedicated for thirunarayanapuram by udayavar though not explicitly told in the pasuram as in Alzhwar's times Thirunarayanapuram did not exist. Ramanujar was asked to establish this Koil by SN. Alzhwar is going to say which alpam is and which purushartham is. Aiswaryam and kaivalyam are thyajyam.

4.1.1: Once a raja who had lost all his kingdom and is now in hiding and who does not reveal his true identity is hungry, covers himself with a dark blanket, he does not even have begging bowl to ask for alms, he finds a broken pot and takes a part of it and goes for begging, in the darkness of the night he finds a dark dog, and steps on it, it bites him, These events demonstrate that aishwaryam is not permanent. So we ask what we should do. Go and immediately get hold of thirunarayanan's lotus feet (and seek perunaadu or moksham). 4.1.3: once upon a time this raja was sitting on the throne and lesser rajas used to prostrate before him so that their hairs touch the big raja's feet (adiseer mudiyanaragi arasargal tham thozha) and when he comes in to sabai the murasangal/trumpets used to blast announcing his grand arrival. Even such rajas will go into undescriptive places (podi seer thugalai povargal). Thus aishwaryam is not permanent. Hold on to thirunarayanan's feet tightly. 4.1.6: during rains we see lot of bubbles and we look at it with wonder and by the time we realise it, the bubble is gone. Aishwaryam is like that. Also our valzhkai is like that. There is no guarantee that our good life is permanent.

TSR's vyakyanam:

4. On thirunaranan. Melkote

In the following text pasuram numbers are given and then their meanings are given.

God is omniscient, omnipotent, and omnipresent. Thaayar (mahalakshmi) (nappinnai piratti is different). Dwayam: Dwayam 1st Line: Sriman Narayanaya charanou charanam prabathyae; Dwayam 2nd line: srimathae narayanaya namaha. Agalagillen... Dwayam 2nd line is 1-3 pasurams of this paththu. SN bakthi. Dwayam 1st line is paththu-4. Munnurai/preface: aishwarya kaivalyangal are enemies. Gyanam mukthi. Kaivalyars. Are also enemies. Athma anubavams. Yaakkai is udal is to get rid of before moksham. Perumal having Vathsalyam, souseelyam, soulabyam,

1. Oru nayagamai: rulers beware your wealth will be gone. Remember the broken Bowl, dark night. Black dog described above. Alzhwar says think of SN not your wealth.
2. Your wives will not save you. SN alone. Ahankaram no. Houses will be burnt. Leave your garvam/pride.
3. Your riches will be gone SN is permanent. Bagawan's adimai.
4. Enjoy kalyana gunangal of SN. Let mansu listen to athma. SN alone is upayam.
11. Palan thunbam neengugum.

1.15.3.4.6.2 Thiruvaimozhi 4.2

Baalanaai yaezhu ulagu4.2.X: it is thalaimagal's/naayagi's mother singing that her daughter is in despair of having lost the perumaal whom she adored. 4.2.9: mother sings looking at other mothers, you are all lucky and you are happy, but I am not that lucky as my daughter is in despair. My daughter keeps telling sanku, chakram, thuzhay, that perumal holds, all the time thinking of her kannan who is not going to come.

TSR's vyakyanam:

In the following text pasuram numbers are given and then their meanings are given.

4.2: thayar's dhukkam due to her daughter. nayagi
Give thirutuzhai maalai
Saved the world gave amrutham to devars but not giving her katchi. Maalai
Ramar thirutuzhai
He has given to all not for me
Mother says she/my daughter is not listening to me she is mad of you. Please show your grace.
Pirivatramai

1.15.3.4.6.3 Thiruvaimozhi 4.3

Koevai vaayaal poruttu: 4.3.X: alzhwar is such a despair, perumaal shows mercy on him and shows himself. Now alzhwar gets kaadal to perumaal and it is called pranayithvam. 4.3.1: In the days when kannan was in govardhan, the local king said he will give his daughter Nappinnai in marriage who is able to win over the 7 erudhu maadu which he lined up. Balaraman prepared himself for the contest but saw a sad face in nappinnai and immediately gave the task to krishna his younger brother. Looking at dark kannan with white dhothi, nappinnai raised her eyebrows and thought he is nice. But she was not confident that this cattle grazer's son (edapillai) will win. Krishnan looked at the girl and her sarcastic looks and decided that he has to win her heart. He squeezed the life out of the erudhu/bull even as he was waiting for holding nappinnai's body. Alzhwar thought of that scene

and also thought that it is the same perumaal who fought in lanka to get back seetha. You killed kuvalayapeetam elephant (kuyalan yaanai). Perumaal wondered at alzhwar who wants to do aradhanai to perumaal where he will get poo, sandhu needed for thiruaradhanai as he has been in this sitting posture for many years? 4.3.2: Alzhwar replies poosum sandhu en nenjame means it is his athma which will be the sandhu and other things needed to decorate perumaal and do thiruaradhanai. My songs from my mouth are the maalai (vaasagam), vastharam (vaanpattadayum). My kai kooppu is the abaranam I wanted to put on you.

1.15.3.4.6.4 Thiruvaimozhi 4.4

Mannai irundhu: 4.4.X Now perumaal is gone awy from alzhwar. Now alzhwar thinks of what are the things the perumaal touched when he was here for her to touch these and get the feeling of nearness. Nayagi plays with the mud on the floor and when asked by her mother what she is doing she replies that this is the mud on which trivikrama avatharam took place. Nayagi bows to skies and says that it is the way to vaikuntam. On the tears in her eyes she says it reminds her of the kadalvannan kannan. 4.4.5: In a pulavar potti, nayagi sings on the kannukutti she holds saying that these cattle are grazed by govindan (meithana) she goes after a cobra saying it reminds her of the snake on which kannan did kaalinga narthanam and also the naagam on which perumaal is reclining. One person in the sabai when alzhwar sang this said that alzhwar is not dreaming when he sings this as he says that the nayagi holds to the calf which is easy but when it comes to the cobra she is running away in fear. Thus alzhwar is conscious of the dangers. Others assembled corrected it saying actually nayagi held the calf but it escaped and went into bushes and a young cobra sitting on the branches and its leaves, got disturbed and was running away in fear and nayagi is running behind it. Thus alzhwar is indeed dreaming and is singing in a disturbed state. 4.4.8: Naathamuni's vaarthai is seen in this pasuram. Ordinary people see the king coming with his decorations but alzhwar sees it as thirumaal (perumaal) is coming and so on. Alzhwaar sees perumaal in all the worldly things. (1.20.54) Perumaal shows up again to alzhwar and he does mangalasasanam to him.

TSR's vyakyanam:

In the following text pasuram numbers are given and then their meanings are given.

4.4

In 4.3 kadal. In 4.4 nayagi becomes mad.

1. Pirivatramai of alzhwar. His swaroopam changed due to seperation. Perumal says be a little away. This feeling is like if an ordinary person lost money and he keeps on searching for it. Alzhwar Keeps seeing everything HE/perumal touched. All sambandham porul of perumal. Ramar w/o sita is alzhwar nilai. Sees all things perumal saw before leaving felt etc. This is parama vaishnavathvam. All 108 koils are same. Even if it is poli we should beleive it to be him. The perumal vigraham which children make is also real considers Alzhwar. Nayagi is playing with mud using her legs. Thinks of vamana avatharam. Alzhwar experiences Parama vaishnavam. He sees vaikuntam, parkadal in things before him. Nenju must keep thinking of him. Vinavu vandhavalukku made mad. Mother is not having clue how to treat her. 3. Many mad acts. Agni, achuthan, 4. How will daughter bear this. Chandran is sarveswaran. 5. Rain she jumps saying HE has come due to his nirhethuga kripai. She chases snake.6. When will it end. Adiseshan. Madness. She says bhoothanai as mad. 7. Daughter says I lost my senses to perumal. I don't know anything. All those around say : Kovai mouth. Mayakkam and Gyanam. 8. Daughter belongs to him. She says. Seen perumal she says. 9. Daughter has forgotten herself due to Gyanam, bakthi. Pralayam perumal protects. 10. Daughter body has changed. What will I do says mother. 11. Vaikuntam tharum palan

1.15.3.4.6.5 Thiruvaimozhi 4.5

Veetririndhu Ezhu ulagam4.5.1: is thirupallandu sung by nammalzhwar. Perumaal is the raja for the seven + seven worlds he won over kaikesi horse (vemman pilandhaan). Alzhwar is doing mangalasasanam in all the pasurams. 4.5.11: in thiruvengadam it rains often. (mari maradha thannanmalai). Like it rains continuously in thiruvengadam, nammalzhwar keeps singing pasurams non stop. (2nd line).

TSR's vyakyanam:

In the following text pasuram numbers are given and then their meanings are given.

Previous paththu contained the subject of Preethi of mother-daughter.

These are Mangalasasanam pasurangal. Perumal has so much love on bakthas that he writes off karmas as per his wish. Due to this our athma becomes as powerful as his. Paeru of perumal is sung in this 4.5. HE shows his swaroopam. All our actions are due to god's mercy. Geethai says, do karma, Gyanam will automatically come. In dwapara yugam, Nara=arjunan; narayanan=perumal. In Badri the nara Narayana hills and upadesam of thirumanthiram is depicted in a sannidhi which is in 3'o clock position. In previous thiruvaimozhi 4.4, alzhwar laments. Here in 4.5 he praises. I have no kurai says alzhwar. 1. Praises perumal. Alzhwar's job is to sing like arjunan has to fight. Alzhwar Protects adiyars with his pasurams. Isai malaigal/garlands on perumal. Aishwaryam of alzhwar is pasurangal. Thiruvaimozhi is higher as it is imagination, but Ramayanam is writing of actual happenings. 3. Anandam of both are equal. Says Alzhwar Perumaal has made Alzhwar equal to Nithya soorie. For Arjunan, perumal gave advice. To Alzhwar he gives uyarwara madinalam. HE enters Alzhwar's tongue. 6. Perumal makes him sing and also removes obstacles. What should I do to you asks Alzhwar? 7. What else do I want asks Alzhwar. Even this thought is due to perumal. 8. Alzhwar thinks of what perumal has given and sings on leela viboothie and Nithya viboothie, and soulabyam of perumal. Alzhwar is made a kavi by him. Alzhwar says i don't even want moksham after this satisfaction. 9. Paravi iruppadhal. He has done avatharam all over universe and I am singing of it. What else do I want. Mukthars? Parasar, Veda Vyasar know only that avatharam whereas I am able sing of all avatharams. 10. I am able sing of all archavatharam perumals in all postures and their avatharam rahasyam. These pasurams bring anandam to srivaishnavars. What else do I want.

1.15.3.4.6.6 Thiruvaimozhi 4.6

Theerpaarai yam ini 4.6.X: now perumaal stopped giving kaatchi to alzhwar and he becomes sad and sings in nayagi swabavam. She has got spirited as a pei/ghost has entered her. Her mother calls a kattuvichi to cure her from these hallucinations. She takes coloured cooked rice that they use to remove drishti by maling clockwise and counter clockwise rounds holding the rice in hand and in the face of the person. The kattuvichi also takes raw wine for removing the devil from the nayagi's body. The kattuvichi also predicts that perumaal is the reason for the nayagi's despair. The friend of nayagi scolds don't do all these which nayagi does not like, do what nayagi likes. Spray perumaal's theertham on her tell bagawan namangal says her friend. Don't do these things which only please devars (devantharam) but not aimed at perumaal. 4.6.1: the mother says that her daughter has got this despair due to a big devil. It is not any ordinary devil and hence only kattivichi can remove the devil. 4.6.2: amma says that perundeivam has got hold of her daughter now she means a big devil. (mahaboothum). The friends of nayagi say don't listen to the kattuvichi and allow the kattuvichi to spray wine (kallu) on her. Mother asks what then is to be done. As her daughter always asks for chanku chakram of god. 4.6.3: The friends say the true medicine for this state of nayagi is to sing in praise of perumaal. The friends of nayagi say don't listen to the kattuvichi and allow the kattuvichi

to spray wine (kallu) on her. 4.6.4: another kattuvichi came and said throw cooked red and black coloured cooked rice to drive away the devil. The friends repeated that this devil will go only if one chants perumaal namam. 4.6.5: the friends keep asserting that bagawan thirunaamam is the solution. 4.6.6: apply the mann from the feet of the perumaal's thondargal (thamaradi neer). 4.6.7: (unangal keda kazhudhai udha attam kandu en payan). This is a story. A mother asks her daughter to look after the ass (kazhudhai) which will come and eat away the rice grains and the mother leaves for the fields. The mother returns in the evening and finds to her astonishment all the rice grains are gone. She asks her daughter. The daughter replies that "you had only asked me to look after the kazhudhai. It had come and I was looking at it. It ate away all the rice. It was nice to watch." the friends of nayagi tell that what kattuvichi does is like what the girl did to the ass. The friends ask the mother to get those who have learnt vedam and sing in praise of perumaal. It is only through acharyas who are well versed in vedam that we must pray to perumaal. 4.6.10: Manavala mamunigal had said that this pasuram be sung for Mannargudi Rajagopalan perumaal. Mannargudi Rajagopalan is south dwaraka deesan. Don't pray to any other deivam other than sriman narayanan. The friends tell the mother that don't do just as you please (num ichachai solli). Mannapadu marai (vedam) vaananai (exponent in vedam – perumaal) van duwarapadi mannanai வண் துவராபதி வண்ணனைmeans krishna paramathma – sing in his praise.

TSR's vyakyanam:

In the following text pasuram numbers are given and then their meanings are given.

4.6: nayagi is out of mayakkam. 1. Thozhi sings on nayagi. Only thuzhai malai is the medicine. But how do we get it. 2. She is asking changu chakram how will I get it. 3. Don't sprinkle kallu. She needs perumal's thiruadi = kazhal. 4. His name 5. Thirunaaman 6. Padha neer. 7. Vaedham. 8. Brahmins and perumal pasuram is the treatment. 9. Kannan paer. 10. Thuvarapadi mannan.

1.15.3.4.6.7 thiruvaimozhi4.7

Seelam illach chiriyanaelum 4.7.X: perumaal still does not come in front of alzhwar even after seeing his despair. So the alzhwar starts again to sing as the perumaal does not have mercy (seelam). Alzhwar sings day and night to get the mercy of perumaal.

TSR's vyakyanam:

In the following text pasuram numbers are given and then their meanings are given.

In Hunger we can sleep but if we get up we feel hungry. Nayagi feels like that with out perumal. Abathsahayan but not helping me.

1. Nayagi is in despair and says perumal you have no heart. Goshti sings narayana and she sees some aspect of perumal but not full. I am sinner so you have not come she thinks. Even if you are in paramapadham come to my call. Dasaratha telling calling kausalya, sumithra upon rama having gone to forest asking them where is rama?. Alzhwar calls like that. For long time I have been calling you but then my paapams are so much and hence you don't come. 2. Vandhu eeyaayae வந்தீயாயே. Calling day and night. Is it fair? You are ananda kadal but I am in despair. Endru endru means repeated call. 3. Tell at least I am paapi. Come in front of my eyes. 4. Pirazha = vilanga. Neechanaen. Peerudai = . I want see HIM, the one whom brahmma, sivan didn't see. I have lost shame and Gyanam. 5. Appanae = helper; thuppanae = smart. Kannanir = tears in eyes. Aralazhi . Come at once. Want to See what brahmma & sivan have not seen. Naradhar is limit of bakthi. 6. Naaku meelvan = desired one. My body and athma are aching to see you. You are with me but not seen. It is because

of gyanakedu. 7. Now I have not seen you. 8. I have not seen you. Aara= aaval. Thondars paadi aada. Still not seen. 9. Not seen. Karma vinai. Not won 5 senses. Want to see. No way. Don't have needed bakthi but want to see. You have not even said so sad. 10. Am searching for you. Want to see atleast using Gyana eyes. 11. Paadi aada. Vaikuntam.

1.15.3.4.6.8 thiruvaimozhi4.8

Yaeraalum iraiyaenum 4.8.1: alzhwar now sings that since perumaal has still not come to him, he starts to sing that he does not want this udal, yuir etc. Eralum means that devan who has rishaban as his vahanam – sivan perumaal; brahmma, piratti all these three are on perumaal (SN) chest. That such a perumaal has not come the alzhwar says that I do not want this mani on me. Next pasuram alzhwar says he does not want his nenju; next he does not want this consciousness in this life; does not want thalirnirathal (ability to move around?); does not want arivu by which we reason out; varivalayaal bangles having patterns; udambu; uyir;

1.15.3.4.6.9 thiruvaimozhi4.9

Nannaadhaar muruvalippa 4.9.X: Now alzhwar pleads to emperumaan to give him moksham so that he can do thondu to him. 4.9.1: in this samsaram people are so bad why should I live? Nannadhar muruvalippa நண்ணாதார் முருவலிப்ப – it has a story behind it. A man dies in a house. One person who never liked the man who died, is happy on his death. This person who is living goes to a nearby paan shop buys paan chews it so much that his tongue becomes very red. Just to make sure of the redness of the tongue, this person who is chewing, asks the shop owner if indeed his toungue is deep red and after the shop owner confirms, this person who did not like the dead person, goes in front of the dead man's house and laughs well so that his red tongue is seen by all. This is to tease the dead man and those in the house who liked the dead man. Alzhwar says such is this wretched life and why should I live in this world. Nallutraar karainthenga நல்லுற்றார் கரைந்தேங்க means those who like the dead man, cry to their heart's content. Such a big story contained the four tamil words given above such is the ability of Alzhwar. In the last four lines the alzhwar says perumaal please call me to your lotus feet soon. 4.9.3: some people praise the women some behave very badly with her (first half of the pasuram); I can't bear this world order, do not think I am like these worldly men and so please recall me soon. 4.9.10: alzhwar describes the five pulangal eyes, ears, feel, smell, taste, and through this he got only chirtrinbam but limitless however your thamarai thiruadigal will give ever lasting inbam and so recall me. 4.9.11: use of thiruadi five times is the best part of this pasuram.

TSR's vyakyanam:

In the following text pasuram numbers are given and then their meanings are given.

In this pasuram the alzhwar wonders about how nature is created by perumal and how people without bakthi behave, he laments on it. I don't want my udal, dhaegam, uyir, I want only perumal thiruadi. But things go against alzhwar's wishes. For birth we need perumal's grace and also for death. Even after praying to you I have limitless thunbam. In the midst of people there is so much trouble I want be rid of it. Alzhwar asks perumal, you have earned name for yourself but why are you not removing the misery of the people. Perumal thinks and says, I have a plan for all these people and have given them all the tools, I have nothing else to offer. Vedas, puranas, Upanishads etc. alzhwar then says if it is so, you must take me at once. Alzhwar knows how it is in vaikuntam and hence yearns for it as he is unable to bear the misery with people around. Kooraththu alzhwan has written about the misery of the frog which got caught in the mouth of a snake, he asks whom does this represent? It could even be me. In such a situation of us struggling in the samsara kadal, if we have to shout for help, whom do we call? One is dhukkam due to separation after being together,

this is experienced by acharyas after having experienced perumal or by humans who have lost their partner. Samsaram, sahavasam, indriyam's anarthangal. The indriyams however much you control, they take the upper hand. Samsarigal can't live without thinking of emperuman. I am neither able to get what I want nor am I able to leave out what I don't want. Both seem to be under the decision of Emperuman. This is due to one's karmanubavam which each one has to necessarily undergo. HIS arul alone can relieve us of these karmas. Tharavu is a word like a pass given by perumal we need it to lessen our karma palan. Samsarigal experience piravu/birth and irappu (death) and alzhwar says I don't want to be in their midst, I want to come to your Thiruadi. Perumal please make that possible says alzhwar.

1 (Nannaadhar muruvalippa…karaindhaenga)Enemies in our samsaram when they are in trouble we enjoy. What kind of nature is this? This happens a lot in our lives. Do we ever ask what his trouble is and help to reduce it. This is samsarigal for us. No gyanam of bagawan is the basic reason for it. We form into groups we hate the other groups but have friendship within the group. This is due to the reason that we have to undergo the effects of our karma palan ourselves. However we must reform ourselves and help people.

2 samarum kedumaram சாமாரும் கெடுமாரும் means dying (of a close relative about whom we feel bad about) and losing one's wealth. Our manasu which has got one objective, raves for what we have lost. We do not thank god for what we have but we lament only on what we do not have. Thamrutar = thamargal and utrargal means that person/his family and his relatives. We keep on expanding our relation ships and cry over loss of one of the group person. We deceive ourselves (yaemarik kidandhu alatrum)and crib. What kind of a natural justice is it. Perumal in thiruparkadal why have you made such a world order? Why can't you take me to your thiruadi.

3 our relatives in the same father's hierarchy - kulampunaiyum (for men called pangaligal-woman adopts this relatives group on her marriage) your and your relatives if some one dies, we make such a fuss and what kind of world order is this? Hence take me away says alzhwar. Some one fights in the relatives bringing grief.

4 you have given wealth, relatives parents we start treating them as gods for getting the real one. What kind of world order is it? Poinindra gyanam pasuram has brought this out. Alzhwar says take me away. Alzhwar says you have not isolated me from the people of this world so atleast take me away to your thiruadi. If we keep interacting too much with this life we ourselves will develop the habit of comparing and hence develop greed. If people yearn for wealth it will lead to disaster. What is the reason and kind of order is this? Kol endru kilarndhu ezhundha perunchelvam means the wealth keeps enticing him to first have it and then have more and more, is like a fire. What kind of order is it? Due to greed he destroys himself. Perumal asks can you not be satisfied with advancing your gyanam? I have given mayar vara madhi nalam. Why did you not give thur aru chuddar adi? We ask. First we must develop adwesham that is not to hate others then we must seek kaingaryam.

5 in this life which has birth, growth and different stages of life, it also has Pasi pini mooppu thunbam adhalaal piravi vaedaen says thondaradiperialzhwar. Hunger, diseases, old age, troubles are all prevalent in this life and hence I don't want birth says Thondaradi podi alzhwar. On top this there is the dreadful hell. Please take me away manivanna.

6 people in this world are cruel to each other. They try to come up in life at the cost of the other. Theft, dacoity, and yearning for perumal's wealth. They will not think of dharmam. மக்கள் = மனிதர்கள்; மாக்கள் = மிருகங்கள். Those who have care for perumal are like maakkal or animals. For their well living people trouble others such people do not have love for God. Oneupmanship. It is not enough if I live well, I should be better off than him attitude. Alzhwar says I don't want to live in their midst (of such people). Take to your thiruadi. Marukki valvalai paduththi. Marukku means one lives a sadhu's life. Perumal wearing Thulaba maalai please take me into your

fold. இனியவன் Iniyavan in regards of perumal means that one due to his pleasing habits keeps everyone happy. Please accept this sinner as your slave using your iniyavan qualities. Show your arul/mercy/benevolence and take me into your fold.

7 do not think that I have come to you due to my efforts says alzhwar to perumal. Tell me a way to attain you. Do not say I should correct myself. Everything is yours and hence you only have to correct me too. Should I remain in this life itself? You (perumal) are the creator of everything in this universe be it plant life or humans/animals or even the material things and hence if you choose to do you can remove the diseases, death, rebirth, ageing, sorrow, and thus please call me into your fold perumal. I do not want this cruel world. Like a poisonous snake these five pulangal are able to give only temporary pleasures. Perumal you must do some thing so that these 5 pulangal do not distract me in attaining you.

8 we say we will take care you don't worry. Why do I need perumal's arul for this we say. No this is not correct for every thing including smallest to very big good and even bad is due to HIS will. He makes us undergo the bad times also to get rid of our poorva janma karma. We must believe it, if not, we are of no use. Accidents are due to HIS design. Even saving us in the nick of the time are due to HIS design. We must have firm belief in this regard. We say when everything as per HIS order, do we require to do as per our designated karma? This is a very difficult argument. These are the arguments of those who have not studied Upanishads. If bagawan just sets the rules and punishment and goes away there will be a disorder in the world. Bagawan is the first court of law, middle court and final court.

9 He has given do's and don'ts, guna hanee etc., I will not do any thing afterall it is going to happen as per karma is a wrong argument. Em maa veedu pasuram also has similar meaning. Geethai tells maasusah. Don't worry. Leave out all dharmas and surrender to me. Don't worry. Even then we are not able to be reconciled. How can we survive asks alzhwar. Belief has many stages: small belief, bigger belief, full belief, surrender in the end. Absolute unreserved faith in God. We don't have that. Please remove all the thunbangal and show us the Em maa veedu. Even if the people are not having arivu you have to pull them out of these troubles. Arivu, gunam are two important yardsticks to measure character. One can exist without other. Gunam is more important of these two. Wealthy have more arivu. Arivu is not gyanam which is bagawth gyanam. Alzhwar says I have experience of both this world and vaikuntam. Thus what I am saying is not just my words but my experience. Alzhwar is not just repeating what perumal has told him but has experienced it first hand. In this pasuram viduththu and koottina mean leave out that you hold on to due to preethi and seek what is good. You should know what you have left out and what you have sought. Like for instance leave out worldly pleasures and seek bakthi margam. வேட்கை எல்லாம் விடுத்து * என்னை உன் திருவடியே சுமந்துழல * கூட்டிரிய திருவடிக்கள் * கூட்டினை நான் கண்டேனே.

10this pasuram is continuation of previous as it defines the sources of small pleasures. Kandu, kaettu, utru, moendhu, undu. Seeing, hearing, touching, smelling and eating are the five acts us tied to small pleasures of life. We must be within limits of enjoying these pleasures. Using our sensory organs we seek too much of these worldly pleasures. It does not give athma gyanam. This small worldly pleasures is considered by man to be ultimate and is spread all over prevents dharmabootha gyanam to be acquired. Due to our karmas, manam directs the external action organs to go for all these worldly pleasures. We must seek HIS thiruadi and to be with nithya soories. Alzhwar says I have left off the small worldly pleasures described earlier and have sought perumal's thiruadi. So alzhwar is clear of viduththu and kittadhu.

1.15.3.4.6.10 thiruvaimozhi4.10

Ondrum dhaevum 4.10.X: get hold of sriman narayanan's thiruadi and leave out all other deivam is the advice alzhwar gives us. Thirukurugur adhipiran perumaal. Alzhwar sings about this perumaal which is his place of birth and growing up. Archathvam parathvam. Paresathvam poliyum in this nava thirupathi perumaal koil. When no devars, no humans, no brahmma, no easen, no prithvi existed, perumaal did srishti starting with prakruthi, brahmma who inturn easen and with devar's help all others. sadwaraga srishti/samasti srishti and adwaraga srishti/vasishta srishti. Made at that time. just after the srishti perumaal came to thirukurugur as adhipiran and stands there all these eons. when he has done such a great favour why do we go after any other devar?. 4.10.3: makes it clear that he is the srishti kartha and also protector during pralayam when all the devargal are praying to this perumaal why are you seeking anybody elese. 4.10.4: we keep praising through our mouth brahmma, sivan etc but forget that I am the creator for them too and as a proof, think of the time when sivan came running to me get the kapalam unstuck from his hand and if it is like this, why are you seeking any other devar. 4.10.5: polindha nindra piran kandir – this is the name of the utsava moorthie in thirukurugoor. Alzhwar writes that too. 4.10.8: markandeyan saw sivan after doing his very difficult karma yogam and asked for moksham from sivan, at which time markandeyan was referred by sivan to sriman nayayanan as only he can grant moksham. In 4.10.11: the alzhwar says SN has vagula malai always and he is thirukurugur nagaraan.

TSR's vyakyanam:

In the following text pasuram numbers are given and then their meanings are given.

Imp thiruvaimozhi. Believe in it. These are thirumanthiram porul. SN is jagath karana bootha para devathai. Markandeyan was protected by sivan is PP's argument to say sivan could be JK, but protection by sivan was done under SN's advice is the truth. Avatharam was done by perumal, essentially avatharam was done by SN for people on earth. Paancha rathra, vaikana aagamanam are 2 koil ozhungu sampradayam. While Srirangam follows Pancha rathra agamanam, Thitupathi/thirumalai follows vaikana agamanam. We VSA follow Pancha rathra agamanam in some koils. Largely in south we follow pancharathra agamanam and vaikana agamanam is followed in North. These pasurams are about Thirukurugoor perumal/Alzhwar Thirunagari where Nammalzhwar as a child crawled to that tree and sat in the cutout of tamarind tree and prayed for first 15 years of his life and opened his mouth only when Madhura Kavi alzhwar came and asked him a question. Alzwar says when this perumal/Adhipiran is standing and who can give moksham (SN) is there in the koil, why are you searching for other deivam? Will anyone dig a well on the banks of gangai? Only HE is deivam. All Vaishnava archirardhi perumal are one and are all SN. Other deivams are like Sivan, Brahmma, Indiran. When there is one kooru (set of small plants) in a place, for another kooru to grow is not possible. Kooru can be wet cultivable land. Like that nithya soories in Nithya Viboothi who have bagawath anubavam alone as their past time, this desert of leela viboothie, why are all of us going mad after small pleasures of life? We think that these gains are paeru and iravu. We do not have any interest towards God, and are in various troubles. Alzhwar thinks he must set these right. Sarweswaran helps alzhwar in this. When we are blessed like this by Alzhwar and perumal should we have any thunbam? Alzwar does a saranagathi in 4.10 for us the people of the world. Surrender to perumal (in Thirukurugoor?) says TSR and not God (SN?) as God is above perumal as he has uyarwara uyar nalam. Perumal says it is not my fault (their troubles). They are not having arivu. They want to do whatever they think is good for them. After they get arivu that is bagawath arivu/gyanam, and desire for moksham, when there is no return, perumal continues I also tried so many things to correct these people like what you are doing, but I failed. Though they do not have ruchi, for paeru they keep desiring only ichchai or small pleasures. Perumal asks alzhwar to spread this message of developing yearning for moksham. Krishna was not able to correct Duryodhanan group. During the war one Udangan came and said he wanted to join Pandavas and you permitted. Alzwar asks why did you not reform the Kauravas and why did you kill them through Pandavas?

Perumal asks alzhwar to undertake this task of reforming people and shows Vaikuntam to alzhwar in this thiruvaimozhi. I (Perumal) also will test has no meaning but I will test has the needed meaning. I also refers to other deivams and I will test refers to SN. Muniyae naan muganae mukkannappa of 10-10 means Vishnu(? In thiruparkadal), brahma and Sivan? With SN above them in Vaikuntam? Amongst family members love and affection is there but not bound for ever whereas our relation with perumal (as father mother) is permanent binding. Like that Sivan Brahmma are family members but father mother relationship is with us and SN. Vedam is there for time immemorial. Rishis used to pass it on by word of mouth. Very wrong to do research on it. If we don't understand the vedas we say it does not suit our time. Oldest language Sanskrit. Tamil vedam thiruvaimozhi. It is true. There have been small differences in interpretation of Thiruvaimozhi but are not to be blown up. Even they did not make it big. Their aim was to spread VSA. We fight. These 10 pasurams give meaning of thirumanthiram. SN is jagath karana boothan. He is para devadai.

1. Nothing was there as pralayam set in and perumaal swallowed everything into his stomach to protect us. When nothing was there HE did srishti. Pray to SN. Niyantha. Thannodu means HE was creater/potter, raw material and tools. HE was raw material and tools too. 2. Don't search for other deivam as that deivam and even yoursef are also created by him. 3. Understand all his qualities when they are so great why search others. 4 he created brahman, sivan so why are you searching others. 5. Ananya seshathvam. He is above the god's of samanar, sakkiyar, wasteful argumentarians. 6. If all go to moksham there will be no ulagam (sasthram?) and hence other deivams are created. If you have less knowledge you will seek lesser gods. 7. If you pray to other gods you will have rebirths. Upaayam viboothie 8. Saving markandeyan is due to HIS arul. Narayanan. If you believe in other deivams you will end up like markandeyan who saw sivan but had to be given moksham only by perumal arul. 9. Adiyar adimai. Perumal lowers himself and does arul to those who seek him. 10. Do Kaingaryam. Compared to all deivam in all ulagam SN is Kutramilladha moorthi in thirukurugoor and hence pray to him.

1.15.3.4.7.1 Thiruvaimozhi 5.1

Kaiyaar chakkaraththu 5.1.X: in this pathu asai towards bagawan will increase even as the previous pathu was about virakthi. Alzhwar sings with a very heavy heart. (kalangi padina pasurangal). karunigathvam is the gunam on which this pathu is sung. 5.1.1: I was singing with untruthfully as though I had a lot of bakthi (poiyye kaimmai solli) but you considered that I am singing with true heart (meiyye pertozhinden). There is no equivalence to your karunai. 5.1.9: alzhwar says that he is struggling with this udal as a boat (parisal/naavai) in this rough sea of life then you appear before me like a devar but with chanku, chakram and being aah (tamil first letter) call me vaa (split of aavaa) and show mercy on me.

TSR's vyakyanam:

In the following text pasuram numbers are given and then their meanings are given.

Though Krishnar perumaal tells lies and defeats some, alzhwar says after understanding the perumal he has got true elevation in wisdom (paeru). What is near me though my manasu is not able to understand and follow. There are the three, thought and word and deed. Manasa, vaachchaa, karma. To bring thought into words, and to execute. Alzhwar says though I call you dear one and the beautiful one, it is a lie as I am not able to translate it into bakthi. What we speak today and our actions are quite contradictory. We have too much to hide. We are political when we say we have bakthi. Thoughts and words are different today. Our manam is the head of the 24 thathvangal. 23 of them follow only manasu. 25th is athma and 26th is paramathma. (4.31). We have trained the manasu that we think of one thing but speak/do different at different times. We are acting. Athma tells pray to bagawan and think of him. Manasu does not obey. Reason is our virodhies they are aiswaryam

and kaivalyam. We need to remove these virodhies. We do not have sakthi for that. We need perumal's help. Parikaram for samsaries dhukkam is to spread bagawan's parathva gyanam amongst people. Alzhwars were sent for correcting samsaries. But even he is not able to do it but bagawan due to his nirhethuga kripai, is trying to correct us. We are not consuming the amrutham of bagawan but are consuming poison of aishvaryam. It is the five sensory organs which prevent us. Kandu, kaettu, utru, moendhu, undu. Seeing, hearing, touching, smelling and eating are the five. We leave out aaramudhu go after small pleasures. Perumal is the sarva seshi and his thiruadi is purushartham. We forget this. Alzhwar says perumal has entered his nenju and has mixed with him with his endless liking/love for him. I was lieing these days but now he has entered me and is influencing me. Due to this the paeru/ elevation in wisdom that I got is unimaginable. This is what the alzhwar conveys in this thiruvaimozhi.

1 Kaiyaar chakkaraththu.. kaimai means using kapada vaarthai – strong ill meaninged words. Though he says karumanikkamae but in his outward actions, alzhwar admits I have lied. Poi also means kaimai. Puramae puramae aadi means very strongly telling that his actions are deceitful. The reason vaishnavar were less in Tamil Nadu is because these people had known only tamil and not Sanskrit in which vedas and Upanishads were written. A few people in south also learnt. Some like Nammalzhwar had perumal's anugraham and hence knew vedas. This includes all alzhwars. Kaimai also includes forgetfulness, ajeeranam/inability to digest and asakthi/feeling weak. Alzhwar says though he has all these defeciencies but in his kural/speech perumal is residing and hence he is singing pasurams. (13.44)that is the krupai.

2 ponaai maamarudhin.. perumal is singing about himself entering my speech. All adjectives of perumal. All these adjectives sung from his mouth corrects alzhwar and make him sing further so that people in future will benefit. There were 17 madams in those times. They had to be corrected and made to realise that SN is the one above all. Poi nindra gyanam represented these religions. Alzhwar says he mixed with me so much that he started listening to what I said. (17.09)vaikuntavasis having regard for my chanting of the pasurams, also I am having fear of God and am chanting these pasurams without my manasu absorbing what is sung. Bagawan believed that these are indeed sung by me for him after my having understanding them but these words have not gone into my grasp. With this God is correcting Alzhwar. God knows Alzhwar is not bad in conduct or thoughts and hence he is giving Alzhwar loose rope.

3 alzhwar sings that he is becoming better (Uyindhaen)after seeing HIM. I have left whatever has to be left and I have got hold of YOU. I have got you just due to my singing about you (not actually got you) I have not done anything else to get you. After having got you in such a simple manner(just by singing about you using your words), I do not want anything else and I will not leave you. The take away is, perumal knows every thing but will act as though do you really mean what you are saying. Alzhwar says he is lier and I am deceiving you. It is my sareeram and manasu which is deceiving you. I am doing this deceit due to prithvi sambandham. I want to leave out prithvi sambandam and attain you as you have shown me what it is to be with you residing as antharathma. Please show some mercy on me perumal. My indriyangal and my manasu are spoiling me forcefully.

4 periya sambandham (on this earth) that we have through udal as the udal has prithvi sambandham, jeevathma inbetween is not able to influence one to listen only to paramathma. This is the property of creation. Manasu is being tied down forcefully by the indriyangal. Periya sambandham is in the middle of the udal, and hurts me like a boil in the skin, this is called malimai which is prakrithi. It is the prakrithi sambandham which is removing the shine of athma and makes it dull. Perumaal comes in the rescue of Alzhwar and reduces the effects of prakrithi sambandham. Perumal makes him sing these pasurams entering alzhwar's udal. Alzhwar is mesmerised by HIS

beauty. The beauty is just not physical it is a mix of all the perumal's gunangal. Perumal's dhaegam is illuminous. Vandhaeri means when paramathma mixes with athma.

5 due to perumal's virtue of kindness alzhwar sees the paeru he got and he is astonished. When perumal is showing kindness some others should not say but why am I facing all these misery.

8 ubaya viboothie: from now on all of my family is perumal. He is the only male and all of us are females with him. That perumal who is prayed to be devars, nithyasoorigal, thirumal adiyar(nilathevar), entered my udal on his own accord. From now on my parents, grandparents of all the generations earlier to me, my wife, relatives, my wealth, all of them is perumal for me says alzhwar. Narayanan in upaya viboothie, entered my udal and took a permanent residence. Alzhwar says realising this I tried to cling on to him forever. I then realised the relatives on earth starting from parents are periya sambandham and I left them and tried to become like Nithya Soorie.

9 who will be there to help me in this sinking boat in the middle of ocean represented by this life, even as I was struggling from birth, perumal came with his chanku, chakram called me showed me his virtue/kindness and mixed with me. What is the use of my blabbering so much in this life? To remove all the troubles I have faced due to samsaram perumal due to his kindness, HE came without prithvi sambandham and mixed with me.

10 HE made me adimai which is his nature, showed his grace on me and he spread himself all over my body. The perumal who has taken avatharam as a fish, tortoise, narasimhan, vamanan, Raman, Krishnan and yet to take avatharam as kalki, is none other than SN. Alzhwar says SN has shown nirhethuga kripai on him. SN breaks off the effects of the five sensory organs of Alzhwar and develops interest on HIM in alzhwar. Alzhwar thinks of the infinitely large help perumal has done is moved and sings these pasurams.

11 those who read these pasurams are sure to get vaikunta prapthi.

1.15.3.4.7.2 Thiruvaimozhi 5.2

Poliga poliga 5.2.X: perumaal tells alzhwar see after your avatharam there are so many bakthars coming to worship me and also yourself. Alzhwar is very happy seeing this. Poliga, poliga mens let it grow (the number of bakthas) also said as varthatham abivarhatham in sanskrit. With such a time and with so many bakthas, the saabam of the yuir is gone and the result is that number of persons in hell has come down drastically and hence yeman does not have work. The effect of kali will drastically get reduced due to the presence of sriman narayanan in the archavatharam form in the koils. Boothangal here means SN's followers who sing the isai of these pasurams, dance in joy which gives them uzhi/uyarvu elevation in reaching vaikuntam. SN's chanting is heard everey where. Madhura kavi alzhwar sitting near nammalzhwar asks nammazhwar the kali has just started and you are saying that there will be so much joy how is it possible in future. Then nammalzhwar takes out the thirumeni of Ramanujar and shows to madhurakavi and assures that this bavishya acharyar will ensure harmony as the kaliyugam is progressing. 5.2.1: alzhwar is very happy seeing so many srivaishnavars with thiruman kaappu and blesses them all and invites them to sing with him in praise of sriman narayanan. This pathigam is full of such pasurams.

To listen to alzhwar upadesams lot of people used to gather. These upadesams used to correct people and hence crowd used to become more due to spread of word of mouth. Many people were converted to following VSA principles. Even nithya soories came to see the crowd of followers of alzhwar. Alzhwar saw them and sang in praise of them too. Aalavandhaar in his discourses used to give a little importance to Nithya soories however Ramanujar used follow what is meant in nannaadhar mudhugaliththa pasuram of thiruvaimozhi. Ramanujar saw the misery of people on earth and used to follow ondrum devum pasuram. It says on that pralaya kalam day SN alone did srishti and hence he is above all. Ramanujar used to correct people thus. Ramanujar even used to

tell samsaram and paramapadam are the same. Ramanujar says those who are in vaikuntam come here (Nithya soories).

Alzhwar in 5.2.x says people who have been corrected by these pasurams are all over the place. Those with Rajasa thamasa gunam are getting reduced due to their lesser knowledge. Srivaishnava dharmam was pradhaanam in those days. People believed Vaishnava dharmam to be superior to other dharmas. This is also described in moksha dharmam chapter of mahabaratham. Krishnar used to like srivaishnavars. They were considered as Sri Krishnan's tharagam. Krishnar himself used to say this in Bhagavath geethai. This bagavath sambandham to baghavathargal can't become extinct. Thus kalangal get benifited. Alzhwar had great regard for the srivaishnavars in whose feet alzhwar used to fall. Alzhwar sings in praise of these srivaishnavars also in these 10 pasurams. Poliga poliga pasuram

TSR's vyakyanam:

In the following text pasuram numbers are given and then their meanings are given.

1 even though it is kali yugam, as these people are srivaishnavars kali kalam (naliyum) will not harm them, Yaemen can't touch them and wil not have any work. All will get moksham. Alzhwar sees people of this earth, SN in archavatharam, boothangal here means adiyargal, chanting prabandhams/about perumal's gunangal with isai and dancing. Poliga means have a long life with happiness. In Sanskrit it translates to shanthi shanthi shanthi. bakthas say we have seen (perumal) and hence we don't need upadesam.

2 Alzhwar says he is seeing lots of bakthas, and it is a pleasant sight, all of you doing service to perumaal come and sing about his praise, and fold hands, to perumal wearing tulasi maalai. Such people are spread all over in this world says alzhwar. Alzhwar invites all to see the srivaishnava gathering. I will not be able ever to stop taking the name of Narayana.

3 bakthas keep singing, dancing and treat all the land mass as theirs. They do not consider it as kaliyugam anymore. Devas also join this celebration. They have transformed kaliyugam into kritha yugam due to such celebrations due to which there is joy all around. Nithya soorigal also join with srivaishnavars and sing and dance and occupy every piece of land available. In kaliyugam son will not listen to father's words. Daughter in law will not listen to her mother in law's words. Young will not listen to old. Servants will not listen to master's voice. Wife will not listen to husband's words. Thus everything will be topsy turvy in Kali yugam. This is told in mahabaratham too. Now it appears that kaliyugam is gone. There is no place for bad people. Shishyars were spread all around.

4 shishyas occupied all the places. The 17 madangal got destroyed. Even as sarveswran is reclining thinking of how to protect people here, became jobless. Perumal in this archavatharam is in sitting, standing and reclining postures, vaishnavars are singing about him sitting, walking and flying and are doing drama. The rule of asuras which could not be shaken, have been removed from its roots. Vaishnavars are seen everywhere and are singing about bagawan's gunangal. Due to this happiness which alzhwar experiences, he even gets tired. Sathva gunam through vaishnavars flourished. They did not however wish that others should get destroyed. They had the opinion automatically others will get reformed. Emperumaanudaya, (34th pasuram of periya thiruandhaadhi) standing, sitting lying postures we sing about them with great joy. Similar to this, aalvandhaar's postures were also enjoyable says Nanjeer.

5 srivaishnavars in this kaliyugam have been able keep the rakshasargal under check. There is no doubt in this. In such a kali yugam with so many srivaishnavars there is no chance to be born as arakkar or asurar. They will change the kali yugam itself. So alzhwar suggests to these people who believe in religions other than Vaishnavism to change over now itself. If you asurars and arakkars try to cross the paths of srivaishnavargal in kali yugam, you have no chance of survival (உய்ய வழி

இல்லை). After listening to ondrum devum just as people reformed, you bad people will also get reformed. They will reform you and will change the kaalam. Be careful.

6 noi, pagai, pasi (illness, hatred, hunger) will all be removed from this world. Adiyargal of perumal, who carries chakram, will be there in numbers. They will sing and dance about the greatness of perumal. The world will benefit from that. Reform one's manasu and sing of perumal. For removing all sorrows sing in his praise. Srivaishnavars will fill this world in that period of kaliyugam. You also join those srivaishnavars and come up in life. Alzhwar advices us pray to perumal like srivaishnavars without the intention of investment and returns with perumal. I will give you something, you do this for me attitude should be avoided.

7 markandeyan rishi is the evidence for your not going after other Gods. These gods would entice you and get into your mind saying that they are showing the real way to come up in life. Even by mistake don't take that path. There is only one God Kannan and there is none other. Do your nithya naimithya karmangal only to sarveswaran. Other devars are sareeram for sarveswaran. Alzhwar says we have researched on God for many days and we conclude that SN is the one to be bowed to.

8 Alzhwar says you don't have to do research on effectiveness of different gods as the gods you research on can only give you aiswaryam and they will ultimately direct you to SN for moksham. Thus you can directly pray to SN. Through the madam of the other devars you are indeed praying to SN as he (SN) is their anthar athma. Even if you have to fold hands to the devars fold them keeping in mind that you are folding hands only to SN. They are all pun sil deivangal. They are not para deivam. SN has udal as prakrithi and athmas of devars, humans etc. SN has on his chest piratti as Srivatsam maru and his adiyars sing in his praise and in this world they are without any hatred and live on it. So seek such people, bow to them and come up in life. Chethanars having rajasa and thamasa gunangal seek other devars. SN has created them too. However srivaishnavars praying to SN have spread all over the world. You (the people says alzhwar) also follow what those srivaishnavars do and come up in life.

9 keep singing about SN using your tongues. Offer flowers, dhoopam, lamp, chandanam, pure water, and be with adiyaargal and be sure be together and prevent peumal from leaving you as you are praying to him. World should get filled up with adiyargal and baghavathars. So go and join that group and do as they do and come up in life. Srivaishnavars are fond of service to God and other srivaishnavars. Don't think of any other goal/achievable objectives (payangal) and be in their (adiyargal) company and do service to them. Gyanam filled with Bakthi can alone lead you to moksham. Even if you don't have gyanam, bakthi is gyanam. ஞான விதி பிழையாமே says alzhwar. Thus be in their (adiyargal) company, pray and come up in life.

10 sivan, brahma and indiran in this world are also firmly catching hold of SN and are spread all over just as nithya soorigal. You the people of this world also should also catch hold of the thiruadi of SN and come up in life. If you do that the doshangal of kali yugam will not harm you. Do what the devadais you are seeking do (attaining SN) then you will come up in life. Saying Moovaril mudhalvan brahma, sivan and indiran go and pay their respects to SN. This comes in Vishnu puranam. Get hold of Krishnan's vigraham just as the whole world does. If you do that not only your dhosham will be gone but also dhosham of kali yugam. Don't aspire for this benefit or that benefit pray to him with the only intention seeking moksham and doing service to him in Vaikuntam. We are all bound by our karma vinaigal and hence we must seek this.

11 kaliyuga dhosham if they have to vanish without a trace, do thondu to the adiyars and sing these pasurams. These pasurams removes any doubts on parathavm of SN and makes you to follow only him. Even if you bow to other deivam know that SN is inside them as antharyami and bow to that. Other deivams do not have parathvam. The dosham due to wishing for any thing else from

other deivams will go off if you sing these pasurams. Kaliyuagam will convert to kritha yugam. If you do not pray to Krishna, even kritha yugam will turn into kali yugam. Kutrangal due to sagavasam of non baghavathas will get removed if you sing this thiruvaimozhi.

1.15.3.4.7.3 Thiruvaimozhi 5.3

Masaru chodhi 5.3.X: Perumaal goes away and hence alzhwar is once again despair. Alzhwar resorts to singing madal. It is a form of songs through which the alzhwar expresses his displeasure and says if the perumaal still does not come he will go about painting a bad picture of SN for the world to detest him. 5.3.1: Alzhwar in nayagi bavam says I am mad in love with perumaal that I can't help being odd in the eyes of commoners and asks her friend what she can do. 5.3.4: what the people tell of my madness says the nayagi who is in mad love of perumaal is in fact like fertilser (eru ittu) to the growing love and what my mother tells me is like watering the plant (neer ittu) of my love to SN which is ever growing. peramar kadal (it means asai/love on perumaal); pin nindra kadal (means kadal/love to keep following him) and kazhiya mikkador kaadal (means that kadal/love having which, living without him is impossible) are the three expressions of love on perumaal. The next two will appear in the subsequent padhigams. These are the para bakthi, parama bakthi and parama gyanam states of bakthi. 5.3.5: her friends around tell her bad things about perumaal that he is kadiyan, kodiyan and nediyan. Nayagi says whatever amount you speak ill of him my kadal to him will not diminish. 5.3.10: nayagi begings singing madal – threatening perumaal that she will sing ill of him if he does not come immediately.

TSR's vyakyanam:

In the following text pasuram numbers are given and then their meanings are given.

Alzhwar nayagi. Throws fear to God. Madal both boy and girl can do. Usually only for man very less for girl. But here as a woman he does. He has got discolored. People threaten but alzhwar insistant. Night. People are sleeping. Waits for morning.

Last thiruvaimozhi was singing of Perumaal 's beauty. She wanted to hug him but HE goes away. Now she decides to do madal. Husk burnt to get pori it is as silly as that. Big task little return. Madal is like that. vidai=atraamai. Madal due to vidai. What an elder does others follow. In bagavath vishayam also deivam kaamam done by elders others follow. nayagi tells her thozhi. Sadhya bakthi nayagi does. Madal due to atraamai, man is dressed as a horse. Fancy dress and go around town. All those around will be speaking of how to make them join.

1. First 2 lines on perumal. Let People speak ill. Will still do madal though only men are supposed to madal. You will loose colour due to madal singing say the friends and mother. Alzhwar/Nayagi says i will remove discolour. Thozhi says woman should not do madal. Mother supports. Nayagi describes perumal mani kundram, masaru chodhi, adhi moorthie and goes after him. Her friends and mother ask her not keep going behind him. Nayagi says I like him so much and even if people of the town speak ill of me what can I do?

2. I have gone so far that I can't help, I have to do madal. He has done this and that and I lost colour. So it don't matter. He is wonderfully eyed like an unbloomed lotus. I have fallen for his beauty.

3. He has stolen all my wealth. So I will do madal on him. I have lost colour. People advice her but she says HE has done extreme deceit. Hence madal. HE is the one who as a child kicked the wheel

which hit the asuras and killed them. HE is the one who drank the poisoned milk from Boothanai. HE filled my heart. What can I do if others talk ill of me.

4. I am ignoring people's talks, my mother's preventing. My love to him grows well just as due to the fertiliser thrown crops grow. What can I do my dear friends says Nayagai.

5. He is merciless. Kadiyan. Koliyan. Mayan. Thozhi says Nayagi, HE is merciless. What can I do amma.

6. Mother I can't help, towners can't help i will do madal. Dear friends excuse me.

7. my nenjam has got caught in a net. I can't help loving him.

8. nayagi is again reminded of boothanai incident and kicking of wheel by Kannan as a child to kill asuras. When will I get to be with him wonders nayagi.

9. I am swearing on my naanam. Will do madal. I can't help it his gunangal attract me so much.

10. nayagi says I will do the madal. In the end she sees perumal decorated with flowers.

1.15.3.4.7.4 Thiruvaimozhi 5.4

Oorellam thunji 5.4.X: nayagi has said that she will sing madal but in her thoughts so deep, it became night and she can't sing madal, since singing madal is effective only if people are there to listen to her singing ill of perumaal. 5.4.1: So she stops the thought and describes the night. Thunji – slept; the town has slept; as it is deep night in the world around. Parellam unda – one who has eaten the whole world and one who sleeps on the aravam snake – if this perumaal does not come who will protect my yuir, I may die. 5.4.6: pin nindra kadal noi (kadal to keep following him) 5.4.11: yogam in thiruparkadal jagath rakshana yogam.

TSR's vyakyanam:

In the following text pasuram numbers are given and then their meanings are given.

5.4

Night has set in how can I do madal. Everyone has slept. He is not with her for her to do service. Not able to see him. She lost interest in him. Sometimes she has interest in him.

1.15.3.4.7.5 Thiruvaimozhi 5.5

Enganaeyo annaimeergal 5.5.X: nayagi is telling her mother how can she forget the permaal who has shown so much to her. Uruvu vadivu azhagu. Nayagi says, I am young and I am able to appreciate the desire i have for him but you the mother are so old how can you appreciate my feelings. 5.5.1: nayagi says to the old mothers that they had only taken her to see thirukurungudi nambi and his alzhagu and after having seen that, how can I forget him. It is your fault my mother, says nayagi. My nenjam goes with his sanku, nemi (chakram) and thamarai kangal (eyes). In 5.5.2 nayagi asks the mother to see from her angle, and describes the beauty of all his parts. In this padigam, alzhwar keeps singing with deeply in love heart and descibes the beauty of thrukurungudi nambi. 5.5.10: kazhiya mikkador kadal – a state in which she can't live wihout him.

TSR's vyakyanam:

In the following text pasuram numbers are given and then their meanings are given.

5.5

Enganeyo: now the day has set. Thirukurungudi nambi. He is beautiful. Perumal tells alzhwar to pray to this perumal in thirukurungudi. Don't keep expecting vaikuntam nathan to come everytime to everyone. In turn it is advice to us. Now the nayagi is bright. She is having a fresh linking for perumal. However her mother is desperate as her daughter is not like other girls. Day has come. The nayagi is eager to see perumal. Preethi and preethinmai are equal.

1. Nayagi says what can I do nambi is so beautiful. ondri means her nenju is attached to perumal. Eedu pattu. Friends don't blame nayagi.

2. Muniyaadhae means don't blame me. He is so beautiful. Not imaginary god. Real in front of me. Kann

3. I have lost senses. After seeing him, my nenju is not going anywhere else. What to do. Ayudhangal so beautiful. Poetry is culminating point of literature. Alzhwar poetry. Nenju

4. She is weeping. She has seen him. She touches thiruthuzhai malai. Ponmudiyum. Next part

5. Though mother is angry. Now uyir

6

7

8.

9.

10.mother reconciled that daughter had made right choice.

11.

1.15.3.4.7.6 Thiruvaimozhi 5.6

Kadal gnyanam 5.6.X: the mother gets aavesam seeing the despair of her daughter ready to die without him. Now alzhwar thinks he is bagawan and sings his qualities. Alzhwar (perumaal) says I have made the kadal, I am the bhoomi which is by its side, upaadhana karanam, nimitha karanam and sahakari karanam is myself he says - I made it, I protected it and I ate it. 5.6.11: Mangalasasanam: I am the go to person for Boodevi(koondhal malar mangai) , bhooma devi (mann mada mandhai) and neela devi or nappinnai pratti (kula vayar kozhundhu). Thus alzhwar has sung the greatness of perumaal finally ending up as that he is person whom his three devis also worship. 5.7; 5.8 ,5.9 and 5.10 are saranagathi pasurangal.

TSR's vyakyanam:

In the following text pasuram numbers are given and then their meanings are given.

5.6 kadal Gyanam previous is on vigraham. Now swaroopa capabilities of perumal is described. Alzhwar assumes to have got god's capabilities and tells he has them all. Perumal says all these. I have done all this . Last line by mother. She is in delerium and says all these. Perumal is nimitha, xxx, yyy have all of these.

1.

2.

3.

1.15.3.4.7.7 Thiruvaimozhi 5.7

Notra nonbilaen5.7.X is in vanamamalai deivayanayaga perumaal seen as in paramapadam. akinchanyam. 5.7.10: arenekku – upaayam illai.

TSR's vyakyanam:

In the following text pasuram numbers are given and then their meanings are given.

5.7

Gyanam bakthi vairagyam are 3 imp goals for srivaishnavars. Vanamamalai saranagathi. Srivaramangala nagar. Deivanayagan perumal. 1. This is like Vibeeshanan saranagathi. Ravanan here is samsaram. Akinchanyam. I will not leave you. You have given moksham to so many. My paetru is not due to any thing I have or done.

2. I am not in paramapadham nor do I want to be in samsaram. Please take me. Atraen means remove my virodhi as you finished ravanan who is sita virodhi

3. Chakrapadai vaana naadu means vaikuntam. Porullaadha ennai porulaakki adimai kondai. Perumal says ok i will do arul. But you do a small thing for me. Alzhwar says no. Show kripai first.

4. Duryodhana padai is big but you helped Pandavas. So show kripai. Though mine is an empty hand. Give a chance like you did to yaanai, paanai. People here are doing thondu to Perumaal. Alzhwar says i want to be vazhivila adimai to you in paramapadham. Kaingarya prarthanai. I am asking you, you have not come. Are you angry? I ignored 5 pulan. You have torn bakasuran's mouth = Pullin vaai pilandhai. I want ujjeevanam through service to u.

10. Want thiruthuzhai maalai. Alzhwar says i am happy that you taught me to do saranagathi. Reconciled.

11. Will the nithyasoories be affectionate people

1.15.3.4.7.8 Thiruvaimozhi 5.8

Aaraaamudhae adiyaen 5.8.X: ananyagadhithvam: thirukudandhai aaramudhan. Apariyapthamudhan is the name as transted in sanskrit but it does not sound musical to the ears and the sanskrit scholars from north agreed that aaramudhan is the apt name for perumaal. Sennel kavari veesum means that nell kadir in your gramam are doing samari veesum kaingaryam to perumaal. 5.8.3: brings out the ananya gadhithvam of alzhwar. Sreevachana booshanam : Pillai lokacharyar says agyanathaale asakthar (people like us) avanai pidippadharkku avane upaayam is the gyanam we must use which acharya purushan like udayavar had and hence did not develop other gyanam. Prema paravasthaale azhwargal did prabathi. 5.8.8: pasuram to be sung every day by the aged. Perumaale if you want to protect me from thunbam, protect me, but if you do not do that I will not go anywhere else.

- *Kalaivai thunbam kalayaithozhivai kalaikann martrilen*

- *Valaivai nemip padayay kudandhai kidandha maamaya*
- *Thalar udalam enadhavi sarindhu pombodhu*
- *Ilayaadhu unathaal orungap podhu isai neeye*

In my last stage give me that chance that I keep thinking only of you. In 5.8.10 alzhwar says even after unakatpattum … even after I have held your lotus feet can you leave me. With 5.8.11 only naathamunigal was able to get the full 4000 divya prabandam.

TSR's vyakyanam:

In the following text pasuram numbers are given and then their meanings are given.

1. Saranagathi attempt: Thirukudandhai: happy that you taught me bakthi. Aaraamudhae. Common and proper noun in one. Anbu, kaadhal all = bakthi. You have melted my heart. I got to see you. VadiAzhagu. Abaranam Azhagu due to Azhagu of thirumal. Kulira nokkinaar. Alzhwar with mayarvara madhinalam is moved.

2. Aaraadha amudhu. Keep on enjoying him. No diminishing returns. You are struggling for all of us. Emma uruvam aavaai means the perumal is the one seen as uruvam in this koil. Don't ever call it as sculpture. Our pulans listen to the order of perumal and act accordingly. Bagawan 's swabhavam is to give moksham to yaanai paanai.

3. Only you can remove karma anubavam of mine. Alzhwar is appointed by God to compose prabandham

4. Christian say oh god. But for us God is in this world. No kaingaryam hence trouble.

5. No gathi for me. I want to see you and I have done so much but no luck. Vamanan has put his padam on us.

6. Arivin payanae.

7. Janmam kalayaayae. Kripai samsaram relieve me from this.

8. Kalai - your ishtam. No other thunai. Let me remember you and hold on to your feet till the very end. Perseverance. No reduced viswasam your arul

9. Appear before me.

10. Vaara varuvaai. Nenjukul thithikkum. For how many more time.

11. Palan. Srivaishnavars will become likeable to each other

1.15.3.4.7.9 Thiruvaimozhi 5.9

Maanaey nokku nalleer5.9.X: Thiruvaalavazh: Srivallavan: alzhwar is not able to go in as there was a lot of celebration and noise. Alzhwar is in despair that he is not able to enjoy the perumaal and does saranagathi.

TSR's vyakyanam:

In the following text pasuram numbers are given and then their meanings are given.

Nayagi says i will commit suicide if perumal does not come. It was in aramudhae. Thiruvallavazh still not got. Masaru Jyothi sings madal but fears perumal will get bad name so leaves it in morning. Adimai to bagawan. In each kshethram she gets moved. Aavaesam in kadal Gyanam. Perumal also has elimai. Nir upaadheya rakshnathvam. Kalandhu pirindhu. Mother, friends try to get her back.

Thiruvallavazh now. Perumal wants alzhwar to sing more as people will then know parathvam. Bakthi must come.

1. Like deers. Perumal will see like deers. Lots of aracanut trees. Konar jaathi. In thiruvallavazh. Pranavam and SN sambandham not known to people. Leave naan, say adiyaen. Ohm means that. When will I see you. He uses adiyaen. Swaroopam of perumal will never change. Thaamana thanmai should go. Adikeezh. Kaingaryam.

2. Adineer paadaregai. Of Perumaal.

3. Want to see all times. When? Barathan wants to know when Rama pattabishegam? Like that alzhwar. When will I meet perumal and say will say adiyoem. Till then will say naam. Rama Sethu ramar and seetha think they are in one bhoomi.

4

5 yaaga pugai is blinding me, when will my eyes see

6 thamarai padangal of raman when will I offer flowers. I want to be adimai for ever.

9 wasps yazzh isai. Chakra perumal can I see? Sweet things should all come together.

10. Thol arul - iyalbaaga arul. Perumaal does arul without expectations. 1000 srivaishnavars stay here. Sing with preethi his thirunamangal. Vathsalyam swamithvam.

11. Bagawan anubavam

1.15.3.4.7.10 Thiruvaimozhi 5.10

Pirandavaarum valarndhavaarum5.10: Vibavathil saranagathi. From krishnavatharam (alzhwar falls unconscious after singing pirandhavarum, valarndha varum such is his bakthi). perumaal makes namalzhwar to go hungry of not getting moksham so that prajais like us can get food of his pasurams. There is an acharya hridayam line to this effect. Prajai patni ittu vandha athithikku soru idumapole. Alzhwar is kept back for a) to correct the people living on this earth b) alzhwar had said in his first padigam itself that these pasurams are 10 in the thousand and thus he can't stop at 500. 1000 as dictated by vishwaksenar as there are 1000 sakaigal to vedam. C) as the alzhwar kept saying that those who read these pasurams are sure to get moksham and if the alzhwar is given moksham in between then those who read like us also will get the false fear that we will be taken to moksham immediately and thus perumaal made alzhwar to wait and complete the 1000 pasurams before being given moksham. There is an unfounded fear even today that if the last pasuram suzhndu agandru azhndhu uyarndha pasuram 10.10.10 is sung in homes will we die immediately and go to moksham. This is unfounded fear. Nampillai was doing kalakshepam of thiruvaimozhi. First pathigam uyarvara uyar nalam was over and second pathu veedumun murtravum started. Even that finished and pathudai started. Then one new person entered for kalakshepam. He felt a lot of philosophy was being told and then on the fourth day he sat right in the front. Anjariya madanaarai pasuram started. In Penn bavanai alzhwar is sending message to perumaal. The new person felt that the first three padhigams were philosophy whereas the fourth is like a love song. He left due to that. What we must understand from this is that these songs which come in between are not love songs these are indeed songs of despair of alzhwar when perumaal suddenly leaving him in between an experience of enjoying his presence. Bagawath bakthi, eedu padu with bagawan. We the persons on earth are all females with perumaal alone as a male. That is why we say gopika jeevana smaranam govindha govindha. It is paramathma jeevathma sambanda anubavam. 1-4 pathus were parathvam; from 5th it

was karunyathvam. If there is a very religious person also having karunai we can do saranagathi to him.

TSR's vyakyanam:

In the following text pasuram numbers are given and then their meanings are given.

5.10

Mesmerised alzhwar.

1. Pirandhavarum valarndh.. samsarigal, in young and middle life Krishnar did great jobs yukthi not sootchi. Got into Alzhwar's nenju. Alzhwar melted. Deep inside. Him. When will I get be near you. Does saranagathi. For each one's paetru each one does one act. Alzhwar sings of krishna avatharam. 6 months moortchai.

2. Adhuidhuvudhu . Allow me to come to you. To propagate about you let me see you.

3 Want to see your young age acts. Melted me.

4

9

10. Amudham only devargal. Urukki.

GP 25

1.15.3.4.8.1 Thiruvaimozhi 6.1

Vaigal poongizhivai6.1

In this 6th pathu alzhwar is showing saranyathvam gunam of perumaal. We are called saranagathargal. Sarva loga saranyaya raghavaya mahathmane is what vibeeshanan told to ramabiran. He is called sreeyappathi in the title of 6.1 because saranagathi has to be done with sree in prominence or through piratti. Thus this dheerga saranagathi is done through piratti which the alzhwar had not followed in the earlier occasions – four pathugal. Alzhwar does with his premam to perumaal. In penn bhavanai the alzhwar sends message of his despair through birds. Thiruvanvandur in kerala. Sri ramabiran in this divya kshethram. 6.1.1: kurugu bird is near tanks. The bird is asked to fold its hands before perumaal and tell about alzhwar's despair. Sita tells hanumaan that she is not getting even dreams in lanka of lakshmanan having seen rama and that he is safe. Sita asks hanumaan to fold his hands in front of ramar on behalf of sita as she has never realised the greatness of ramar and she is doing it only now. It is in this context that alzhwar is sending the bird kurugu to fold its hands in front of perumaal. 6.1.2: karunarai – black narai bird; alzhwar chooses black narai as being black he may like black birds. The bird is now asked to look at the thiruadi of perumaal and prostrate before him. 6.1.3: pullinangal – group of birds are asked to go to perumaal. 6.1.10: uyir pasuram: vandugal: on the banks of river pampa thiruvanvandur go that koil. *maril pororakkan; madhil neerezhu chendruugandha; eru sevaganarkku; ennayum ulan enmingale.* Raman called as eru sevaganar (it means that he protected all the commoners of lanka from the cruel ravanan) killed Ravanan who had a palace having big compound walls across the seas but this raman

is not looking at my despair says alzhwar (ennayum ulal – perumaal realise that here is one penn who is in despair as you have not come before her) and asks the birds to go and tell perumaal of his despair.

TSR's vyakyanam:

In the following text pasuram numbers are given and then their meanings are given.

6.1

Till now bagavath kaingaryam is purushartham. 2nd pathu vazivila kaingaryam. Do for adiyar...achithvath paarathanthriyam. Kalai arappu.

4th paththu kaingaryam virodhi are 2. They are aiswaryam, kaivalyam.

5th virodhi pokkuvadhu avar thiruarul.

6th paththu. Virodhi azhikkirivan perumal. Saranagathi is the only way. In 4 places earlier he did saranagathi did not fructify. Piratti kripai not there. Gyanam filled bakthi is more than just bakthi. Thiruvanvandur. Pakshi thoodhu. In 4 thiruvaimozhis thoodhu vidudhal are sung about. Kaadhal through poems. Anjana madanaarai + 2 more earlier. Alzhwar has to sing more is the reason.

1 sends messages through kurugu paravai. Tell about my thhevinai and fold hands and tell my kaadhal. Penn bhavanai.

2 naarai

3 flocks of birds pray and tell.

4. Annam

5. Oodal means those who fight. annangaal. Don't forget me. Think of me too there.

6. Kuilgal. Pray for me with him. Through Sitha piratti saranagathi.

7. Kili. Alzhwar tells adayalam of perumal. See carefully. After going there give my message. Don't think of anything. Tell him I am dependant only on him.

8. Poovai paravai sends message through that bird. Has thamarai kangal. Megam like thirumeni look at him well. Return and tell me what he said. Don't forget any of these adayalam that I told.

9. Annangal. Fold hands and tell of my seperation. I am in a far off place but he is in comfort.

10. Vandu. Pleading to you. Raman is here who defeated ravanan. Tell him I am also there. Still alive with noi.

11. Those who read Will get prince like match.

1.15.3.4.8.2 Thiruvaimozhi 6.2

Minnidai madavargal 6.2.X: now alzhwar becomes angry as perumaal has still not come and starts singing oodal (madal). 6.2.1: a gopika is told that kannan will come at a certain time and he does not come at that time. She becomes angry and sings oodal against perumaal. The girls seeing that kannan has not come close the windows and start playing with a ball made out of flowers. Kannan

comes there and wonders what can be done and due to his sankalpam he makes the ball to come out of the house. The girls realise and the nayagi comes out and in anger asks kannan to give the ball and go away. Nayagi tells Kannan, you go to your other girl friends and don't come near me. Even as the nayagi keeps saying go away, go away kannan keeps coming near her and nayagi thinking that kannan will get angry, if she says that it is her ball and give it, kannan upon being told to give the ball, holds the ball even more tightly. Perumaal likes adiyargal's possessions when offered to him with love and devotion. Minnidai madavargal means girls having as thin a hip as lightning streaks. Nayagai says I know your intensions of coming here. After making me angry tells Nayagi, what is the use of coming here go away after giving my ball. 6.2.2: why are you still coming near says nayagi. Don't show your sweet smiles, red lips, your curly hair, don't make me again to fall for your beauty, go back to your newly acquired friends is what nayagi says. This padhigam is full of such pasurams. 6.2.11: kannan's mother who is from the cattle breeding community searches for butter which by then kannan has eaten it all and kept the pot empty. On top of it kannan in turn asks his mother are you accusing me of having eaten the butter, the mother replies did I ask you, why are you saying this guilt ridden statement? Side story: there is an inn a big one. The owner and four other friends discuss as how one can keep up this big inn, wash it polish it etc. One person amongst the group says surely there will be a fool who will come and do this. Just then a person who was sitting till then outside calls to the people inside, are you referring to me? actually in this situation he should have kept quiet. Like that kannabiran should have kept quiet and not uttered are you suspecting me to his mother. But kannan had other ideas he wanted to be punished by tying to a stone by his mother. Alzhwar says I have sung these 10 pasurams in praise of that perumaal. This padhigam is a part of 1000 pasurams. After this padhigam, now the perumaal feels bad for the alzhwar and his oodal pasurams. The nayagi asks the perumaal I am so angry with you that I wanted to hate you but how have you made me fall for your alzhagu etc. Perumaal is the one who is capable of making two opposite things to meet and for it to be together like he has a snake on which he lies down and garudan which hates snakes and these two are with him for ever. Here perumaal is able to get the nayagi who detests him and make her a part of him. Thiru vinnagar oppiliyaappan sannidhi. Narasimha sriman has done the wonder of making human udal to mix with singham/lion face.

TSR's vyakyanam:

In the following text pasuram numbers are given and then their meanings are given.

6.2

Asks perumal why did u come. Oodal. Like fight between married young couple. This fight is also a must to keep the relation good. Shuts windows on perumal. Many alzhwars have sung.

1. Know your inner plans perumal. Give me back my play things. Kaariyavaadhi perumal. No need of coming to me. Go off.

2. Nambi go. Beautiful eyes, your smile, to know I have to do thapam. You have sent away cattle but you are calling them, I know your play says Nayagi.

3. Tell your stories to others. I know you and your lies. I do not believe you.

4. Lying on banyan leaf to recreate universe.

5. Your lies are known in bhoomi and vaikuntam. Many girls are in despair. Don't cheat us. Krishna took weapon though said will not. To kill bhishmar took his azhi. Created night.

6. Kuzhali. No use coming here. We know you. All 3 worlds know.

7. Pralayam you protected. No kutram. You are cheating us. People will tell this is adharmam.

8. Mixed chethanam achaethanam. Bagawath sakthi is told.

9. Magitchi. You saw what we cooked. 1:9 meet:depart;

10. Hiraniyan. Meets perumal. Koodal. You win perumal.

1.15.3.4.8.3 Thiruvaimozhi 6.3

Nalguravum chelvum6.3.1: perumaal is able to balance poverty and richness; naragam and swargam; hatred and love; poison and elixir; such a perumaal is in thiruvinnagar. 6.3.7: on one side he is decorated and beautiful and on the other side he is full of dirt like that of kannabiran. Perumaal is spread out every where, he also takes avatharam and also stands in koils in kaliyugam as archavatharam such a perumaal who does wonders is sung upon by vinnorgal in vaikuntam and this perumaal is in thiru vinnagar.

TSR's vyakyanam:

In the following text pasuram numbers are given and then their meanings are given.

6.3

In 6.2 Nambi, go away says nayagi. Sarveswaran doesn't go and makes her get back kadal. He does as per his wish. Going or coming or staying. All, chith and achith he contains without any misses. And hence sarveswaran. Agalil kutram, anaivil kutram. In 6.3 she praises perumal. Oppili appan. Thiruvinnagar. Srishti kartha and hence no oppu for him. All properties of srishti kartha described here.

1. Nalguravum he is described as mix of everything possible only for SN. Srishti. Maarupatta gunam. Padaippu. Gives vaedham. If we don't go right way our karma. Perasai. Vidumun mutravom we don't follow. We don't satisfy his desire of our reaching him. He is composite of everything. can't see, does not get angry. Arul.

3. Kalyana gunangal of appan.

4. Other gunangal. Srishti due to his kripai.

5. Truth. Kaithavam means cheating, being mean. Rakshagan for all. Devar, 3 ulagam is his garden. Looks as though done now.

6. Also paramapadham is his. All are his. Mixed into us. Can't forget.

7. Compound sentences thought by alzhwar is classic.

8. Valiya saranan = this perumal. Worthy of saran.

9. All appans. Oppili appan. He is for all. He is Saranam worthy and also gives riches.

10. He is all.

1.15.3.4.8.4 Thiruvaimozhi 6.4

Kuravai achiyaroedu6.4.1: Alzhwar gets reminded of kannan's thiruvilayaadal. Be it doing rasa kridai with gopikas (kuravai aichiyarodu koothadhum) lifting govardhanagiri or dancing on kalingan, etc.etc. If he does all this what else do we need. we will speak of all these kreedais day and night

and what else do we need. 6.4.2: when perumaal plays the flute, the deers stand still, he also tends the cows, marrying nappinnai piratti and many more alzhwar gets reminded of that. 6.4.5: heeding to the plead of devars, kannan takes pity on them and is born in the deep night but he goes away much to the agony of devaki, to another cattle herd tending family that of nanadagopar. He changes his name and plays in disguise in nanadagopar's village till his age of ten at which he kills kamsan much to the joy of the people of the town. Alzhwar keeps thinking of this again and again and derives satisfaction out of it.

TSR's vyakyanam:

In the following text pasuram numbers are given and then their meanings are given.

6.4

Brindavan kaatchi.

1. No kurai as he did this did that...Krishnar gunam sung through preethi alone of alzhwar.

2. Nayagi his flute, ...thinks of him. No kurai.

3. Won over mallars. Why should I worry as I spend time thinking of him.

4. Paeychi mulai, uralodu,

5. Birth, pulambal of devaki, going to brindavan, killing kamsan why should I worry.

6. Cheshtitham.

7.

1.15.3.4.8.5 Thiruvaimozhi 6.5

Thuvalil maamani maadam6.5.X: important padhigam: nayagi's friend scolds nayagi's mother. Perumaal has again left alzhwar and hence he is unhappy. Parangusa nayagi when she was born, jathakar was called and jathakam was written. Similar thing was done for sita piratti in janakapuri by janakar her foster father. The jathakar told that janakar's daughter is going to be wedded to a chakravarthy. Janakar was happy. The jathakar said, but she will be in vana vasa. Similarly when parankusa nayaki was born it was told that she will have very good krishna bakthi but do not take her to aravinda lochanan in erattai thirupathi of alzhwar thirunagari area. If you take her and show her you have to forget her. Thiru tholaivilli mangalam is the name of the small town. devapiran is the name in one temple and aravinda lochanan is the name in the other temple. Now the thozhi asks the mother, you had known from her jathagam that she should not be brought to tholai villi mangalam, then why did you bring her? However the nayagi's parents have the unfortunate situation of tholaivilli mangalam as their kula deivam and they have to bring the daughter to the temple. The parents bring her as it is their duty to do so and they are ready to face the consequences. The thozhi rebukes the parents that they are not having affection on the nayagi and hence they have brought her to the temple. This padhigam describes this situation. 6.5.1: why did you bring this nayagi who worships the perumal in tholaivilli mangalam. Don't you have affection for her? Thuvalil mamani madam ongu means Kurtram kazhikka patta manigal. The gem stones from which the defect has been removed (by the artisans). In thiruppavai 9th pasuram thoomanimadathu surtrum vilakky eriya kurtram illadha manigal. The gem stones having no defects. Which one is greater? The latter is greater. However, the nayagi is completely drowned by the beauty of perumaal having sanku, chakram, beautiful eyes like a lotus flower and is full of tears thinking of the perumaal whom she is not able to see. Thozhi says it is the mistake of the mother and not that of nayagi. 6.5.10: who is this

nayagi? Is she nappinnai? Is she neeladevi piratti? Is she sridevi natchiyar? (referred as Pinnai, nilamamagal, thirumagal in the pasuram). Nayagi is not the type of nappinnai, neeladevi or sridevi. Nayagi is special as the others can bear being away from perumaal for even 10 months but nayagi can't bear seperation for any amount of time. Thus parankusa nayagi has higher bakthi towards perumaal. They are having the position of the wife of perumaal but she is a bakthar. Seetha piratti was able to bear seperation of 10 months but not this nayagi. Even gopika sthrees were able to bear seperation of a day long from perumaal when he went to tend the cows but alzhwar is not able bear seperation for any length of time. 6.5.11: mansu, vakku, karumam must always be with perumaal. That is what alzhwar sings in this pasuram. 5th day of the utsavam in thirunagari is nava garuda sevai in vaikasi masam. Garuda sevai uthsavam of Alzhwar Thirunagari description. All the perumaals from the nava thirupathi come to thirunagari. Alzhwar stands in the front and does managalasasanam to the perumaals. The perumaal come and assemble. By night time all the perumaals would have come. Thirumanjanam to each of the perumaal is done. First madurakavi alzhwar comes opens each door and madhurakavi sits in pirambu naattali (narkali?) now nammalzhwar comes in the big hamsa vahanam as he has to do upadesam (sing pasurams). nammalzhwar stands in front. The perumaals come one by one in front of nammalzwar. They are introduced one by one and then taken away. Lastly nammalzhwar comes with madurakavi alzhwar only then the garuda sevai is over. This utsavam is a must see utsavam in one's life. The next morning vidai serthi takes place. The perumaals have to be seen off to their repective koils. Alzhwar will be standing at the exit. The first perumaal will come and that sthalam's mangalasasana pasuram will be sung and after aarathi etc and after tulasi, pushpam, vasthiram manjal, kumkumam etc are given, alzhwar will do a pradakshinam and that perumaal is sent away. The next perumaal will come. All the above including pradakshinam are done and the perumaal goes away. For all the perumaals except deva piran, alzhwar does managlasasanam and turns his sight away from the departing perumaal in order to do mangalasasanam for the next perumaal but for devapiran and aravinda lochanan from tholaivilli managalam coming in between, the alzhwar after doing mangalasasanam and other maryaadais including pradkshinam for both perumals together will keep looking in the direction in which they departed for a long time. Aravinda lochanan goes in front followed by devapiran. The next perumaal is kept waiting. This is what is sung in 6.5.11. the alzhwar thinks of them to be his father and mother and since he is not going to see them for one more year keeps looking in their direction till they take turn at the end of the street. The crowd assembled are pushed aside by calling out echarikkai echarikkai (attention, attention) in order that alzhwar gets an unobstructed view. the perumaal (devapiran) also just as he is going round the corner turns around and gives kataksham to alzhwar before going out of sight. Thus the relationship between devaraja perumaal and alzhwar can't be fathomed even today by samanya people like us. Thus this garudotsavam takes place with pomp and bakthi till today in thirunagari. vanguruavar sadagopan. Here avar sadagopan means something special. It is not to be taken as that satakopan more as our satakopan (say in english and not tamil - velukdi varadhacahri swami – father of velukudi krishnan- used to say fondly thus).

TSR's vyakyanam:

In the following text pasuram numbers are given and then their meanings are given.

6.5

Nayagi tells her troubles. Mother and her friends complain that she is off herself. Simha valona nyayam. Janakar jyosyar of Sitha before marriage, tells she will go to vanam. Dhaegam is athma beleivers. Us. Even if we get arivu we speak only about our udal. Small pleasures. Call adharmam as dharmam. Is this not against swaroopam afterall athma has good Gyanam. Pravanyam is our swaroopam. Seshathvam is athmavin swaroopam.

1. Nayagi is mad on Perumaal and keeps praying only to him. She is full of tears. She is in mayakkam. She says to mother and others you only brought me to this koil.

2. Mother says she is proud. Does not listen to me.

3. Nayagi does not listen to her thozhi.

4. Kalavi is kannapiran says nayagi. Nayagi has lost adakkam. She has melted. She is lost. She sees everyone of Brahmins as God.

5. Her years are like rains. She looks only in the direction of kannapiran.

6. She is fixed on kannapiran. Uruvam Gyanam is what nayagi has. We have swaroopa gyanam

7. She hears only of emperuman. Mother keeps complaining.

8. Vedam, velvi brahmanars thambara barani. Aravinda lochanan.

9. Throughout the day she keeps telling perumal thirunamam. She bows down and cries. Manam vaakku kaayam all on perumal. Even kal Nenju person will melt on her bakthi.

10. Others think they think she must one of 3 piratti. What a wonder.

11. Getting Thirumal is palan

1.15.3.4.8.6 Thiruvaimozhi 6.6

Maalukku vaiyyam alandha manalanukku6.6.X: nayagi removes all her feelings and sits in despair. Mother feels pity at her daughter and sings. Her daughter threw off her sanku (must be some decorative part); lost her colour; lost her peede(?); lost her panbu (means her ozhungu in bringing up); lost her chastity; lost her thoughts; her sayal (might be her shape); her manbe; lost her porpe (ability to be careful not to make mistake – a character of care to be right. Correct word is responsibility); lost her katte must be kattupadu means restrictiveness in order not to do wrong things.

TSR's vyakyanam:

In the following text pasuram numbers are given and then their meanings are given.

6.6

1. As nayagi is so melted on perumal. Her thozhi also falls for perumal. Mother says daughter has fallen to this perumal. She keeps naming each of the daughter's qualities which she has lost to perumal.

2. Seeing the 5 ayndhangal of perumal she lost her colour.

3. She lost peedu means perumai

4. Lost Panpu. Cheermai.

5. Lost Karpu.

6. Lost Meyyayae.

7. Lost Saayae.

8. Lost Maanbae

9. Lost Porpae

10. Lost Kattae.

1.15.3.4.8.7 Thiruvaimozhi 6.7

Unnum choeru parugu neer6.7.X: the despair of nayagi kept increasing and she was blurting words throughout the night. The mother kept consoling her for some part of the night after which she slept. When the mother got up in the morning she did not find her daughter in the bed and the mother asks her neighbours, nayagi's friends all of whom say they do not know. Wondering where nayagi might have gone, mother remembers that her daughter was mentioning thirukolur and they go to that town. Krishna paramathma said in bagawath geethai that a man gets born as a gyanavaan only after many births. In many of his births he will be after devatahais and go through sivan before being a vasudea bakthan. The geetha words are: Vasudevam ithi sarvam sath mahathma sa durlabaha. the gyanavaan will say vasudevan ithi sarvam. How many such people will be born? Krishnar says it is durlabam – very difficult or very rare to get such people. Saying this krishnar's eyes become watery. **Dharaka boshaka bogyangal. Dharaka means dharichu iruthaal means to eat only in order not to loose life. Boshaka means to eat to allow your body to grow. Bogya means eatng for taste sake. dharakam may be just water. Boshaka may be milk; bogya means vertrilai pakku.** For the nayagi dharaka, boshaka and bogya were all kannapiran. The mother after having said that her daughter must have gone to thirukolur, alzhwar sings that in his 6.7.1. thirukolur is the place where thirukolur penpillai ragasyam was also written about by our acharya purushars. In 6.7.2 alzhwar says after nayagi started chanting about kannan emperumaan all the town people also were joining her. The nayagi's bakthi became so much that she started calling flowers as parrots (andal's parrot); another name for ball all named after thirumal. 6.7.11 alzhwar takes the name of the perumaal in thirukolur – vaithamanidhi.

TSR's vyakyanam:

In the following text pasuram numbers are given and then their meanings are given.

6.7

This is pulambal of nayagi's mother. Nayagi not there in morning. Must have gone to thirukolur. In 6.8 nayagi sends thoodhou (4th time). Due to my daughter, her will and influence of others she must have gone to thirukolur.Nayagi thinks we live striving for lowly objectives. Starting point of bakthi. She lost relationship with commoners. Perumal inbam. She is enjoying. Mother says i will also go. She is alone. Vaithamanidhi. Bhujanga sayanam. Kolur valli.

1. Description of thirukolur. She is like a mad person. She is above bhagavad goshti. Unnum soru. All are kannan. Hungry man enjoys food so perumal is like that to her. He is all lovely things in life. Mother says she must be in thirukolur. Certain. Tears. My daughter. She is in thirukolur. Unnum soru=while eating we have max enjoyment.

2poovai bird. Mother says, tell birds, tell if my daughter will come back. All are emperuman thinking that my daughter is weeping in thirukolur. Tharaga boshaga ... are all kannan. Brahmmam, kesava(vishnu? Says tsr), narayanan, Vasudevan. Are the first four. Avatharams are after that.

3 tears are like rains. What is she doing i don't know

4 ayar/street, cheri dwellers. Will she come. Mother is afraid she will be called vagabond.

5 azhutham. Of the daughter. How is she bearing all the troubles? Tears in her eyes. It is how she is bearing pains.

6.

7. Ozhungi ozhungi how she is walking. Naindhu naindhu. Is she going to be with Perumaal? Nal pagalum. Don't wake up perumal.

8 My daughter has gone away will she be able to reach him? Will my love to her taker to her perumal.

9. She will be chanting kannabiran and be there. Mother walking walking.. daughter is deeply immersed in perumal. Limitless joy with perumal.

10. Perumal she is not caring for blameful talking of others.

1.15.3.4.8.8 Thiruvaimozhi 6.8

Ponnulagaalero bhuvai mudhalaaleero6.8.X: nayagi is sending messages to perumaal through birds. She first asks do you want paramapadham/nithya viboothi (ponnulugaleero); I will give you leela viboothi also (bhuvani mudalaleero). Go to perumaal who had created the universe (munnulagangal ellam padaitha mugilvannan kannan) go and tell him my desperate status. The birds wondered but then you don't have these vibbothis with you how will you give? Alzhwar says you go and tell mugil vannan about me and then we two will meet and he will accept me. Then all his belongings will belong to me. Then I will give them to you. The birds asked where will you two stay. The reply is as you are good birds (nannalap pullinangal) you will give a small place for us to stay from your acquisition.

TSR's vyakyanam:

In the following text pasuram numbers are given and then their meanings are given.

6.8

Aravinda lochanan - parankusa nayagi sends messages through birds having Gyanam anushtanam. Bagawan mixing with adiyargal. Has perumal forgotten nayaki. Pasuram about parathvam and antharyami. I am begging you. I will give you birds, in return paramapadam and all the worlds.

1. Perumal has all viboothies. He has given them to alzhwar. So alzhwar offers them to birds. 5 states. Kanavu, moorchai, maranam.. perumal you must give what I need after creating. You must ask what I need after showing your beauty. You have helped so many even as a servant. Now you are making one / me so much sad. I am singing so much why are you not talking.

2. kiligal. beautiful perumal tell him in his ears. Come back to my hands and eat paal amudhu with ghee. Tell me what he told.

3. Acharyan are vandu. Acharyan are Sara grahigal. Sarams they absorb. As vandu eats honey.

4 thumbi tell sweet words. Tell only truth. To perumal head of Nithya soorigal. Are you Srimath gambiramo? Don't be proud.

5 kiligal. Periya thiruvadi , karpagam perumal is like karpagam...search him and tell him is it fair to leave me to lurch.

6 siru poovaigal ...kannan, tell him what I taught you even while you are praising him.

7tell him my miserable state. HE can be anything and can be like anyone.

8. Kurugu. Kokku. How many long years. I have lost patru and I do not have him too. Where will I go?

9. Ananyagadhithvam. Naarai tell me what he has told.

10. Annam paravai. Tell perumal and tell me his reply. Return and tell me.

11. We will melt if we tell these pasurams. Manusmriti, vedam etc these pasurams.

1.15.3.4.8.9 Thiruvaimozhi 6.9

Neerai nilanaai, theeyay6.9.X: still alzhwar is in despair and he cries. The people of the town pity on the state of alzhwar. Alzhwar describes the viseshanangal of perumaal and calls him to come and make the people happy. 6.9.5 the padhigam continues with praise to perumaal and asking him to show himself.

TSR's vyakyanam:

In the following text pasuram numbers are given and then their meanings are given.

Most imp of 1103 pasurams of Thiruvaimozhi.

1. Neerai etc denote qualities of perumal and asks him to come as bhoomi and vinnulagam will then be happy. Kodiyaen is used by alzhwar to lower himself. Adiyaen is kodiyaen says alzhwar. Perumaal says i have shown you my parathvam. Why should I come. You must come as I want to see you. Perumaal will come only if he has to destroy bad people. He gives kaatchi but will not come. All cry as alzhwar is crying. Alzhwar's cries are heard all over. Even after sending thoodhu he has not come. Thus alzhwar cries. Like for prahaladan, alzhwar sees everything as perumal. If so why did he have to send thoodhu? Alzhwar sings he is this, that and everything. You are antharyami in all. No I want to see you in your uruvam. Arjunan asks to see perumal.Perumal showed Viswa roopam. Yasodha saw world in his mouth.

2. Vamana avatharam when he measured the whole andam in his 2 feet. Then trivikraman. I want to dance with you. I want to see you walking here. Why are you discriminating me.

3. Walk in this earth. Come with piratti. For how long will I wait. You walked like a lion in forest in rama avatharam. You have blinded me. Walk once.

4. Chakadasuran. Come for one day. Perumaal says don't despair. Am I worse than Chakadasuran. His thiruadi can you not come and take me. At least show in sky.

5. Hidden in so many things. You are apart from everything. My uyir is not leaving me for so many lives. You are in my nenju but I can't see you. You are on hills. I don't want to just enjoy your gunam want to see you. Don't disappoint me.

6. Like fly near fire. Paeru is moksham. I can give moksham but should you alzhwar not do something. You kept foot on all living beings in trivikrama avatharam why not on me now.

7. I am senseless but still help me.

8. You are gyani's favourite. But I am not having the same gyanam. My upayam i don't know which is good. Tell me what to do. Should I keep at it?

9. Show me the way. I have no good aspect. You have to correct me and take me. You have enticed and now you are telling I should leave it. When will you take me. Is the end not near. Why did you keep things in places by which I got spoilt. Why did you dig a pit and try to bury me? Why did you create bad people to spoil me. Drama/movies, eateries, smelly things, feel things why did you make?

10. Small pleasures why did you create. Why should I take another birth even if I pray to you, take now. First 2 lines are kaivalyam. Bagavath kaingaryam should not be for kaivalyam. Even if for a small time you do service to adiyars that is better than kaivalyam.

11. Sarveswaran is palan

1.15.3.4.8.10 Thiruvaimozhi 6.10

Ulagamunda peruvaaya6.10.X: so far alzhwar had done saranagathy in 4 padhigams but without piratti being nearby. Piratti nithyavasam idam is thiruvengadam. So alzwar chooses to do saranagathi here. Sridevi natchiyar is in his thirumarbu. Agalagillen pasuram is sriman narayana charanou charanam prabathye. In 3.3.X it was srimathe narayanaya namaha (ozhivil kalamellam). In every pasuram of this padhigam 6.10.X alzhwar is praying to the lotus feet of perumaal. 6.10.1: perumaal's keerthies are sung here. Ulagam unda; two eyes are like sun and the moon as bright as them. In thiruvengadam you are standing like tilakam for the whole world. Alzhwar says my lineage has been worshipping you for several generations (kuladhol adiyen una padam koodu maaru kooraye). 6.10.2: perumaal destroys asuraragal by chopping them (koorai), powdering them (neerai) and mixing them with earth; holding chakram; so in this pasuram alzhwar is praising perumaal's weapons. 6.10.3: vanavar's head please please accept my saranagathi. 6.10.4: remembering the sarngam bow which has finished many asuras (theevai vaali mazhai pozhindha). 6.10.5: ramar (arrow to pierce seven trees); krishnar: when tied to a ural you went in between two trees and finished the asuras who had come in disguise. 6.10.6: vedangal say you are trivikraman in thiruvengadam. 6.10.7: I want to be always with you says alzhwar and gets reminded of having killed the disguised rakshasan having come as a bird. 6.10.9: the perumaal of whom it is difficult to get dharshan some times and some times when it is raining one can get dharshan any number of times. Those days the pearls perumaal wore used to be shining so much as though it was daytime. (sindhamanigal pagar allaip pagal sey). 6.10.11: saranagathi. Perumaal is saranyan. Dheerga saranagathi. Meaning of agalagillaen pasuram. **Sriman** is the meaning of (agalagillen irayum endru alarmel mangai urai marba) p**irattiyodu nithya sangithanaga iruppavan**. **Narayana sabdham needs four important gunangal. They are: vatsalyam, swamithvam, souseelyam, soulabyam. Anybody to whom we do saranagathi has to have these four qualities. Nigaril pugazhai means vatsalsalyam (oppu illadha uyarndha pugazhai udayavan) it means kurtrangalai gunamaga kollbavan. Ulagam mundrudayai is swamithvam. Ennai alzhwane – ennadithil thondai kolvaane is souseelyam. Nigaril amarar muni kanangal virumbum thiruvengadathaane is soulabyam.** thus these two lines represent narayana sabdham. **Unadi keezh means charanou. Amarndhu pugundhene means charanam prabathye.** Pugal ondru illa adiyen means myself who does not have any other person to go to has done saranagathi to you perumaal. Once alzhwar did saranagathi, perumaal was very happy. 6.10.11 - Perumaal gives kaatchi to alzhwar. Adi keezh amarndhu pugundhu adiyeer means those in the world who do dheerga saranagathi to me will get valzhvu or prosperity or endrearul kodukkum.

TSR's vyakyanam:

In the following text pasuram numbers are given and then their meanings are given.

Upayam upaeyam = prapagam pramaeyam.

Last of Saranagathi pasuram of alzhwar. 6.9 is upaeyam perumal qualities. Here in 6.10 upayam = ways are described.

1. Your Keerthi can never decrease. Pralayam kalam you ate the whole universe. Thondar Kulam adiyaen. How will I attain your lotus feet? No gathi for me other than you. Vazhivila adimai is the way. His Arul and his sakthi are needed. Adhikari, kakam, ... yaeri? Are to be in one person. Thiruvengadam. Perumaal asks why are you affected by my pralayam. Alzhwar says my troubles are like 10 pralayams. Protect me too. I am doing saranam why can't you protect me. Thiruvengadam=women ornaments. Why do you say masusa and make me miserable.

2. You made Asurar to mix with mud. You are great. Why are you not rescuing me.

3. My shortcomings could be there but you are so great can't you bear it. No gathi for me.

4. I am Mumukshu i will do sanagathi which is my gathi. Is nammalzhwar bakthan or prapannan? He alzhwar is bakthan which is his dhega yathra visesham. Accept my saranagathi. I have nothing else. You have left me like seetha in asoka vanam. Paarathanthriyam. Will it make perumal happy? We commoners don't see it. We say it is his vidhi and go away. We don't shed tears for others.

5. Alzhwar gets reminded abour Ramar's keerthie such as firing the arrow into the seven trees at one shot, you are the one who went in between two trees. Thiruvengadam covered by dark clouds, when will I attain your thiruadi by the side of sarngam bow.

6. Devars come and praise you always, you came to this earth in vamana avatharam to keep your feet on us, when will I get to see you the perumal in Thiruvengadam.

7. perumal you are the leader of all the nithya soories, you are inside my athma, you killed the birds which came disguised as rakshasas (in Dwapara yugam) your lips are as sweet as a ripe fruit, you are the medicine for the plights of the people of this world, I am longing to see your padam, the perumal in thiruvengadam.

8. Come like krishna. I have nothing to offer. Perumaal asks why should I give? Akinchanyam. No one else can give. I have no where else to go. Ananyagadhithvam. Your elimai is the reason for you to give.

9. Seem to be coming to me but you are deceiving. I will not go elsewhere. I will die. I thought you had mixed with me but it proved to be wrong as your arul has not come. See my swaroopam and do kripai. I can't bear that long.

10. Most important pasuram. Saranagathi. Pugal ondru illa adiyaen. Agalagillen: Will not seperate even for a moment told periya piratti/malar mel mangai. I will be always be in your left chest. We fight for even small things. Perumaal fights for us. Has athmas and prakriti. Only one rule for entire world. Piratti in his side to do purushakaram for us. Even for arakkars she does. Perumaal law maker, enforcement etc etc. if our mistakes are small she does purushakaram. Even perumal has thaai ullam. Kakkai uruvam, seetha in chithrakoot. Saranagathi to rama. She does purushakaram. Kakkai is left. Ravanan gets punishment. As seetha was not near Rama when war was on, which means she does not get chance to do purushakaram on Ravana. Irayum means even for a moment. Nigaril pugazhaai: no equals for him. Nithya viboothie leela viboothie and others three ulgam is perumal. Nigaril amarar devathas. 3am they pray to thiruvengadam perumal. To such a perumal I do saranagathi, me who does not have pugal akinchanyam/aruvinayaen. Adiyaen means we are under karmavinai. Pugal ondru illa adiyaen means I have no one else to go to. Ananyagadhithvam. Under Your thirupadangal. Abaekshitham-viruppam. Alzhwar takes piratti as purushakaram and does charanagathi. Seshathvam also expressed by alzhwar. His only qualification/patru is he expresses i don't have anything to offer. This pasuram is dwayam. In Srimath - math is agalagillen. Charanou - un

adi keezh. Urai marba means for ever. Porindhi adaindhaen means got stuck to his feet. Krayam of nammalzhwar is akinchanyam. (money paid for a purchase). Dwayam's mun vaakyam is upaayam(sriman Narayana charanou charanam prabathyae). Pin vaakyam is upaeyam(srimathae narayanaya namaha). First 3 lines of this pasuram are on bagawan. Last line is about us. Thoughts of charanagathi is our swaroopam and giving moksham is his swaroopam. Prabaththi is vedantha saram. All other upaayams are signs of ahankaram. 9 pasurams are Adhikari swaroopam and 10th is charanagathi pasuram. Sidhdhopayam is to catch hold of some thing and establish I did it. Piratti says don't be afraid seek him. When these two are there why should Mumukshus be worried.

1.15.3.4.9.1 Thiruvaimozhi 7.1

Unnilaaviya ivaraal**7.1.X: sakthathvam** is the gunam which is shown by perumaal. Alzhwar laments that for all that bagawaan has done to him, he does not have anything to give in return. He finds that his pulans are dragging him away from thinking of only perumaal. It is for worldly pleasures. Unnilaviya aivaraal ; alzhwar pleads with perumaal why did he give the five indriyangal which are inside his body – atleast the processing elements of sight, feel etc are all inside. For how many more years perumaale will you make me slave of indiriyangal? 7.1.6: rishikesan is one who has won over indriyangal (rishikam). Rishikesan name to perumaal is not for having won over his indriyangal as he does not have to do so. It is the victory of perumaal for having made those bakthas who have surrendered to him to have won over their respective indriyangal. Sumukan pambu(snake) was to have gone as prey on that day to the garudan as per their agreement and Sumukan had said he will put an end to destruction of the snakes by garudan(big eagle). On that day of sumukan's turn,the snake went running and got hold of krishna paramathma's feet. Garudan comes flying and demands sumukan. Kannan says sumukan has done saranagathi to perumaal and asks garudan to look for some other prey. Is it fair asks garudan, did I want to eat snakes, it is you who has ordained that garudan will eat snakes. Garudan asks perumaal, I have been bearing you and your wives for so many years and taking you to places and is this the reward that I get in the end. I am hungry I need the snake. Perumaal asks garudan, is that you were shouldering me? Come and try to lift me now. Garudan Was not able to lift. It is then that karma bandham got formed just like for indiran. Indiriya baya kosam is what we have to learn from this pasuram. 7.1.10: aivar disai disai valithertrugindranar. These five indriyangal eat the food that I give and are alive. They in turn rob us of good deeds. Each of the 5 indriyangal pull us in their own direction, the tongue says keep eating tasty food. Eyes keep saying keep enjoying sights and so on.

TSR's vyakyanam:

In the following text pasuram numbers are given and then their meanings are given.

From the beginning, if perumal Kaingaryam is stopped, virodhies get developed, how to remove them. 6th paththu is about saranagathi. Chatta pada Gyanam change your rules. What we gain is more pasurams from him by alzhwar not getting moksham. Even alzhwar has to wait. Teacher correcting us is 7th paththu.

1. 5 pulangal paduthum paadu. Alzhwar undergoes Nalivu. Urugi povadhu. No preachers in those times. Alzhwar fills the gap. Have sung. Saranagathi done. Still? You have given indriyangal which are preventing me.

2. Vandhaeri - 5 pulangal. But we have to win over them. Are there such people. Testing us. Temptations. Today We are not bringing up children properly as we run after money. I don't want this but you are not giving that. We start scolding perumal. Even we blame saying you perumal are not giving what we want to enjoy using 5 pulangal. Alzhwar still praises perumal as this is his sad

state of despair after saranagathi. People will call such people mad. You have made me to melt forever. Made me mad. Alzhwar's sogam. While saranagathi was big magitchi this is big sorrow.

3. What is your gain perumal. Asks alzhwar. 5 pulans/indriyangal are preventing me. 5 edhiris. Like sword, knife bow arrow. Even big bakthar has been prevented. What is your use. This is advice to commoners. These are like noise. I am put in chekku/grinder.

4. &5. You are preventing me from joining you. No bigger purushartham but you are hiding behind my 5 pulangal. Vishayangal you are making yourself unavailable. If me and people are not there what will you do perumal. You are medicine and also disease causing through my pulans.

6. You are in my kavi, chol etc but you have also given 5 pulangal. You have to solve. You can't ditch me. Tell me one word. Arivai chelathhamai 5 pulangal they are making me miserable. But you have given moksham to some who had problems with 5 pulangal. Some mukthars have not won over 5 pulangal but they are in moksham why not me.

7. To win over 5 pulangal we need your kripai. Devar asurars wanted amudham. You helped them. Even vasugi snake. Why are you not caring for me.

8. Manasu, vaakku, kaayam to be only with you when will it happen. You are the one who took avatharam and mesmerised the pancha pandavars. They had known all the mayam you did before that in this world. You are the head of nithya soories.

9. 5 pulangal and 5 senses are the most dreaded distractors. Vishayangal drown me. You created it. Remove them. You are the creator of the universe and you are the ruler for all these worlds.

10. you have given me the arul to have melted thinking of you in spite of my pulangal distracting me to various directions. You are the one who had churned the thiruparkadal and got the elixir/amudham.

1.15.3.4.9.2 Thiruvaimozhi 7.2

Kangulum pagalum7.2.X: the nayagi is still in coma state thinking of perumaal who has not yet come, the mother asks perumaal what are you going to do now? She takes her daughter to srirangam to ranganathar. She makes parangusa nayaki to lie down in between the two posts of thirumana mandapam in the koil. All the ten kalyana gunangal of perumaal are seen in these 10 pasurams of kangulum pagalum padhigam. Nayagi does not know the night or the day is awake (she does not know what is sleep – ariyaal like lakshmanan in vanavasam period; lakshmanan atleast won over sleep but my parangusa nayagi does not know what is sleep) and keeps crying. Pundariga maharishi wanted to empty the waters of the seas and kept on throwing it aside with his hands. Even pundariga maharishi may empty the seas but my parangusa nayagi is crying continuously and this flow of tears will not stop at all. 7.2.3: Katkili – means kannukku ettadhavane – the perumaal who is beyond our sights – we need special eyes to see him. 7.2.5: raapathu utsavam 7th day in srirangam. Alzhwar will be dressed up as parankusa nayaki. Even as alzhwar moves 4 steps towards perumaal, perumaal runs and hugs parankusa nayaki. Andhipodhu avanan udal idandhane means killing of hiranya kasapu. At this pont in this line arayar stops and killing of hiranya kashapu is enacted. 7.2.9: here ennum in each line signifies what parangusanayaki tells. This is said by her mother. She says that my daughter says that perumaal has thirumagal sridevi in his chest; he (perumaal) is in my athma; on that day you rescued bhoomadevi piratti by digging out using your nose (varaha avatharam); perumaal killed the kavalayaampeeta yaanai and was the dearest for the cattle herding women of mathura; perumaal you are the one in thiruarangam.

TSR’s vyakyanam:

In the following text pasuram numbers are given and then their meanings are given.

1. Night and day she/nayagi is always thinking of you crying in despair says mother. Piratti please tell perumal.

2. She is crying. Mother tells one after other. She is crying taking your name always, but why are you still so far away, are you making her to face all these trouble for her past bad deeds, if so, is it befitting of you to allow her to drown in this sadness for so long. You are the one who has swallowed the 7 worlds to protect them during pralayam. You are one who then created the worlds taking them out of your stomach. Is it proper for you such a perumal to trouble my daughter.

3. my daughter keeps looking at the skies hoping to see you. You are the great one who has killed all the rakshasas, and my daughter keeps recounting this and he heart melts due to that. Though you are Katkili one who can't be seen, show your grace for my daughter to see you. You took avatharam as Ramar, Krishna, so my daughter says. You are the one in Srirangam and what are you doing not caring for her. Mother's words.

4. she is transfixed not moving calling after your thulaba maalai and is always with folded hands. You are lying on the snake in thiruparkadal, and she is asking you to see her plight. With your beautiful lips and holding chakram, she keeps calling you always. What are your plans for her you the perumal in Srirangam. Asks mother.

5. she keeps turning and folds her hands to every direction as you are present every where. You are in Srirangam as Ranganathan she keeps muttering. Her eyes are watery as much as a full blown rain. You are the one who took away the life of Hiranyan to save Prahaladhan when it was andhi podhu (Between evening and night). You are the one who churned thiruparkadal. Her madness keeps changing. She connects impossible combination. Is it worthy of your soulabyam not to attend to her grief.

6. it is my paapam that you have not rescued my daughter asks mother.

7. you perumal have established small troubles and small pleasures in this life due to which people go astray going after them. Patrila patru . You also say give up patru to achieve the one, who doesn't have patru. My daughter does not have all these qualities. It is her karma vinai. Look her eyes filled with tears.

8. Krishna vilayattu. Kundram, varaha, yaanai, still you are not helping my daughter. What should I do ranganatha in thiruarangam.

9. What should I do for her grief.

10. My daughter tells she does not know what to do but still calls you perumal. She calls you by the name of Indiran, sivan, brahma as you are the antharyaami for all of them and us. Indiran once was controlling the three worlds in rig veda times. In yajur veda times it is sivan and vishnu. In sama vedam it is SN...Still indiran's antharathma is SN. Brahmma's antharyami is SN. (Controlling by different Devathas is TSR's interpretation check correctness).

11. You will get moksham if you read this.

1.15.3.4.9.3 Thiruvaimozhi 7.3

Vellai surisangoedu7.3.X: nayagai after she comes out of coma, in spite of being stopped by everyone, goes to Then Thiruperai. Nayagi asks the bystanders are you not hearing perumaal with sanku and chakram is being worshipped by garuda alzhwar, don't you hear his feathers fluttering? It

is in the first half of first pasuram. Next half: vellaich sugamavan veertririndha – perumaal reclining in the white thiruparkadal. Veda oliyum, vizha oliyum – the sounds of vedam veing chanted and the sounds of vizha means festivities. Pillai kuzha vilayaattu oliyum – the sound of playing children. The perumaal sees all these. Actually garudan was sitting in the line of sight of perumaal in Then Thiruperai Koil due to which perumal was not able to see all these festivities and asked garudan to move away and hence even today you will see garudan to be away, not in straight line path of the outside road and perumal, the road of those days, in Then Thiruperai. Nigaril mugil vannan is the name of the perumaal (7.3.10).

TSR's vyakyanam:

In the following text pasuram numbers are given and then their meanings are given.

Then thiruperai. For us perumal asks Nammalzhwar to sing. However alzhwar feels isolated. Magaranedunkudikadalan is the perumal. Nayaki is sad. Mother says come back. I have fallen for him says nayagi. You people help me to get him. We run after 5 pulans not able to come out. Alzhwar however is not able to come out of engagement with perumal. It is alzhwar's/nayagi's swaroopam. Nayagi does not go with the thought that perumal is upayam but goes due to Bakthi on him. He is not able to get vaikuntam and hence alzhwar is enjoying perumal here due to his mutrina Bakthi.

1. Garuda paravai. See that says nayagi. Not able to describe to you. She/alzhwar is choked.

2. My Nenjam is not listening to me. It is with perumal. Nayagi tells mother. Like our seeing movie our Nenjam is fully in it. That is us. Alzhwar is different and with perumal.

3. Nirai: protect one who is correct let others go. Marai is ariyamai. Atru theerthum. Means it will not suit our stand. My nenju is with perumal. Nenju is abstract can't be removed from body. Not like limbs. Gene, way of bringing up, friends determine our character. Usavo means to reasearch.

4. I am on to Perumaal dear mothers. Why are you not coming to perumal dear mother why waste time.

5. Munindhu kobam. I have lost myself. Take me immediately to then thiruperai dear mother. Mother says it is not the way a woman should act. Leave me. Long back gone. This is in my interest. We in this world get disturbed even from our small bakthi. Sad. Think of nayagi. My Kaadhal is due to aram/dharmam says nayagi.

6. Dear mother show me perumal in then thiruperai

7. I want to go the way my Nenjam takes me. I will go alone says nayagi.

8. Perumaal has everything in him. I will go alone. I have to see him, desire of him is bigger than seas. It is due to dharmam that I am like this. I will go. Don't bother anymore about me. As you are refusing to take me. Pidivaadham.

9.

10. My naanam also is gone. I have been telling all along. Whole world is saying she is mad. My athma alone is joining him says nayagi. It is such a long time ago that he came into me. If he is not coming to my degam he is coming to my athma. My dear friends, it is my athma which is going to him not my degam. Dega athma abimanam is to be averted.

1.15.3.4.9.4 Thiruvaimozhi 7.4

Azhiezha changum villum ezha 7.4.X: perumaal shows his keerthies to crying nayagi and she gets pleased. Alzhi ezha, sankum villum ezha..7.4.1- trivikraman avatharam; 7.4.2: thirupaarkadal churning; 7.4.6: Narasimha avatharam; 7.4.8: Banasuran story how he was killed. 7.4.10: kannan in govardhana giri. In 7.4.11 alzhwar says he will be with adiyargal of kundram edutha piran kannan.

TSR's vyakyanam:

In the following text pasuram numbers are given and then their meanings are given.

Perumaal is showing parathvam. He shows what he has done long back but we are in awe. He is one for past, present and future. Whereas we have wasted our life in pushing for earning and resort to bagavath vishayam in the very end not realise it in time.

1. Praise all his weapons. Those which he used to defeat the enemies. Alzhwar has seen perumal.

2. Sounds of mahabaratham. Thiruparkadal manthan. Huge sounds.

3. Varaha avatharam. Where HE dug deep and took out the earth. He saved piratti.

4. Pralayam. Markandeyan

5. Mahabharatham defeating mallar, huge sounds of the fights.

6. Prahaladhan, hiraniyan.

7. Ramayanam.

8. Righteousness of perumal even to sivan. Siva perumaan running away without offering protection to those who sought him is pointed here. Only SN can protect and give us moksham. Victory deeds.

9. Adi kaalam srishti. All 5 boothangal made in that time of srishti. All done by SN who is jagath karanan.

10. Govardhan.

11. Victory is definite for those who sing this.

1.15.3.4.9.5 Thiruvaimozhi 7.5

Karpaar ramapiranai allaal7.5.X: Now alzhwar turns to vibava avatharam. Rama avatharam. Learn how to behave from rama piran. Ramar takes all to moksham. 7.5.3: hear the keerthi of kannan.

TSR's vyakyanam:

In the following text pasuram numbers are given and then their meanings are given.

1. Why should we know about qualities/gunam of any other deivam than ramar? Priyam, seelam, hitham, dhukkam due to his going to forest. Ramar with his nature reformed humans, ants, worms etc., everything to acquire good habits. If he is there people are happy and when gone sad. Including plants trees. Seelam=sathveekam. Ramar has seela gunam. Boothan = sathvika manushyan. Saadhanam, saadhyam = raman.

2. People of the world know about SN(ramar) not about your ruler only he can give vaikuntam.

3. Same about kesavan(ramar). Sisubalan scolds Krishnar. Krishnar kills him after 100 times.

4. Krishnar does so much. Why else you will pray to anyone else.

5. Varaha avatharam. Why will you seek anyone other than SN?

6. Vamana avatharam. SN.

7. Krishnan. Markandeyan worships sivan but runs to SN for saving him which he does. So pray to SN.

8. Narasimha avatharam.

9. Krishnar as doothan.

10. Take away all troubles illness etc., give moksham. I will do service there.

11. Sing this and you will get vaikuntam.

1.15.3.4.9.6 Thiruvaimozhi 7.6

Paamaru mooulagam padaiththa7.6.X: after having sung about perumaal's keerthi in 7.5; alzhwar wonders when he is going to see him and pleads with him for seeing him.

TSR's vyakyanam:

In the following text pasuram numbers are given and then their meanings are given.

Perumaal anubavam. Alzhwar rues being here still.

1. Parbanaban, padmapadhan. When will I get to you. Sang when he is sad. Ending in oh indicates sadness.

2. Andho = mercy. Prakriti is his. Sivan brahma get to see you. When will I get to see you, get thiruadi.

3. You have created. I have to come to you.

4. Sivan though has Gyanam, father brahma, indiran, you are the head. When will I get to see you. Where do I go?

5

6. I have nothing. You have to accept me.

7. She is in your thirumarbu. Such yourself when will I get moksham.

8. All avatharams described. He is prabagan. Alzhwar sings about his thanmai.

9. Rama avatharam menmai.

10. Krishna avatharam menmai.

11. Ezhayarae means those who sing in his praise.

1.15.3.4.9.7 Thiruvaimozhi 7.7

Ezhayar aaviunnum7.7.X: perumaal's avayava soundaryangal. Perumaal shows his avayavangal and alzhwar enjoys them and chants. Alzhwar asks is this perumaal's eyes or yemen as it is pulling him out of this world. Ezhayar – people of the world who are without good deeds and hence ezhai – perumaal eats away the aavi of these people – aathma. Is it the eyes of the perumaal which eats these aathmas? In this padhigam how the bagawan's avayavangal alzhwaarai vaseegara paduthudhu means they attract him that he feels that he is loosing his life it is so strong.

TSR's vyakyanam:

In the following text pasuram numbers are given and then their meanings are given.

In 6th thiruvaimozhis perumal's Azhagu. Azhagu, gambiram and then only soulabyam. Order which man chooses to observe of Perumaal. Even when perumal comes still nayagi is in despair. Alzhwar describes Eyes, his cheshtitham, his thirumeni, puruvam, muruval, ears, ... Full roopam. Mother tells describing these is not ok for a woman.

1. Ezhayar are girls. Azhiyar = kadal. Kann. Thuyarattiyaen means addressing her mother. Kootrangal = yemen? Why are you angry with me?

2. Nose. Aattiyum means blaming, thhotriyum means scolding.

3. Mouth Adharam. Vaaliyadhor= vilakshnam

4. Puruvam. Beautifully curved.

5. Muruval. Is it pearls or lightning.

6. Ears. Magaram shaped. Magara kundalam. If asuras see this beautiful face they will attack. Attracts women. Thanneer pandhal like.

7. Shoulders. 8m pirai Azhagu. 8th phase of moon.

8. (His weapons. Kozhiizhai means strength). His feature as seen from front. His abaranangal and his brilliant face which beautify the ornaments. I am losing my life. But not reached him.

9. Tulasi maalai. It is taking my life out. Thirukuzhalkatrai of perumal. . See perumal don't keep calling me tells nayagi to her mother.

10. Hairlock and full uruvam. Chudar Mudi.

11. Nithya anubavam with Nithya soories.

1.15.3.4.9.8 Thiruvaimozhi 7.8

Maayaa vaamananae7.8.X: Alzhwar is amazed at perumaal keeping him without falling unconscious inspite of seperation from him due to his (perumaal's)vichithra mayya sakthi. He sings about that sakthi. he was vamanan, madhusudhanan, father, mother, spread all over. Alzhwar sings about all these sakthis.

TSR's vyakyanam:

In the following text pasuram numbers are given and then their meanings are given.

Last pasuram established perumal not reachable. I have to be here says alzhwar. Will not allow to live or die. When will you take me.

1. What is the justice you are everything but still you are not taking me. Standing not caring. Maaya means it expresses wonder of alzhwar. Trickster like vamanan. Madhu = Arjunan. Sudhanan = leader. Cause and effect both of them is you.

2.

3. So big world how are you managing. Is it to be distributed?

4. Thiruparkadal amudham. How are you managing it instantly. Nithya and anithya porul is you.

5. Relationship no. Wonder. After giving me mayarwara madinalam why keep in samsaram? Disparitied world controller is perumal. Wonder. Vamanan. It makes us sad, mayakkam. We forget but you remember everything. Leave other thoughts and remember only perumal vishayam.

8. Chundayam is playing also suyanalam. You have created this universe only to help yourself to control. Vidhimurai. Selfishness filled world. No one can understand you perumal.

9. After giving gyanendrium and karmendrium. Paapam is mistake that is done knowingly. Otherwise done mistake is gunahaani.

10. Aruvum, uruvum neeyae. Achith and chith. There can be no more wonder.

11.

1.15.3.4.9.9 Thiruvaimozhi 7.9

Endraikkum ennai7.9.X: you perumaal have made me to sing so well even though I have learnt that talent. What can I offer in return. **Ennal thannai intamizh padiya easanai** means you have made to sing about yourself in this beautiful tamil. 7.9.3: Am mudhalvan ivan endru thartretri means perumaal shows to alzhwar that he is the first in all. This is the word (am mudhalvan) used by yamunachariyar/Aalavandhaar about Ramanujar in kariyamanikka sannidhi. This is what showed to the world that ramanujar is the perumaal blessed person sent to uplift the humanity. 7.9.10: alzhwar says that the perumaal enters the tongue of alzhwar and makes him sing about perumaal for which blessing, the alzhwar has nothing to offer in this boologam or even in vaikuntam. Alzhwar thought of giving his life in return but realised that the life also belongs to perumaal. Namperumaal goes out of srirangam for nearly 40 days every year during uthsavams. To other various mandapam around the temple and nearby towns. When utsavar goes away thus, all the crowd goes to the mantapam where he has gone and the temple will be empty. Once on such an occasion, the archakar not having much work of giving theertham or chadari fell asleep in the sannidhi itself. One person on seeing such an oppurtunity stole a silver padakkam or decoration plate from the perumaal. After two days the person took the padakkam and went to the place where namperumaal is visiting and told that he had made a new padakkam for perumaal and gave it. he also asked for a written note from temple authorities that it is this person who has given the padakkam. Those around did not know and thought indeed that this person has made such a beautiful padakkam and has given. Hence they gave the necessary receipt. However perumaal watching this knew. He thought it is my padakkam and this person has simply returned it and has taken credit for having donated it by himself. Thinking of such an incident the alzhwar here sings that the songs sang through his tongue indeed belong to the perumaal. I am simply giving it back to him. Other than this which too belongs to him, I do not have anything to offer. 7.9.11: This pasuram tells that if we chant

this pasuram and others in any way right or wrong or at any time, we will be pleased and perumaal will be pleased.

TSR's vyakyanam:

In the following text pasuram numbers are given and then their meanings are given.

Preface:

Gyanam, bakthi you get from this. Leave out me mine. Veedumun mutravum. He says neer numadhu to avoid saying naan ennudayadhu me mine as alzhwar finds even uttering these words as going towards ahankaram, mamakaram.

Adiyaar, adiyaar… ozhivil kalamellam. Achithvath parathanthariyam. Achith is used as achith does not think. parathanthriyam should be like that.

Now this thiruvaimozhi emphasises alzhwar does not have ahankaram. However **thar perumai** can be done. But **thar pugatchi** should not be done. **Former is statement of achievements latter is advertisement some times using exaggerated wordings in order to get material benefits.**

In this samsaram you have kept me to do what? Perumaal asks should I say that. You are here to sing about me and advice people to control their 5 pulangal. Perumaal has given alzhwar mayarvara madhinalam.

Alzhwar says aat konda pinbu you are asking me questions. Thanakkaeyaaga enaikolluminae. Endru sollerae. Perumaal says write as I am directing you. Perumaal wants to spread VSA as against 17 madhams prevelant in those times. Only after this alzhwar is clear of the purpose of his life. Like bhishmar sang sahasranama lying in his bed of arrows you must sing pasurams as a pozhudhu pokku for people. It must turn to doing by people. Perumaal made him his adimai and got the pasurams sang. After this alzhwar does not have any reply. You have given Gyanam, sakthi. For this how will I thank you.

1. Same as above.

2. Your words you have sung about yourself about your Keerthi. You have given me chance to sing these even above indiran, sivan, brahmma. Nirhethuga kripai of Perumaal. Thalayil kaal peruvadhu.

3. You entered my tongue and sang about yourself. Kaaranamaana appanai I won't forget says alzhwar.

4. Used my athma to sing of himself without any mistakes (which could come due to alzhwar's sambandham) sang pasurams for uyyam of people and protected me, elevated me. Beauty is he chose me to sing this. I can't forget it. Aam mudhalwan is also said for nammalzhwar by thirumangai alzhwar who installed his moorthie in Srirangam.

5. How can I forget his upakaram. To avoid every mistake in the pasurams. Though I do not have this capacity/Gyanam/bakthi perumal made him to sing. This led to alzhwar's appreciation by the world. I am not sarweswaran. He could have sung about himself.

6. Vyasar, parasarar, valmiki were sidelined and alzhwar was made to sing. Thannai ennaakki. For this favour how will I return. I can never return this favour.

7. Vaikunta naathan = mayarwarum amarargal adhipadhi. Due to this my thunbam is gone.

8. Alzhwar is trying to make everyone vaishnavan.

9. I am made as him. We must enjoy these in all three kaalams. He made me not to forget.

10. I have nothing to offer. What is being done is this and that. Even that is due to his arul. Perumaal says don't worry. Alzhwar says if I get something I should do prathiupakaram. Alzhwar is very sad of this. I can't say I will give my life as this athma is also his. If my nenju shines even that is due to him.

11. Singing Any one line will get you get inbam.

1.15.3.4.9.10 Thiruvaimozhi 7.10

Inbam payakka ezhil7.10.X: devoted to Thiruvaranvilai. Alzhwar wants to do thondu/adimai or sevice to perumaal here. Ramayanam was sung by lava kucha and perumaal as ramar heard that. But that was alone as seetha piratti was not there. But here in thiruvaranvilai both perumaal and piratti are together and hearing these pasurams. Ezhil malar matharum thanum means the beautiful thayar sridevi, boodevi and neela devi and himself. Thiruaranvila is the present name. 7.10.5: palaradiyaar munbu aruliya: first meaning is: starting from vishwaksenar, many munivargal such as baradhwajar, viswamithrar, vasishtar, valmiki, vamanar, jaabali, mudal alzhwargal, thirumazhisai etc and then nammalzhwar were all standing in front of perumaal. However perumaal ignored all those standing ahead of nammalzhwar and asked him to sing all the pasurams. 2nd meaning comes from Koorathalzhwan's charithram. In srirangam something bad which is not supposed to happen had happened. Ramanujar asked Periya nambigal: why such bad acts are happening one after the other in this town? Nambigal told, if anyone equal to me were to be there, the manthiram that I know if chanted by him, this situation will improve but there is no one here. Those present here will not follow me like my shadow. Anyone who is living like a achit porul who does not consider anything of his body if there ask him to step up. Ramanujar asks Nambigal himself to select and pick. There were 12000 shishyargal, 200 sanyasigal with Ramanujar at that time. Even ammangimargal were there. Nambigal looked at Koorathalzhwan and said alzhware neer varum. Thus Koorathalzhwan was selected amongst so many present to learn the manthiram from nambigal as he alone had the stipulated qualities. Hanumaan in the midst of 70000 vanara sainyam, was chosen by ramar as the dhoothan to travel to lanka. Ramar gave the mothiram to him as a symbol of identity that he is from Rama's force. 7.10.10: alzhwar said his thoughts are always on deva piran. But the bysatnders said that devapiran might be in your thoughts today but after reaching vaikuntam you might say your thoughts are on vagula natha piran to which alzhwar said devapiran himself knows that my thoughts are always and always will be on him. In my nenju there is no else is known to devapiran. 7.10.11: theerthan means parama pavithran, punyan. There are lots of theerthan in this pasuram.

TSR's vyakyanam:

In the following text pasuram numbers are given and then their meanings are given.

Your Nature find out. Then do appropriate Kaingaryam. Like nell cleaning by hammering the rice will come by itself. You can get moksham automatically.

Thiruvaranvilai.

Singing thiruvaimozhi perumal will be hearing.

2. Vamanan 2 steps. Upagaragan. Let us meet in this temple.

3. Narasimha avatharam. 4 Vedam, 5 yagnyam, 6 Upanishads. Praapya Desam. Like thirunagari.

4. Kannabiran. Is thiruvaranvilai praapyam or perumal. Both are praapyam.

5. Do bakthi in thiruvaranvilai.

6.

7.

8. For one yaanai you came. Should you not remove sadness of all in this world.

9. All come to do bakthi in thiruvaranvilai. It is srivaikuntam.

10.Thoughts word deeds should be towards God. They should be synchronised. My nenju is not listening to me. It is not coming to paramapadam. I will obey as per perumal's order. He is swathanthran. He gives purushartham.

11. Theerthan = Perumaal.

1.15.3.4.10.1 Thiruvaimozhi 8.1

Devimaaraavaar thirumagal bhoomi8.1.X: bagawaan is sathya kaaman. He can make do anything that he thinks of. Krithangyatha pala prathi krithamanathai unarndhu. He makes it well known that his athma belongs to the perumaal. Athma vin swaroopam parathanthram. Un adiyaarkku adiyaar is parathanthram. Since perumaal has not yet given kaatchi to alzhwar, the alzhwaar seeks perumaal's adiyaar through whom he wants to approach perumaal. 8.1.10: thalgalai enakke thalaiththalaicha sirappath thandha means perumaal shows clearly that holding on to his lotus feet is the upayam for moksham. Perumaal consoles alzhwar and captures his athma and this perumaal is param chodhi. He has 1000 shoulders, hairlocks in 1000's; malar kangal in 1000's thalaigal in 1000's 1000 names I bow to you. Sasthara artham is given in this pasuram.

TSR's vyakyanam:

In the following text pasuram numbers are given and then their meanings are given.

Last thiruvamzhi saw disappointment for alzhwar. Though the Nayagi had done saranagathi as per the proper procedures, he did not get it. Was sad. It is called thatta pada nyaayam. It means that it is like burnt clothing. A cloth which you liked most and you were taking care gets burnt and you become sad that you lost it for none of your fault. Praapyam, prabagam. Both are perumaal. Upaayam and upaeyem. HE gives paeru of which highest is moksham. He has thagudhi and vallamai for that. So it is appropriate to do saranagathi to him. We must do some upaayam also called praapagam to get moksham. Upaayams fall into having vedic knowledge, do you have gyanam, do you know Upanishad, puranam, have you done a lot of service, have you done lot of yaagam, with what qualification are you coming to me asks perumal. Depending on the answers we give, he gives paeru based on his judgement. This is the usual procedure for prapannars (those who seek moksham after doing saranagathi). However perumal being both prapagar and praapyam, he has to give paeru but he does not have to take the help of any one to do this. Even if we do saranagathi as per laid procedures, due to thatta padi nyaayam, we are chased by samsaram for ever. As our athma and athma related objects there is no asai/eedu-paadu/habit of doing tasks which will get us moksham, we do not get moksham. Alzhwar thinks perumal has pushed him into such a trap. He is sad. Alzhwar thinks that what he has sung as thiruvaimozhi in Thiruvaranvilai (7.9 was on Thiruvaranvilai) may not have been liked by Perumall who is always with piratti, and seated on thiruananthalzhwan. Alzhwar thinks he is neither in samsaram nor did he get perumal's arul and he is in indeterminate state. This town was known for getting praapyam to bakthas.

Disappointed alzhwar leaves thiruvaranvilai. Though perumal is with piratti and nithya soorigal alzhwar did not get moksham. Alzhwar was also devoid of aiswaryam, it may be a needed qualification for moksham thinks alzhwar. Alzhwar/nayagi thinks that he is lacking some thing and that is why he did not get moksham. There must be some thing lacking in his being parathanthriyan for adiyargal and he was not having all the needed things for qualifying for moksham thinks alzhwar. Alzhwar thinks is it because of him that perumal has not given kaatchi to all those in the town. As alzhwar thinks that there is some fault in him, perumaal tells/thinks, if there is anything lacking in

alzhwar's gunam or gyanam he will not live. Perumall thinks I should not lose such a good person. He wonders how to pacify the alzhwar. Perumaal calls Alzhwar, come here and tell me why are you suspecting everything? I have also not done any thing to you, tells perumal but then I have brought you to this level to be able to sing on me while having all the gyanam. Don't be in a hurry when time comes I will do what is needed. Don't get worried and have unreserved faith/belief in me. Perumal shows all his kalyana gunangal and what all he has done in his avatharams. Perumal is able to remove alzhwar's doubts and pacify him. Alzhwar continues to sing the pasurams.

1. my uruvam is says peumal is what you like most. Alzhwar says that he is paapi and the eyes and lips of perumaal are extremely beautiful. I want to see you says alzhwar. He is begging for seeing praapyam. He describes the parathvam, kalyana gunangal of perumal. Alzhwar can't bear separation, nirhariya boghyan who is perumal, you perumal also can't bear separation from bakthan. I beg of you to make me see you. Sita piratti says who has not done kutram or paapam in this world. She has says in ashoka vanam, even she has done kutram. Only HE has not done kutram. She asks HIM to do purushakaram and forgive the sinners. She says, that (of forgiving sinners) being HIS character why should she worry. Sitha was looking at Ravanan as a child, who is talking nonsense, and hence she was not getting angry at him. She asks Ravanan to do saranam to Raman but Ravanan is haughty and does not do. She then asks him atleast to get friendly with Raman. Even that he refuses. Like that here perumaal tells alzhwar quoting all that he has sung and advised the people of the world, perumal asks alzhwar to do saranam or have friendship with him. Perumal tries to pacify alzhwar.

2. alzhwar pleads to let him see peumall. He is full of tears. Make me to even misspell but tell your name. alzhwar keeps on praising perumal even while requesting to see him. I am the sinner says alzhwar, still make me to see you. He gets reminded of perumal having taken out the bhoomi from the possession of asuras and bringing out piratti also in varaha avatharam.

3. kaiygir means the nails he used to tear apart hiranyan. Alzhwar thinks of Krishna avatharam, narasimha avatharam. He asks to see the perumal with his any uruvam and not just imagination. Alzhwar says how without seeing you can I console bakthars. Perumal you are adiyar's adiyavan. You say you are eliyavan having souseelyam, soulabyam. Why are you not protecting from the danger of my losing my bakthas as you are not showing up. People are believing that your gunam is the life sustenance for the adiyars. They are singing always about that. How can you not show yourself to them. I am also doing the same says alzhwar. How will then they have belief in you.

4. umarugandha uruvam = adiyargal ugandha uruvam. The adiyars believed that you look like what they imagined you to look like, and then they became your friend. alzhwar then praises the maaya perumaal singing about his greatness. How will the people console themselves and how will they believe you and get corrected if you don't come? Theruvar means believe you. You had done so much in mahabaratha war and killed asuras. Your miracles have captivated bakthas. Alzhwar says what you have done for me is a very big thing. What I have sung is all a small matter. You have executed mahabaratha war. How can you call yourself that you are follower of the demands of commoners. That you act as per their wishes. I believe that your saying that, you act as per wishes of the adiyars is a lie.

5. paeruyiyuraeoyo means one who has perumai or one who has the credit of having done big things and hence got a big name. in the first two lines Alzwar sings of the keerthie of perumaal. You have churned the seas to get amudham out, like devars are big for men, you are very big for devars too. You are the place to go to for all the athmas and achith porul in this world. When will I attain you asks alzhwar. We will come if you are not coming, please tell us your intensions. You are the athma for all chith and achith porul (as antharyami). As said in vedas, you have big names, big achievments, but then perumal asks alzhwar what sadhanam has alzhwar done to attain him. Alzhwar says if I also do muyarchi means if I also attempt, there is no way to come and see you.

Please tell me says alzhwar what should I do to attain you. Also everything belongs to you what can I offer you, I do not have anything as mine, what upayam/task can I do to attain you. Nothing is mine. Even my athma belongs to you (ariuraeyo) being that what task/job/kaingaryam can I do and reach you? Even the tasks done are as per athma's direction then everything being yours I have nothing to offer.

6. even the smallest thing that I have is yours says alzhwar. I can't do any thing and show to you that this is what I have to offer you. I can't come near you. You are the one controlling me. You are the seven lokas and you are the one who is called as deivam for these lokas. You are also the karumam/deeds that are done here. As you are everything, you are responsible for my dull athma, what is to happen in future or that happened in the past and effects of those are yourself, if that is so, what do I have to offer as mine?

7. all happens as per your commands and being so, various madangal are also your creation, you are the reason for mukthars to have got moksham. How can I reach you/get you. Meru malai one person is sitting. He is follower of perumal. One person without limbs is at the foot of the hill. He at the foot of the hill asks how can I reach you? What is the use of the person on the top inviting this person to join. Alzhwar thinks the same about perumal. If perumal says you didn't do any thing to deserve moksham, alzhwar's feelings are like that. Perumal you are the controller of all the seven worlds and hence how can can I get you. Palan of all these pasurams are obtained just by knowing these meanings. Perumal you are the past, present and future. I am not able to tell perumal that your best qualities are this, or that as they are immeasurable. You are ghee from the fresh milk, you are the taste of that ghee, you are the amrutham from the seas, and the taste of that amudham, you are the utility that comes out of the amudham. (38.31 of 50). It is due to sambandham which all of us have with SN that alzhwar feels so sad that he has not attained him. Perumal says only if Alzhwar recognises that sambandham and calls Perumal he will come. Kumarawadi swamy (Embar jeer) used to say that we get bakthi only due to sambandha gyanam. We must realise that we have come from Perumal and have to go back to Perumal. We have nava vidha/types/categories of sambandham with Perumal. Even Alzhwar says I have a doubt in that sambandha gyanam. It is because Perumal has not come when Alzhwar has called him. Alzhwar says it is due to his paapam that Perumal has not come to him.

8. You are everything says Alzhwar including his manasu. My words (Vasagam) are yours. My cheyal/actions are due to you. Everything is you Perumal. Whatever we do using our limbs(Karanangal), the paeru/fruits of action that we get is due to him Perumal. In reply, Perumal says if the karanangal belong to me, I am doing all these for your good. I have given you the limbs, brain etc. you could have used them to develop your brain. Where is your effort asks Perumal. Alzhwar replies my athma, and their related organs, are all listening only to you and after that I can do nothing which I can claim as mine. You (Perumal) only have to save me. I have no other go.

9. If a very rich man or a very influential person helps us, and he says I have helped you, hereon look after yourself. Later if the rich person asks us what we have done with the help rendered and we say we have done nothing the rich person will get angry. In reply Alzhwar says Perumal will get angry but Perumal is controlling everything of mine and how can I do anything myself? It is due to the karma vinai/effects of paapams done in the past lives, that all of these are happening. If the karma vinai should not be felt, we must gain gyanam. This gyanam which is in vedam/Upanishad/ithihasangal is to be acquired using our brain. Perumal is not preventing us from doing this. The pasuram should be read as maayaththaal manandha paeraaya.. It is related to Perumal getting wed to Nappinnai. Krishnar's deeds are described. Even the ability to excuse our past karma vinaigal is with Perumal. Markandaeyan was to die at the appointed time, but Perumal wrote that off and gave him a permanent life. These are exceptions are done by Perumal. Virodhie for the above said gyanam is samsara sambandham due to which we get the fear that we may not

get moksham. This happened to Alzhwar. We run behind small pleasures of this life. Paramapadham is the solution to this problem. Alzhwar desired for that.

10. Aravilai in this pasuram means vazhivila adimai cheivadhu. Perumal you are the leader for us the one above all of us, you are having distinction which is ever growing in our eyes. You have given your thiruadi and for that great help to me, please rub my shouders and I have submitted my athma to you to perform adimai tasks for ever. Note perumal has not given kaatchi yet. He has only given his thiruadi to alzhwar. For this maha upakaram of yours, I submit as prathiupakaram, my athma to do vazhivila adimai to you. Rest of the pasuram sings of the gratness of the perumal. By giving thiruadi, this act is beyond samsara sambandham. Perumal says, I have not given katchi to you, nor have I taken you to paramapadham but I have given my thiruadi to you. With this (giving his thiruadi) Perumal makes the alzhwar to be away from samsaram and also become devoted to HIM that alzhwar will not get away from him. With this clever move Perumal makes alzhwar to be in this world and sing the remaining pasurams. Other vyakyanams do not give this point due to the reason of them being of the old thinking process.

11. Alzhwar says you Perumal, have done this upakaram due to the sambandham we have between us is it not? Palan is that those who sing this thiruvaimozhi will progress well in life.

In the last thiruvaimozhi, Alzhwar talked about prabgathvam (Upaayam) of Perumal. This thiruvaimozhi talks of praapyam (Upaeyam).

1.15.3.4.10.2 Thiruvaimozhi 8.2

Nangal varivalaiyaayangaloe8.2.X: alzhwar has lost interest in himself or his and so much so even his athma. With this thinking alzhwar sings in nayagi bhavanai. After giving up me and mine he is in search of thiruvengadamudayaan. 8.2.4: in then kulandhai the perumaal is maya koothan. Madakodi madhil tenkulandhai vangudapal nindra mayya koothan which is the utsavar moorthie name.

TSR's vyakyanam:

In the following text pasuram numbers are given and then their meanings are given.

1. Alzhwar had doubts on perumal earlier. After having got perumal's thiruadi all his doubts have gone. Alzhwar expresses to Perumal that he does not have thagudhi/all the qualities required to worship him. Alzhwar puts all the responsibility of correcting him on Perumal. Perumal says yes I will do on one condition which is Alzhwar shall continue his chanting the pasurams as it is Alzhwar's swaroopam. When seetha piratti herself tells in ashoka vanam that she has done paapam, and when seetha piratti was a child, and when janakar asked the jyothishi what kind of life she will have, it was told she will marry a very good prince but will not be able enjoy the comforts of palace as she has done paapams in the previous births. Now in ashoka vanam seetha tells I have done countless paapams (we must not ask what they are). Alzhwar says like that I have wasted my life by roaming and have been enjoying comforts of samsaram. As an anecdote in Vyasar's time when he was roaming hungry, someone had made a very good meal, he ate that and said what a quality I see in the food you have made, the person who made food said the food has taste as I knew you are coming. Even vyasar ate the food enjoying its taste and hence who will not enjoy what the samsaram offers. We must actually consider the taste is all due to arul of bagawan. We must not keep thinking of the same taste as you might get ordinary food next time. Alzhwar also like seetha piratti, says it is due to his paapam that he is not able to worship the perumal. That is why Alzhwar is not given katchi but is shown Perumal's thiruadi. Perumal knows the full history of all of us even if we are not aware, and hence we will get the situations in life as is appropriate for us then. Thought word and deed must be synchronised on Perumal. Alzhwar has to show that he is intent only on

Perumal's thiruadi to be able to proceed further. Alzhwar then says yes I have realised what I have to do here on.

2 to 4. Alzhwar as nayagi sees that her friends say to the nayagi why are you shy, you can tell your shortcomings directly to us. Alzhwar as nayagi says, I have nothing to declare. The friends say you must tell the reason for this sadness you have. Nayagi says I won't tell. Why are you not sharing your thoughts to the close friends such as us? (1.04). Nayagi says I am in great despair but does not say the reason for the same. The friends say what is the use of aspiring for unachievable things. Nayagi says for eternity I will wait and will definitely get to see him. I will not give up. I want to see him and mix with him says Nayagi. For this reason of having love on Perumal Nayagi was not telling the reason earlier when asked. As days pass, the friends ask Nayagi to return back to normal life. The friends say you are daring too far by which you will loose some little energy that you have. Nayagi says any way I have lost every thing my bangles, and all my other things.

5. Don't aim for things which are beyond what you can get using your call and your manasu. Keep your aspirations within your reach and on top of it you are despairing for not having got it. For so many generations people have done bakthi but why is it that I alone is in so much despair. Perumal has not come to me and has not given his thulaba maalai. He saw my beauty. He had spoken into my ears but that was in the earlier times. Now I have lost my beauty and he has not come. I have become weak waiting for him. Nayagi says Perumal is not eliyan, one can't get him easily. Whatever he may be he has entered me and has made me his slave. Why has he not come to my doorstep and called me. Why is he trying to call from somewhere else?

7. if you think you can see him and then only loose your life say the friends, it is not possible. When I have been caught in his net, I will wait for ever and see him and I will not change my mind. Don't be virodhies preventing me from meeting him says Nayagi. If so I don't want your agreement for my decision.

8. Alzhwar calls the parrots, flowers and tells them srivaikuntam, thiruparkadal and thiruvengadam are not far. But Perumal has not shown me these and that is my despair says Nayagi. I don't want your sympathy too. I don't want to play with you now. You are friends amonst yourselves. I don't want you.

9. Parankusa Nayagi tells her mother and her friends, my athma and athma sambandha porulgal have all been lost to Perumal. Beware I have lost all of these far earlier, don't be under the impression that I lost them now. There is nothing more with me to give.

10. My dear mother and her colleagues, my nenju is not with me tells my nenju to me. My manam tells me that I do not have any relationship with you, and that I have been lost to Perumal. In these circumstances, what are you mothers advicing me for? Nayagai asks the mansu to explain to perumal of her despair and ask him to come to me. Perumal with sanku sakram, in the midst of many gardens and glowing as big as 2 suns, amidst rivers with flowing milk, and these padangal looks like huge blue mountains, my mansu and nenjam reached such thirupadams of such a perumal. We are all looking for your hitham, dear mothers, please see there is nothing left in me to listen to your words.

11. Due to the attraction of/aasai for the lotus flowers of Perumal/Kannabiran we leave other's padangal/other aasais here on earth please note all of the earthlings. These messages are described in this thiruandhaadi/which does not have any kutram or shortcomings and which do not have any parallel which if people recite with isai, one will get all the benefits in this world and also in vaikuntam.

1.15.3.4.10.3 Thiruvaimozhi 8.3

Angum ingum vaanavar8.3.X: alzhwar says don't you have helping hands around you, even a small king has so many people around him. Alzhwar gets worried about this lonliness of perumaal. But then sees that due to perumaal's arul there are many people to do thondu to him. He is then satisfied. 8.3.3: alzhwar gets reminded of ramar and vanavasa; there is no one to help you, you need to carry your own bows, arrows etc. Only lakshmanan was not enough what happened to us all alive at that time why were we not with him to help him. When ramar went to kill the rakshasas leaving lakshmanan to look after sita and when sita forces lakshmana to go and see what happened to ramar, lakshmana feels the very hot ground and takes leaves and cools ramar's feet. On this Ramanujar says oh I should have been there in that time, I would have kept my head on ramar's feet. 8.3.5: alzhwar says why are you exposing yourself so much, ravanan will come and fight with you and harm you. Be it in thirukolur, thirupulingudi, why are you having these madangal will it not be a give away? Why are you lying down is because you are tired and do not have people to help you? (adiyar allal thavirtha asaivo). 8.3.7: Alzhwar gets reminded of mother. udaya natchiyar in Thiruvanparisaram the place of stay of his mother. The perumaal in thiruvanparisaram - thiruvalzh marban. Varuvaar selvaar denotes that there used to be many people going to and fro from thirukurugoor to thiruvanparisaram.

TSR's vyakyanam:

In the following text pasuram numbers are given and then their meanings are given.

Each pathu of thiruvaimozhi has ten thiruvaimozhis and there are ten paththus and hence 100 thiruvaimozhis. Purushoththam Naidu is the vidhwan who has written this grantham which is the basis of TSR's kalakshepam.

Sowkumaryam is the softness of perumal. He comes near the people even without their knowledge. After they get what they want the people go about their business as though nothing had happened. Perumal is unhappy that people have used him and have left him aside. Perumal himself reasons that. Perumal says there is no one to speak for me, my greatness and what I have done for the people. People don't ask what perumal wants, they just take the proceeds and keep moving. Perumal then reconciles that 'let me not worry that there is no one to speak in my favour'. Mumukshus, mukthars and nithyars are however with me. These three are always looking for doing kaingaryams to perumall whereas samsarigal do not bother and do not do the needed to perumal. Perumall then says why should I bother. But still Perumal, even though he has limits for showing his qualities of parathvam etc., he shows his kind heartedness to samsarigal and tries to correct the samsarigal. Samsarigal think of perumal only when they are in trouble. They will not feel greatful for the help perumal has done to them in the past. However perumal has pacified himself with the nature of samsarigal of being self centered which is above being selfish. Seshamaana athmavukku, saeshee is rakshagan, perumal reconciles to this fact. After such an image of perumal is created samsaries will not care for perumal. Angum ingum pasurams emphasise this image.

1. All the people, thanavar, devars do sarnagathi, and pray to you not realising the real meaning. Perumal with sridevi, boodevi and neela devi having such a thirumeni, sanku chakram, and other angangal udaya emperumaanae we do saranam only to get what we need in samsaram. This is the fear of Nammalzhwar. They do not realise the real meaning of saranam by which we attain paramapadam. People do not realise the soukumaryam of perumal. People care more for pleasures in samsaram and use perumal to gain on that but do not bother about moksham. This is the true worry of alzhwar and tells perumal it is your job to correct them. It is not possible to correct people as they care less for moksham even though these athmas were chosen and given manushya piravi and sent by perumal to this earth. Perumal is worried whether these people have got corrupted due to prithvi sambandham or is it lack of vedas and their knowledge to these people. Even though the people on earth out of frustration say that they do not like living in this bhulogam even for a

moment, but if they are offered moksham they will say they have so many unfinished tasks in this life and will not take it. Tussle between samsari and bagawan with nammalzhwar in between. Alzhwar is feeling the soukumaryam of perumal and is pained as to why people do not realise it.

2. We do not immerse ourselves in the four vedams, do saranam, or gain knowledge, but worry about illness, mental troubles in life, birth, death, but do not care for the bright face of perumal who is having all the military forces to help us in the troubled situations. They do not become HIS disciples and have the desire to get moksham. Aishwaryam is temporary but moksham is nithyam.

3. Perumal bears the sanku and chakram always himself. There is no one to carry his bow and arrows or swords used for fighting. There is no lakshmanan in this life to serve perumal. There is no one to tend your feet or tired shoulders. (20.46) Alzhwar says I don't like samsaram and I want to do thondu to you and you are not taking me. Alzhwar sulks. I am searching all over in this world but I am not getting. Alzhwar says I am not able to fathom what I am doing but I do not have interest in samsaram. Alzhwar says perumal lives alone not caring for me. Nobody is there with Perumal to guard his weapons. HE is not taking me either. Alumalaar means that in both bhoologam and vaigundam there is no one to do such tasks of control for perumal. Perumal thinks he has however got to control me. Nithyasoories are there according to Alzhwar for the anubavam of Perumal. Each one appreciating other but no one to work. Azhi (Chakram), sanku carriers and guards for the ornaments HE wears there is no one to do those tasks.

4. Due to HIS soft nature due to which he does not show his pain, perumal however appears as though he is lifting mountains while lifting them. For the detractors they are weapons and for those who worship HIM they are ornaments. There is no one to do Lakshmanan's tasks. There is no one to follow you carrying these weapons. I wanted to see your decorated thirumeni and my legs were deep into slush while coming to you, I am a sinner that you are not giving me kaatchi even for a little while. I have aslo got only a little time before I die but still you are not coming in front of me. Perumal says why are you afraid of me alzhwar? Lot of argument between alzhwar and perumal.

5. Thirukolur which has lots of maadangal. Thirupulingudi how perumal gives katchi to us. Through several avatharams perumal took away our thunbangal. Have you become tired of that is that why you are ever lying down? That day you did thrivikrama avatharam and saved us. Are you tired of that? In thiruparkadal (Pralaya samudhram) you are lying down is it because you are tired after srishti? It is said that he is lying there in thiruparkadal for the sake of devars.

6. Nithya soorigal who don't bow down to anyone else other than perumal who is also the proprietor for all the knowledge of the world, he holds the chakram and sanku, and he is eliyavan. HE can take away even the biggest of the diseases of this earth. Look at him he has beautiful bluish thirumeni, come to me says alzhwar so that my manasu will admire you. Why are you lying here itself, you are to protect everyone. Why are you not coming into this samsaram and roaming around for people to admire you. When will I get rid of this dirty body and salaiva filled mouth, purify myself and come to you. People will catch hold of the thiruadi of perumall till their job is done. If people have panivu (well behaved nature) and gyanam, perumal is the reason behind it.

7. Those who go to thiruvanparisaram are wishing to do adimai to YOU, who has piratti residing in your chest, also have all other weapons and ornaments. Alzhwar says give me some small job. The people may not sing about your capabilities and Alzhwar says what should I do to correct them? Alzhwar prays to the alzhwar in thiruvanparisaram. Alzhwar wonders are the people going to the temple to pray to him to get their needs fulfilled or for praising perumal. The people do not get themselves transformed from ordinary bakthi to deep bakthi.

8. I am your adimai due to your beauty, and hence I want to stand at your thiruadi and do adimai says Alzhwar. when will you grant that? When will you show your sowkumaryam and allow me to do

that permanently? Perumal you have scaled the seven lokas having hills, earth matter, seas, and you are lying in thiruparkadal.

9. (45.44)who including Brahmma, sivan have understood the greatness of perumal? Alzhwar says out of love for perumal, Alzhwar calls perumal, the first one, one who controls me, Alzhwar says I am throbbing out of love for you. I can't say any more of you. Perumall says why are you afraid Alzhwar? let brahma, sivan be there I have special regard for you. They do not have the soft nature that you have Alzhwar. Perumal says there are many like brahma, they are not as soft as you. Also for brahma sivan, Perumal has shown his ability to kill their enemies. They have not seen the sowkumaryam of Perumal. they being devars do not care for sowlabyam and sowseelyam of Perumal. devars themselves destroy arakkars/rakshasargal/devil minded beings. Alzhwar says that brahma sivan etc do not know your soft nature they know you only as a being who will kill their distractors. Thirumal means serthi of Perumal and Thiru/piratti/mahalakshmi. Brahma sivan bow to perumal when alone but not when he is with piratti. Brahmma, Sivan consider Piratti as equal to them as said in some places of vedas. Brahmma concentrates on creation and Sivan can get needed power and shakthi and hence they do not know fully about Perumal's capabilities especially HIS sowkumaryam. Perumal asks Alzhwar will brahma, sivan come and do adimai to me, no they will not, only you will do adimai to me so do not worry about your moksham. It is because of kaadhal of Alzhwar to perumal. Brahmma & Sivan will desire different paeru (offering by perumal) from Perumal other than moksham whereas only Alzhwar yearns for that and doing adimai when in moksham. Brahmma & Sivan are using Perumal to meet their own ends whereas Alzhwar has kaadhal to perumal.

10. With this confidence given by Perumal, Alzhwar's fears come down. Alzhwar is alternating between fear and parigaram(things we do to drive away the ills of mistakes we do). Like a person is afraid of water when he goes to learn swimming and all around people give him confidence saying that we are there to rescue you, go ahead and jump into water similarly, perumal gives Alzhwar confidence and continue what he is doing of singing pasurams. Here vanavars/nithya soorigal those in vaikuntam give courage to Alzhwar.

11. those who sing these pasurams will not have rebirth.

1.15.3.4.10.4 Thiruvaimozhi 8.4

Varkada aruviyaanai8.4.X: perumaal's valimai is shown here. Thiruchengur koil. It is also called thiruchirtrartu. Alzhwar becomes happy. 8.4.1: Kuvalayapeedam elephant is first killed before Kamsan was killed by Krishnar. Vaarkada aruvi means that from the elephants mouth gajam keeps falling. It keeps flowing like a aruvi/stream. This is the indication of the elephant becoming mad. The elephant is like a big mountain. In such a condition the elephants are very dangerous. The elephant's tusk is broken and the elephant is turned around (marupinai kuvadithururtti). The elephant trainer pagan who was considered by the town people to be strong was killed. Krishnar also killed the palace wrestlers (arangin mallarai kondru) kamsan is seated on the stadium top as a king should (suzh paran mel); krishnar pushed aside the smaller kings who came asking him where are you going (porkada arasar purakkida); even as other kings are seeing, krishnar drags kamsan and kills him; (mada meemisai kanjanai thagartha); thus sang the alzhwar about bagawan's keerthi.

TSR's vyakyanam:

In the following text pasuram numbers are given and then their meanings are given.

Thiruvaimozhi is the grammer for bakthi. Bakthi though is propagated through thiruvaimozhi what people follow in these days is saranagathi/prapannan margam for mukthi. However ultimate stage of Bakthi is saranagathi which alone can be reasoned out to lead to moksham. Before bagavath

geethai days importance was given to bakthi. But then BG itself says, maa ekam saranam vraja. Which means do saranagathi to me after leaving all dharmas and leave the rest to me. So the aim is saranagathi. But should we do bakthi? But now people believe we need bakthi and then do saranagathi. Bakthi has to grow to a very high level for which gyanam is required. A mix of Gyanam and bakthi is thiruvaimozhi. Now in this 8.4 stage of thiruvaimozhi perumal feels that Alzhwar though has bakthi and gyanam/knowledge, he is a poet and hence can sing pasurams for more people to follow him. So perumal's plans is to make Alzhwar to sing more pasurams. He does not accept saranagathi of Alzhwar. Now alzhwar has also begun to realise this plan of perumal. Alzhwar's sadness keeps on growing. So from 8th paththu, perumall relaxes and consoles alzhwar so that he is not heart broken. However alzhwar keeps showing his sadness and anxiety of when he will mix with perumal. As an interim measure perumal shows his thiruadi to alzhwar. Perumal also accepts sarnagathi of Alzhwar. Perumal says, (actually even this is the dream of alzhwar-may not be real happening), it is necessary for alzhwar yet to come to vaikuntam and for him to be on earth and sing more pasurams. Alzhwar has both the feelings of perumal knows what is best for now but at the same time he is also angry as to why perumal has left him in the lurch. Now that alzhwar has realised that there is no saranagathi for now, he goes/gets to see through his minds eyes, to each of the kshethram and sings abot that perumal. Now alzhwar wants to atleast see perumal and hence sings these pasurams. He keeps telling perumal that he will die and will not get paramapadham in this life.

Knowing thanmai of perumal, there are no one on earth who are going to do thondu to perumal. However Alzhwar has deep kaadhal/love/liking and bakthi for perumal. Mukthars and nithyars have different way of involvement with perumal. Thiruchuttraatru koil in thiruchengroor. It is in Kottayam district. This is a aru/river. Krishnar's younger days. Senkamalavalli thaayar. This koil is called thirumankatti koil. Meaning is not given.

1. Alzhwar was unhappy that people are not paying heed to what is done for perumaal. Again perumal tells Alzhwar don't worry about it. I will do sadhu samrakshanam, dhushta nigraham. Here when we say perumal says it is actually Alzhwar's own thoughts of soothing himself. Kuvalayapeedam elephant was killed by Perumal. This town is a place which removes the fear of alzhwar.
2. Perumal is antharyami of brahmma, indiran, sivan. Alzhwar says i was not present during pralayam and hence could not see you to do bakthi. After that you have become antharyami to all. how can i see you and worship you asks alzhwar. you are my guide in this world.

3. varaha avatharam. i have no other pugalidam than your thiruadi says alzhwar.

4. mahabali. you came as vamanan and became so big that you extended your feet to the end of the worlds and asked where to keep you third foot. you removed the fears of the people of this world by defeating mahabali.

5. Alzhwar asks why are you staying still in thiruchengroor? without knowing this my athma will not rest. Alzhwar lies to both the town people and the perumal inside in the koil that this perumal is the one whom he considers more than all other divya desams. Alzhwar knows that in all Divya desams same perumal SN is present and he must consider all perumals to be same.

6. For nithya soories too Perumal is father and mother lying in thiruparkadal. the same perumal is lying in thiruchengendroor.

7. perumal's thiruadi, kamala kann, redlipped mouth, belly button, kamal chest, his grand dress, his grand hairlock, his ornaments and his weaponary in the koil in thiruchengendroor makes my senses to saturate that i can't take any more. this perumal is in my thoughts and i can never forget him.

8. this heart filling experience with perumal, is the destination for the vanavars/those in vaikuntam. what else can i say in his praise?

9. brahmma, sivan who were created by SN, who is in thiruchengendroor, is also their controller. this is not my imagination. it is the truth.

10. the perumal in thiruchengendroor is the antharyami of brahmma, sivan. i have been able to fold my hands to that perumal. TSR says, in the begining of rig vedam only Indiran existed as prime. Brahmma and sivan were secondary. in yajur vedam it is vishnu, sivan. brahmma is less important. in sama vedam it is only SN. TSR says it is thus vaishnavisam has spread in India as sama vedam is the highest regarded vedam of the four vedas.

11. those who listen to this thiruvaimozhi are sure to get moksham.

1.15.3.4.10.5 Thiruvaimozhi 8.5

Mayakooththa vaamana8.5.1: alzhwar sings that he is not able to see perumaal's vadivazhagu (beauty) in person. This is about the perumaal in thirunaavai. Alzhwar has sung on 12 of 13 kerala divya desam.Thiruviththavakodu is the only kshethram not sung by namalzhwar. Kulasekar perumaal has sung on it. Alzhwar says, You are maya kootha, vamana, I am so sad kanna that I am am not able to see you eyes, hands, legs, your beautiful face having the red lipped mouth, which (the head) is decorated with everfresh flowers.

TSR's vyakyanam:

In the following text pasuram numbers are given and then their meanings are given.

1. Mayakoothaa, vamananaa, kanna, your eyes, legs, hands and other lovely features come one day for us all to see you. Perumal asks what do you want, alzhwar says you must come so that i can see you. Alzhwar says perumal's features are like that of a lotus pond. Different parts of his body resemble different items of the pond. alzhwar asks perumal to come to him so that his miseries/yearning/sadness go away.

2. when a word like endru endru is repeated it is to emphasise the same. alamandhadhaal means his body got tired. the word andhoe is used to tell come again. Perumal is like manikka malai (hill made of gems). alzhwar's lips got dried due to the tiredness of having called perumal relentlessly. alzhwar/nayagi's friends are also with her. perumal has still not come even for a day.

3. mudiseer means black clouds. perumal is said to resemble those black clouds which bring happiness. alzhwar/nayagi asks perumal to show up like a peacock(mugil). nayagi says come and remove my sadness.

4. nayagi says perumal should come like a beautiful peacock on a white coloured mountain. nayagi is reminded of beautiful features of perumal in thiruparkadal lying on adiseshan snake. red lips, lotus shaped eyes, these words are not enough to describe your beauty says nayagi.

5. nayagi says i do not know what i should do to be able to see you. i am not finding words to be able to describe you. nayagi says your beauty has mesmerised me. i am not able to forget you and you are not coming. tell how to forget you for you to come to me.

6. though you are antharathma, i am not able to see tou. you must come and appear before me either from vaikuntam or thiruparkadal or this world. kazhal means his lotus feet. i am your servant

and i want to see your feet. nayagi is imagining him to be kannabiran. you are the one who owns all the lands in the universe, all the seas, you own vaikuntam too, please tell this servant of yours what i should do to see you in any of the places you own.

7. Perumal you have beautiful deep red eyes, beautiful hands, legs, red lipped mouth, dark skinned body like a dark coloured sun(4th line onwards). spread all your parts and appear before me perumal. if you appear like that in fornt of me (first line) i will serve at your lotus feet which beautifes the entire universe. i will do any service that you command of me. if you are not able to come with your entire body give your thiruadi alone for me to do service to that.

8. perumal you are like the collection of rain bearing clouds which are your duplicate and my heart melts at that thought, and i will pray for the entire day long. this is not the way you should behave with your adiyars. perumal you are the one who protected pandavas in the mahabaratha war being arjuna's charioteer. but you have not appeared before me.

9. does this act of yours fit with your character? is this the way you will behave to your adiyars? thinking of this i kept crying on and on. perumal you who has garudan as your vahanam. can this bhoomi having beautiful gardens bear this sadness tell me perumal while you took to be born in mathura. why are you doing all these deceptive acts? in the final years of the life of bakthan of Nammalzhwar chakrathu alzhwan, Sri Krishnan comes to save him, but is taking time and the alzhwar asks what he is doing. is it proper of you not to take action, does it match with your ability.

10. Alzhwar says perumal is spread all over like the ghee is spread all over even in the freshly milked milk but can't be seen by the naked eyes, and alzhwar says then where can i see you and how? He is spread in all the matter. Of what use is it for me that you are spread all over but can't be seen. i was not present when you took avatharam in this world, and hence i could not see you, you are present in everyone as antharyami but none of us is able to see you in spite of that. so how do i see you perumal who is not bound by karmas. You having divya thirumeni are not expecting any paeru and are different class than humans,devars or any other forms of life. You are maya responsible for all the divine acts in mahabaratha battle. Show yourself to us as seen in paramapadam. even archavatharam is not like what i thought of says alzhwar. What is the solution for all these troubles that i face without seeing you?

11. alzhwar says let others not face the sadness that i have experienced. Those who read these pasurams will always be happy says Alzhwar.

1.15.3.4.10.6 Thiruvaimozhi 8.6

Elliyum kaalaiyum8.6.X: on thirukadithanam: perumaal shows his beauty to alzhwar here. Alzhwar is very happy and shows his tharithamai. He sings that perumaal has shown all about his beauty. Alzhwar expresses so in 8.6.2.

TSR's vyakyanam:

In the following text pasuram numbers are given and then their meanings are given.

1. Sitha piratti in Ramayanam says that she will not live for more than a month if Rama does not come to rescue her as her grief is growing. Alzhwar here says that he has been thinking of perumal in the night and day. on thirukadithanam. Vaishnavars desirous of doing kaingaryam to perumal live in this town. Out of this they get Selvam of being liked by Perumal. Alzhwar describes Perumal as the one who is adorned with tulasi mala sitting in this cool climated town and such a perumal is his father. This perumal in the koil in this town will put an end to the grief of Alzhwar.

2. This perumal resides in alzhwar's manasu. Perumal must come and remove the obstacles due to which alzhwar is not able to see him and develop the love in alzhwar'smind for the perumal in Thirukadithanam. Perumal is standing there not to be seen by one or two or three or any number of perople who come to see him. the perumal who has piratti in his chest is not allowing himself to be seen by any. Alzhwar went to paramapadam saw perumal and came back. He did saranagathi and asked for perumal to come but he is not coming. The perumal did not even send his thiruadi and in the end, the perumal came and resided in the nenju of the alzhwar. Alzhwar having gyanam thinks that perumal will come to him.

3. Perumal is residing in Thirukadithanam with piratti on his chest. We must all be getting the feeling of happiness when we think of perumal. We should not think of perumal for any other reason such as expecting some good in return except to get the feeling of happiness. The perumal will remove all his ill doings. But now the perumal is not coming to him as the alzhwar has done a lot of bad deeds in the past. Alzhwar is praying that all his bad deeds be removed leaving no trace even for the next birth by Perumal. Alzhwar says that perumal who has entered his nenju has made it (Alzhwar's nenju) paramapadam. Perumal has come to Alzhwar's nenju to take permanent residence.

4. Alzhwar calls Perumal as Koil kondaan which means the perumal resides in each koil. The perumal has made Sri Vaikuntam of Alzhwar thirunagari as his koil. The perumal is called here as Kuda Kooththu adi amman. The perumal (as said in Siriya Thirumadal) also comes in front of bakthars and does a special dance of balancing many pots kept on his head. This, perumal does, to attract our attention towards him. The perumal in Thirukadithanam is no exception, he also dances with pots on his head to attract our attention. This perumal in Thirukadithanam will remove all the troubles from the minds of the bakthas. The alzhwar thus asks all the bakthas to come to Thirukadithanam.

7. Alzwar describes the perumal as the one in vamana avatharam having extended his feet to cover all the three worlds. Alzhwar says even just thinking of the perumal in Thirukadithanam will remove all the troubles from the minds of the people. One does not have to physically go to the town.

8. Alzhwar says that Thirukadithanam is even better than paramapadham or thiruparkadal or other Koils and has true greatness. Alzhwar says his nenju has got itself fixed to Thirukadithanam town. The alzhwar says he and his ancestors have their nenju fixed on Thirukadithanam and thus it has become the standing rule to worship this perumal to get all their woes removed from their minds. The alzhwar calls that this town belongs to his ancestors. Even there are other different towns having perumal koils, Thirukadithanam has made permanent mark in his nenju. Though there are other more beautiful and holy towns having this perumal as their diety, Thirukadithanam has a special place in Alzhwar's heart. This town has becpme as common and as commonly accepted to Alzwar as any part of his body. Thus alzhwar says he has all rights to perumal in this town.

9&10. Alzhwar asks there are other koils having perumal in them so what is special about Thirukadithanam? He answers as Thirukadthanam as a town where he can go near the perumal and worship him. He has all the rights on that town. It has become like family property. The alzhwar says the perumal in this koil has special love for the alzhwar in this town. Even though Alzhwar has liking for the other koils in other towns, both the alzhwar and the perumal have more liking towards each other in this town. This Narayanan is arpudha Narayanan for the alzhwar. This perumal has entered into the Alzhwar's nenju. The perumal's town is Thirukadithanam koil and in the koil, the perumal's place of stay is Alzhwar's nenju. This is the special relationship between the perumal and alzhwar. The town in which all the brahmins live and the town which is surrounded by beautiful gardens of Karpaga trees. After the perumal created the alzhwar, perumal has made the alzhwar's nenju as his resting place. Narayanan is one who does not loose his identity and still is vathsalan to his bakthas. Hari is one who satisfies all his adiyars. Vamanan is one who will leave away his small figure and will protect all his bakthas. Arpudhan is one who has these awesome qualities. Such a Narayanan, Vamanan and Arpudhan resides in my nenju says Alzhwar. It is perumal's residence.

11. Those who sing these 10 pasurams will straight be taken to moksham. Though Thirumangai alzhwar has covered more Kshethrams, but his pasurams are more easily followed than otherThiruvaimozhi. (TSR says Nammazhwar was born in 5th century AD and Thirumangai alzhwar was born in 9th century AD!). Thirumangai is more famous with vaishnavars than Nammazhwar.

1.15.3.4.10.7 Thiruvaimozhi 8.7

Iruththum viyandhu8.7.X: Alzhwar now wonders whether he dreamt or was it real that perumaal was with him. Perumaal reassures alzhwaar that he indeed was with alzhwar. Now alzhwar when out of the mayakkam/dreamy state says he indeed was with perumaal in 8.7.1.

TSR's vyakyanam:

In the following text pasuram numbers are given and then their meanings are given.

8.7

This 8.7 is precursor for 8.8. alzhwar as nayagi was sharing his sadness with mother, friends. However he never had hate for perumal. Perumaal shows himself as vamanan but in his nenju.

1. Alzhwar tells what he gained. Praapyam and prapagam both perumal realises alzhwar. Pillan means nampillai. Jeer is nanjeer. Being in samsaram alzhwar is thinking of Perumaal and later is happy. Vamanan has entered alzhwar.

2. Perumaal 's beauty is amazing thinks alzhwar. Vamanan observes alzhwar's thoughts. Perumaal agrees. Still perumal has not entered him. Observes from outside. Perumaal has to alzh come like for elephant.

3. Alzhwar wonders if he is not in his mind, dreaming.

4. No I am not dreaming. He has entered me. No doubts. Nenju.

5. Perumaal thinks he is bakthan which is how others in world think. It is pugazh for alzhwar. HE will give all HE has to alzhwar because HE is better than others or Is it I (Alzhwar) am capable.

7. No he is having interest in me. Loves me. He is smiling. I can't see anything else.

8. It is due to his kripai that he loves me. I am a small fellow.

9. What has alzhwar done? He has allowed him to get in to his Nenjam. Bakthi. Love for each other

10. I will not come out of him/ leave him. It is like poison for further birth.

1.15.3.4.10.8 Thiruvaimozhi 8.8

In Kangal sivandhu8.8 and 8.9 alzhwar describes perumaal's athma swaroopam. Perumaal comes inside alzhwar's athma in order to strengthen the learning the alzhwar has had from perumaal. Alzhwar then sings about perumaal's athma swaroopa vailakshanyam. Payil eru kann karudhu. These four padhigangal clearly bring out athmavin swaroopam. Jeevathma thathvam. In 8.8.1 the alzhwar clearly states in the last line that he is adiyavan to perumal. Paramathmavukku jeevathma nithya kinkaran. He does service always. Koorathalzhwan goes to thirukottiyur nambi pleading. He wants to clarify one doubt that Ramanujar had. Gyanathvam mukyama or seshathvam mukyama? Is gaining gyanam more important than doing thondu. Thirukostiyur nambi kept on doing kaingaryam and did not answer. After a few days the nambi called Koorthalzhwan and asks what the matter was.

Koorathalzhwan told ramanujar had a doubt. Adiyen ullan, udan ullan pasuram (8.8.2) does it not come to your mind asks nambi in return. The alzhwar clearly says that seshathvam is pradhanam then only gaining knowledge. 8.8.3: alzhwar says that it is only due to perumaal's kataksham that he is having perumaal's thoughts always inside him. Unarvil umbar oruvanai ; HE is the topmost of all the athmas; 8.8.9: adhu vadhuve means to be aikyam to perumaal like thirupaan alzhwar or andal.

TSR's vyakyanam:

In the following text pasuram numbers are given and then their meanings are given.

Alzhwar's His sorrows are over. Veri/sorrow due to not getting him till then. Perumaal thinks Alzhwar is not sorrow. He is not vandhaeri. He is not going to be in samsaram any more. Decided by perumal. Perumaal thinks Alzhwar is only his. Perumaal makes it clear that Alzhwar Is aware that Perumaal is inside.

1. Alzhwar enjoys roopam items of perumal. Alzhwar says Perumaal is in his nenju.

2. Alzhwar says Perumaal is in me. He has come into his degam. Perumaal will not go away. Such a gyani of Perumaal is in my athma. He is in my sareeram. Adiyaen ullan. Ulan ullaan. He (Perumaal) is equally spread all over me says Alzhwar. Though praakritha udal of 24 thathvangal of Alzhwar, Perumaal is in his udal. The 23rd manasu must listen now to Perumaal. Thirukoshtiur Nambi (TN) taught to Kooraththu Alzhwan (KA). TN taught all these to KA. It is like archavatharam silai having Perumaal inside. Like that Perumaal is in degam of Alzhwar. It is like prathishtapanam of Alzhwar. Alzhwar has become a koil. Ramanujar is not able to explain to KA how Perumaal can be in this prakritha udal. KA is sent to TN. TN after 6 months explains to KA. TN Shows a pramanam which KA shares with Ramanujar.

PSK's interpretation based on reading the pasuram and also to beconsistant with what Pin Pazhagaram jeer wrote.

During writing meanings of Sreebashyam by Ramanujar and KA, difference in opinion rose about importance of Gyanayogam vs Seshathvam. Which is more prominent in getting moksham. While Ramanujar said the former is, KA said it is the latter. KA was sent by Ramanujar to clarify from TN as which is right. TN does not even meet KA for 6 months inspite of KA doing all kaingaryam to the acharaya purushan. Ultimately when TN met KA TN simply refrerred to Thiruvaimozhi 8.8 pasurams which he said clarify this point. 8.8 says seshathvam is important. Gyanayogam will only lead to kaivalya moksham.

3. Alzhwar makes Perumaal to reside in his Gyanam. Prakaari prakaram. Alzhwar has become a koil in which prakari is in him. Perumaal has come into Alzhwar of his own will. No kaaranam. Nirhethuga kripai. It is not due to Bakthi of Alzhwar. Even that is due to Perumaal 's arul. Perumaal showed his swaroopam to Alzhwar. Perumaal is everything. Adimai. Perumaal shows this is athma. Perumaal makes Alzhwar to sing about Perumaal and also to claim that Alzhwar has sung all these pasurams. Achith Paarathanthriyam. Ozhivil kalamellam pasuram. This is adimai. Alzhweer if some calls, Perumaal says yes what do you want. It is a mixing to that level. You are me. I am you. It is mixing to this level. It is for the use to future generations. This is far higher than antharyami.

PSK's interpretation based on reading the pasuram and also to be consistant with what Pin Pazhagaram jeer wrote.

Perumal exhibits that his athma swaroopam is to mix all over the body with people like Nammalzhwar. Perumal is not satisfied by just being antharyami inside these people. Perumal after entering the body spreads all over the body. Perumal wants Alzhwar to continue to sing and demonstrate to commoners that seshathvam is the better way to attain moksham.

4. Perumaal shows to Alzhwar, that his Alzhwar's athma is a very sweet to Perumaal. Chith, achith porul though Perumaal knows all about them, Perumaal hides these and shows his elimai to Alzhwar. Alzhwar says these for us to know today.

5. Imp points follow. Nithya athma of Alzhwar, Perumaal shows it as prakaaram. Alzhwar says Perumaal has experienced Alzhwar's athma which Alzhwar tells to all of us. Alzhwar's greatness cannot be valued by us, including gyani's, in future too. Even if they understand a little they will not explore further. The pasurams are one greater than other. They are vaeru pattadhaai ullana. Alzhwar has done this at a time when other 17 madhams are dominating. The greatness is not understood due to rivalry. Only the small mistakes will be highlighted generally. Though Perumaal has our athmas and prakriti as udal, he is mixing well with Alzhwar. Embaar and Mudhali Aandaan say nishkashakam and anishkashakamm means dharmam and adharmam porul is talked as different . Vice versa. Aandaan says sareeram swaroopam is talked of not athma swaroopam. Athma and daegam are different. Each one of Aandaan and Embaar, one says that pasuram is about dhaegam and other says it is athma. Dhaegam, indriyan, manam, pranan Gyanam above all this athma-controllers. Beleiver and nonbelivers. Unarvadhu, kaanbadhu. Bakthi helps the former. We must be beleivers. We must be able to judge between good and bad. Gyanam due to indriyangal is limited. Athma Gyanam is superior, however veda Gyanam is ultimate. Perumaal is above athma. We can experience all these in moksham. Athma anubava moksham. It is kaivalya moksham. Adhuvae veedu veedaamae?

PSK's interpretation based on reading the pasuram and also to beconsistant with what Pin Pazhagaram jeer wrote.

1st line: If at all you understand athma

2nd line Understand it in the right manner and not wrongly.

3rd line: But I (Alzhwar) feel no one can understand

4th line: Even if you understand it you can't relate it with common life.

5th line: Not in this world and not by the generations of the past, present or future.

6th, 7th, 8th lines: This is the limitation of gyana yogam.

6. Control indriyangal. Athma swaroopam can be seen. Yogabyasam, karma yogam can get one to see athma. But that gives athma anubava moksham. Kaivalya moksham.

PSK's interpretation based on reading the pasuram and also to beconsistant with what Pin Pazhagaram jeer wrote.

OK do gyanayogam and get gyanam. Control your indriyangal. Realise your knowledge. Get past pleasures and sorrows of this life. Do research on athma and dig deep. Then you will get veedu/moksham immediately just as adhvaithies say. But is it really veedu/moksham? It is only liberation from rebirth and it is Kaivalya moksham.

7. Perumaal being inside Alzhwar's dhaegam. Don't keep doubting.

PSK's interpretation based on reading the pasuram and also to beconsistant with what Pin Pazhagaram jeer wrote.

Even after getting to realise athma, enjoy it. Even this is not real enjoyment. Then what is real enjoyment.

8. People weep after death. We should not do that if we understand athma and dhaegam. We must keep telling bagawan naama. We may not go to one's kalyanam but we must come for one's death. We must not miss that. Maayavaadhis say if athma joins brahmmam it is moksham. This is not so. Jeevathma swaroopa and pramathma swaroopam are different. Kaivalya moksham allows us to experience jeevathma swaroopam however mokshma through prabaththi makes us to experience paramathma swaroopam by going inside Vaikuntam where paramathma resides.

PSK's interpretation based on reading the pasuram and also to beconsistant with what Pin Pazhagaram jeer wrote.

The people in this world speak for and against such practice.

9. Anthima smrithi this pasuram. Alzhwar condemns maayavaadhis. Adhadhu adhuvae denotes Kaivalya moksham. Ulan enum … That Perumaal is in my Nenjam says Alzhwar. I have understood Gyanam agyanam says Alzhwar as Perumaal is inside me. Nithya vaasam.

PSK's interpretation based on reading the pasuram and also to beconsistant with what Pin Pazhagaram jeer wrote.

In the present times or past times and even in the future times even yogis will not realise the limitations of just gyanayogam.

10. Kuthishti madhams are wrong. What Alzhwar says here is right.

PSK's interpretation based on reading the pasuram and also to beconsistant with what Pin Pazhagaram jeer wrote.

In summary we should seek SN. We should seek through doing thondu/service to adiyars. It will lead you the right moksham to be inside Vaikuntam and doing thondu to Perumal which is the ultimate enjoyment.

1.15.3.4.10.9 Thiruvaimozhi 8.9

Karumanikka malai pol8.9.X: ananyarvathva seshathvam: thirupuliyur divya desam. Nayagi's mother wanted her daughter to be married off. But nayagi's friend tells the mother indirectly that someone else is in her heart. That is the gist of 8.9. 8.9.1: your daughter keeps talking of thirupuliyur perumaal (even though by then she is married to the perumaal). In 8.9.2 thozhi says your daughter keeps praising this perumaal often. In 8.9.10 pasuram the thozhi tells the mother nayagi is already married to the perumaal. Being the mother are you not able to smell the tulasi smell on her coming from the perumaal. (as she is already married).

TSR's vyakyanam:

In the following text pasuram numbers are given and then their meanings are given.

Athmas' thanmai was discussed hither to. This one is a little different. Emperuman's athma alzhwar's. In this thirumozhi preethi is talked of. Quillon/Kottayam thirupuliyur. Bheeman has worshipped here. Nayagi. Agam porul inbam. Talking sex was common in those days. Alzhwar's Athma has joined perumal. It is like sex union. Alzhwar joins thirupuliyur perumal. She/Nayagi calms down with this. She behaves like perumal. She dedicates herself only to Perumaal. Thozhis say leave her. Thirumanthiram 82? – thanakkum pirarakkum..avanukkae adimai. Ohm virodhies of …

Thanakkum thaanae and pirarkku. Both are paeru. It is swaroopam. Only to Perumaal is paeru not for both.

1. Thozhis say mother we can't help. She has joined perumal. Uruvam Azhagu.

2. Abaranangal attracted her.

3. Porupadai

4. Pervalam. Gunam and seyal of perumal.

5. Has Selvam, thunai in troubles.

6. Also helps others. He is vallal.

7. She attained kannapiran. Even plants enjoy in love in that town.

8. Perumal is on snake in thirupuliyur but he is standing. Maybe one more sannidhi. Mother says only kaadhal is not enough. Janakar karmayogai exponent attained sidhdhi due to that. First karmayogam then only gyanayogam. Nayagi has fallen for him.

9. Sama vedam telling vaedhiyargal lived. So nayagi will also be righteous in her acts. Mother asks is acharam enough what about anushtanam? Nayagi is no less in that too. Say thozhis.

10. Selvam in that town. Alzhwar's subavam have been described in this thiruvaimozhi. Mother says even so is there any other upayam for her? How is the son in law?

11. All will benefit by doing adimai.

1.15.3.4.10.10 Thiruvaimozhi 8.10

Nedumarkadimai cheivaen8.10.X: athma's biggest thathvam of athma is adyar's adimai. Not even Anayarga seshathvam, bagavatha seshathvam is the highest. In 8.10.1: alzhwar says it is a big mistake of praying directly to god rather than doing adimai to his adiyargal. Nedumar – perumaal; 8.10.10: doing seshathvam to adiyar's to the power^{n} is the best in the world. Parathanthriyathvam like baratha alzhwan, to whom shathrugnan who did bagavatha seshathvam, or that by madhurakavi alzhwar is the best. If you go to perumaal and sing about only him, his eyes will be like kamala kangal but if you sing about his adiyars his eyes will be alli kamala kangal.

TSR's vyakyanam:

In the following text pasuram numbers are given and then their meanings are given.

Baghavatha seshathvam. (BS)

1. Do's are described. BS a must. From thondar, thondar…to adiyaar, adiyaar, in this pasuram. From adiyaar to Perumaal I learn so much says Alzhwar. I bow to them. Alzhwar says Don't want 3 ulagam. Want to do thondu to adiyaar. Iro of Alzhwar perumal does not bother even if Alzhwar disregards him, but regards Alzhwar if he respects adiyar.

2. Don't want kaivalyam/athma anubavam or entry to vaikuntam but want to do service to adiyars/baghavathars. Prayojanam is just doing adimai.

3. Thirumameni. Over and above service to Vamanan, adiyar service is superior. This is ellai nilam boundary of service. Alzhwar says to perumal I don't know you but I know adiyar. Perumaal will be pleased to hear this.

4. Kalyana gunangal, azlagiya thirumeni of perumal I will do service through adiyars here itself. No need of moksham. This is purushartham. Even in paramapadham I will not get this anubavam.

5. In this sareeram I get to know perumal, sing of God, with adiyargal this anubavam can't match. Thondar amudhu unda solmalaigal I have enjoyed with adiyars. Hearing this perumal becomes more happy and not jealous.

6. With thondars is the real pugazh. Not pugazh with perumal. Even though perumal has so much of kalyana gunangal the magitchi with thondars is matchless. Singing in goshti.

7. Thanima pugazh. Not good. Goshti singing is the best.

8. Alzhwar has increased his followers. Perumaal beauty is ok but with adiyargal it is even better.

9. Thamargal = bakthargal. Perumaal with all praises who killed manmadan, adiyargal group is better. We must not just meet but do some service.

10. Uzhi. Gokkal means acharyan. Lineage to perumal is important. From bottom it is important. Ozhivil kalamellam doing adiyars is whom I adopt. Alzhwar wants this service for ever. Shathrugnan service is best. Service to para thanthriyan.

11. Thondar pendir makkalae. Will have a good life.

26GP:

Nammalzhwar is the most important acharyan to have taken birth in this boolokam not even Ramanujar as he is the one who showed ramanujar to us. Prapanna jana kootasthar. He is the avayavi (the body) and other alzhwars are the avayavangal (parts of the body). Nammalzhwar churned the marai parkadal while devars churned thirupaar kadal. Devars got amudham for increasing their age whereas nammalzwar churned vedam and got us his pasurams. He used his thiru naavu or his tongue to churn. He sings all these on the perumaal reclining on adiseshan. There is no equal to it. Prabandha saram of swami desikan sings vazhi thirunamam as the sequence of his pasurams, their counts etc.

Pathum pirivum is the division of thiruvaimozhi as per the gunangal of perumaal. Alzhwar's nilai kept on changing as he sung the pasurams. It is because some times he sees the perumaal. Some times the perumaal is away and he is in despair.

The first pathu tells us that thathva vedana marapartru is the first feeling of alzhwar. Perumaal gave gyanam. He got to know who is perumaal, who is jeevathma, who is samsari, adaya vendiyavan is perumaal. He is also the way to get him. Alzhwar got thelivaana gyanam. **gynakthi mukthi**

In veedu munn murtravum and **in second pathu** alzhwar said we must seek moksham.

I**n 3rd pathu** what is to be done after attaining moksham we got to know. Kainkaryam, vrithi, **Bagawthanubhava janitha preethikarika kainkaryam i**s what we should do after getting moksham. **vrithi**

In fourth pathu he tells us leave out your desires in vishayanthrangal. **virakthi**

In the fifth pathigam bagawath thathvathile preethi adhigarikka vendum. **bakthi**

In the sixth the means to get to perumaal upayam to be used to attain perumaal. (agalagillen – deerga saranagathi). **prabathi**

In the seventh kaimaru for the upakaram that perumaal did to us and alzhwar found that there is nothing that we can give back to perumaal. **sakthi**

In the eighth padhigam, kruthamanathai unarndhu. This athma's real swaroopam is bagavatha seshathvam. Athma is parathanthran to perumaal. Bagawath seshathvathyai vida thatheeya seshathvam uyarndhadhu. **praapthi**

In the ninth alzhwar seeks the date when he will get moksham. Maranaa avadhi pertru. Alzhwar finds out what he will get if he dies. Alzhwar got the reassurance that there is no more birth for him and hence the date of his attaining moksham is the last day of this life. **poorthie**

In the tenth the alzhwar finds out who is going to take him to moksham. It is perumaal himself. Kaalamega perumaal first, then thiruvattaru emperumaan adikesava perumaal says i will see you off from this earth, thirumaliruncholai perumaal comes next and suggests that the alzhwar be with hin on earth and then he can go to moksham with this thirumeni, thirupernagaraan swami and in the end appakudathaan perumaal also comes to see the alzhwar off. **arthiharathvam.**

1.15.3.4.11.1 Thiruvaimozhi 9.1

Konda pendir9.1.X: aapathsakathvam. Karmabandhu athmabandhu. Live like thamara ilai with karmabandhu. Pattum padamal. Koduthu konda pendir means the dowry the man gave to marry the woman. Live without attachment with wife, people and relatives. These people will be nice from outside (kandathodu pattadhalal) but they don't have love for you. (kadal martru yaadum illai). 9.1.2: they will look to be helpful to you but will hold on to you like a leech. 9.1.3: you will be praised as long as you are rich. When you are in the dark, in trouble they will disappear. 9.1.7: in brief alzhwar says martrondruillai means there is nothing else other than catching on to my lotus feet. It applies to all. Sirtra venda means don't make faces. Sindippe amayum has a big meaning. What i think matters what i show off does not matter. 9.1.10: what to think? Kannan allal illai kandir saran. Nothing else other than kannan emperumaan. Adhu nirka vandhu means just to show he is the only person to whom we must do saranagathi he took the avathram. Mannin baram neerkugarke vadamadurai pirandhaan. It is not just to remove the baram caused by kamsan, the bigger agenda is to show to all of us in future that he is the only upayam/upeyam for all of us.

TSR's vyakyanam:

In the following text pasuram numbers are given and then their meanings are given.

6m pathu saranagathi. Perumaal did not accept. Alzhwar was dejected. Alzhwar doubts. Perumaal says I have my own methods. Alzhwar in 9th goes back to eedupaadu with Perumaal. In Tamil Nadu vaishnavism spread due to alzhwars whose head is nammalzhwar. Alzhwar sings about Perumaal who has done so much to him. Alzhwar says again he is prabagan and praapyam. To us. He says leave out attachment to relations. HE is the true relation. He says this in this thiruvaimozhi. HE is

father and mother to us. Guru, mother and father that we say is different. Here it is not said disrespect parents.

1. All relatives are Perumaal. Love only him. Paasam should only be to him. How to break paasam to worldly relations is described here. Perumaal is always at saving us. Married couples, friends, etc., stick to one, only if one has money else leave you.

2. Perumaal is the only friend. People on earth stick like leech and leave you if you don't have money. They are all superficial relationship. HE is thanjam.

3. When you are fine and rich all stick they praise you. When you are in trouble they run away. HE is the only true friend and saviour. Pray to him. Aran means praise. What is the use of nandri kettavar. Unfaithful friend.

4.

5. Some were with you when you were rich but leave you once you loose the money, but HE is always your true friend.

6. Don't be happy with your money now, as, if it is gone, no one will care for you except HIM. You will keep on taking rebirths. Pray to him, no other way.

7. There is no other upaayams. Sitra vaenda sindhippae amayum means don't let your mind be under stress. HE will bail you out. Even thoughts of him is ok.

8. Living in money is not living. Praying to him is life. Those who do not realise their mistakes even for them praying is only solution. Pray even as pozhudhu pokku.

9. Don't keep praying to every devar. That devar you think is your ear stud. Lest the ear ring will slip through widened ear lobe. SN is the only one to follow.

10. SN is the only one who can give you moksham. Have firm faith. No one other than him. He is the only pugalidam. SN avatharams are only to establish that. Remember what happened to duryodhana who rejected SN and took all the army and Arjuna took only SN.

11. Singing this is service to SN.

1.15.3.4.11.2 Thiruvaimozhi 9.2

Pandai naalaalae9.2.X: alzhwar wonders if all the people in town are not relatives but only through karma they get related, who are our relatives. I am not able to find athma bandhu. So who are our natural relatives? The answer is bagawaan for all times in the past present and future. Pitha, seshee, raktha etc are perumaal. 9 types of sambandangal. 3 divya kshethrangal nearby. Nindran, irundhaan, kidandhaan. Srivaikundam, thirupulingudi, varagunamangai. 9..2..1: nin koil seeythu: sweeping the floors of the temple. Alzhwar says due perumaal's arul for generations their family has been engaged in sweeping of the floors in pulingudi temple. Please bless us through your lips and eyes. Niroobadiga bandhathvam. With perumaal. Natural relationship. 9.2.2: padikalavaaga nimirtha nin paada pangayame thalaikaniyay: vamana avatharam. Your lotus feet that you used to measure the lokas, i pray that you keep them on my head. 9.2.3: Brahmma sings this in thirupallezhuchi found in vedas. Alzhwar has translated it wonderfully for us. Bhoomi palagan is the name of the perumaal. Kaichina vendan is the utsavar moorthie? To see the thiruadi you need to come as pradakshinam and see through the window. Thodarndhu kurtreval seiydu means we have come to do service (Kurtreval) to you continuously for ever. If you get up your natchimar will also get up and do kataksham to the entire humanity. 9.2.4: all the three kshtethrams said above are sung. Perumaal

wants to eat alzhwar. He was standing in srivaikundam (vikundanathan – kallar piran). He saw that the alzhwar has not got the padam/right state for consumption. He needs to be cooked more and sits in srivaragunamangai (vijay asana perumaal with the hands inviting us to sit on his lap) for some time. As the alzhwar is still not cooked well he lies down in thirupuliyangudi (bhhomi palagan) and keeps waiting for alzhwar to be cooked so that perumaal can eat him. Alzhwar prays to them to come and give kaatchi. 9.2.10: alzhwar is requesting the thondu performed by sridevi natchiyar (vadivinai illa malarmagal as she blossomed in thamarai malar) or by bhoodevi natchiyar (nila magal) of holding perumaal's feet. koduvinayenum pidikka nee oru naal koovudhal varudhal seyyadhe. I have done too many extreme papangal still i request you, perumaal to call me (dey enna summa surtrindirukka vandhy en kaalai pidi natchimargal rest edukkatum) to massage your lotus feet.

TSR's vyakyanam:

In the following text pasuram numbers are given and then their meanings are given.

1. Thirupulingudi. Perumaal gives kaatchi. It is due to thaayar purushakaram. Swathanthran perumal so requires purushakaram. She says my adiyaar will not do. Even if he has done he has done for the good. TSR feels arul is only due to him and thaayar can't influence that. Remember markandeyan Siva bakthan got moksham due to purushakaram. TSR says Perumaal's thaai ullam and still it is only his will.

2. Keep your thiruadi on my head

3. For my sake Alzhwar says please Perumaal and piratti show yourself. For how long you will not move.

4. Pulingudi. Do some for me. Says Alzhwar.

5. Praising Perumaal. Remove my distractors. One day show yourself to me.

6. You came on Garudan for elephant and so many acts. But Alzhwar says I have also got to see you.

7. Come one day for us all to see.

8.

9. Perumaal asks why are you calling me? Alzhwar says we all have ruchi in you.

10. Alzhwar says I want to serve. You either come here or take me to vaikuntam. Thiruadi is so sweet. I want to serve.

11. If you keep thinking of him and sing these you will get palan.

1.15.3.4.11.3 Thiruvaimozhi 9.3

Orayiramaai ulagezh9.3.X: perumaal tells alzhwar understand, i am the narayanan and gives him kaatchi. Namakku upakaram seidu kondiruppavan – narayanan.

Pillai lokacharyar's shishyas some turned to thengalai and others vadagalai followers of desikan swami. Sriperumbudur Jeer. Embaar jeer. Checha athai's maappillai. He taught Mumukshapadi to TSR family. 9 months 2 days a week. In these pasurams. In 8th kangal sivandhu to 9.3 is Mumukshapadi/thirumanthira artham. Aum: akara ukara makara. Perumaal, devoted only to you, aathma.

TSR's vyakyanam:

In the following text pasuram numbers are given and then their meanings are given.

Praising pasurams. peerudayaan = famous perimai udayavan having 1000 names narayanan. He is Piran = upakaragan but not others. Certain. Protects 7 lokas. Limitless Keerthi. Kaala megam like beautiful faced. Narangalukku ayanan.

1. Gyanam, sakthi, gyanathvam, amalathvam,...only Brahmins can tell thirumanthiram. Everyone acharyas accepted narayanan. Kesavan to vishnu to Vasudevan ultimately narayanan. Brahma, sivan indiran all are SN. Sahasranama has these names too.

2.

3. SN is the medicine for all known illness. He takes away all troubles. Vedas say SN is everything. He gave me arul by giving all the knowledge.

4. SN is one who gives moksham manam don't let that slip out of you. He is eliyavan to nithyasoories. Bogha magitchi marundhu.

5. Manamae thiruthuzhai maalai we will attain

6. En manam udayavaidhum avanukkae. Firm beleif. Manam melts due to this. Alzhwar is happy. As Perumaal is inside him.

7. Nenjam wants to go paramapadham though perumal is inside.

8. Vinaigal nal and theevinaigal throw it to achith porul. He is in thiruvengadam. Going there is punyam. We can see perumal in thiruvengadam with this sareeram. Why paramapadham? No difference between the two.

9. Perumaal on paambu, what upaayam to achieve you? No kutram and on paambu perumal. How do I achieve you?

10. Sivan brahmma can go only upto thiruparkadal but do not say they are adimai to SN. They are losers. Seelam = sowlabyam, sowseelyam, arjvam.

Other common points:

1. Perumaal's seelam includes. Limitless. Iyalbu means continuity producing statements. Andrikkae - kangal sivandhu 8.7 is on narayanan till 9.3 are Mumukshapadi. Thirumanthirartham. First 2.5 pasurams of 9.3 are on akaram. 8.7 first 2 are on perumal thrumeni and athma and hence on akaram. It is upayam description. Next 1.5 pasurams of 9.3 is on ukaram and makaram. Athma swaroopam thanakkae adimai. Iraivaeri denotes the above. Though meanings given are not explicit, they are implicit. Nedumarkku adimai karumanikka malai speak of namaha. Pranavam and namaha are spread all around also in Vasudevan.

2. Gyanam, anandathvam, amalathvam. Are in narayanan. All alzhwars tell the above. Vasudevan and vishnu are being worshipped by saivaites but then they are all SN. SN has swathanthriyam. As chaerthi of sri is permanent with perumal he listens to her. He is Sriappadhi. piratti only recommends.

11. Reading these will take you to moksham.

1.15.3.4.11.4 Thiruvaimozhi 9.4

Maiyaar karunkanni9.4.X: alzhwar requests kaatchi with sanku chakkaram. Sanku chakra gadha dhari: means one who holds these three. Dharanam is to hold. Ulagathai dharippavan sirman narayanan. Alzhwar gets more and more arthi in these kaatchi – he wants to attain him. Now (in these pasurams) perumaal does not delay he shows himself every now and then. 9.4.1: Piratti has mai means kaajal black kajal. She is on lotus flower she resides on perumaal's thiru marbu. Alzhwar says i want to see you with sanku, chakram being adorn. Veyyaar sudarazhi means that chakram which spits fire. 9.4.8: alzhwar says i have seen the jagathkarana boothan kannan. 9.4.9: thondarkku amudhunna solmalaigal chonnen. Alzhwar clearly says that i have sung these pasurams that are going to be sung by future generations.

Alzhwar still wants to see SN. Why are you worried. Devars don't get to see you am I also like that asks alzhwar. Am I the last. You have a name says perumal why are you worried. Perumaal goes inside his nenju. Hiraniyan killing removed troubles of prahallaadhan. Like that HE enters alzhwar. Alzhwar is able to see perumal. I am able to sing thiruvaimozhi due to that. For srivaishnavars. Sankalpam of perumal due to that alzhwar gave us thiruvaimozhi. Perumaal says adiyaan ivan about alzhwar. Even Nithya soories consider thiruvaimozhi to be better than what they sing.

1.15.3.4.11.5 Thiruvaimozhi 9.5

Innuyir chaevalum**9.5.X: emperumanar ramanujar likes this pasuram the most.** alzhwar ennum prakruthi thani prakruthi. There can be no one equal to him. 9.5.1: Now perumaal has left alzhwar and as parankusa nayaki the alzhwar remembers each part of perumaal that he saw and laments that he is not with him. The alzhwar looks at the seval and its wife and laments that he is without his lover. How you the seval, are happy?, look at my despair. The alzhwar is in despair as he looks at a kadalan, kaadali being happy while he is not. He is envious of their happiness. Ennuyir kannapiranai neer varak koovugilir: you have not called my lover kannapiran but you are happy with your lover. 9.5.8: alzhwar trained his kuyil to repeat what he says. He asks of them: If i am in the state of just about to die say rama, rama, rama. When i am very happy say krishna krishna krishna. When singing this pasuram and when alzhwar is in despair, he looked at the kuil. They said krishna krishna as they had forgotten. Uyirkku adhu kaalan: means that it (the expression said by kuyil) is like kaalan or yemen for the remaining uyir. Alzhwar says instead of telling rama naamam to protect my uyir you said krishna krishna which will take away the remaining uyir. Is it for this that i gave you thayir, paal etc and made you to grow up?

TSR's vyakyanam:

In the following text pasuram numbers are given and then their meanings are given.

Alzhwar wants to reform samsarigal. Why do you get satisfied with archavatharam and not yearning for vaikuntam. 17 madangal are to be opposed. Velugudi varadhachari was karpangadu's main shishyar and they too used give upanyasams in these lines. North Indians were well versed in vedas but not in south.

Nayagi tells her dhukkam to paravaigal. Perumaal says i didn't leave you off. I want you to sing more. Alzhwar does not like samsarirs around. Karavi means he was with perumal. One needs to talk to someone. Pirivatramai with perumal.

Ponmalai of pasuram is for thondars. Pirivtmi is like death. Perumaal wants to prolong. Alzhwar thalandhaar. A is not able to mix with anyone. His mind is on perumal. So he talks to birds. Madness increases. Like perumal but not him. So pain increases. Man will retaliate but not birds.

1. Innuri seval is asked at once not able to see perumal outside but in Nenjam. Pedaigal (she of seval)asked to kill him Alzhwar if perumal does not come. Seval being He bird and paedai being she bird are lovers.

2. Again she sevals are asked by Alzhwar to go and ask Govindan why he is still alive.

3. Naliyan is to be sad. Is this much necessary. Take me to him else finish me is that your intension. Looking at the love birds "you are together and happy I am sad" says Alzhwar. You are happy and making sounds. She sevals my life is with him. Have mercy on me. Don't play in front of me. You don't care for me. Alzhwar repeats his misery. My manasu vaakku kaayam are with perumal. You are making me into more pain.

4. My uyir Is with perumal. Give adaikaalam and when I say this you are firing arrows.

5. Mayil. Useless talks you have. Don't shout. Thirumarban will not come. He has planned to make me sing more by not taking me. It is cruel. Don't increase my pain by making sounds

6. Mayan will not come due to your calls. Birds go away. Kili don't shout. Did I rear you for that. Don't tell all the perumal's names. Alzhwar shows off his anger on Perumaal on the birds

7. Perumaal 's vadivu uruvam like megangal, don't deceive me and finish me off.

8. Kannan named young kuils. Perumaal is yemen for my uyir. Don't tell his name. Though I request you, you keep repeating. Bad. Teasing me. This is not neermai (kind heartedness of the birds) which you had earlier.

9. Vandu. I am not able to bear your songs. Perumaal has finished me and gone away.

10. Nanaaraigal. I had been with Perumaal. Now separated. Teasingly Alzhwar says I have gone to vaikuntam. Enjoy birds. Lie in distress. What is the use of all these acts of yours. All nithyasoories wanted to finish me. I have also decided to give up. I will go, you enjoy. Ramanujar's favourite pasuram. As Alzhwar says i will go, you live well. Ramanujar's point (made to Thirukoshtiyur Nambi) of i will tell thirumanthiram meaning to all worthy people of this world even if I have to go to hell. Even if I go to hell you go to vaikuntam. Love and affection always travels downwards to the next generation.

1.15.3.4.11.6 Thiruvaimozhi 9.6

Urugumal nenjam9.6.X: Perumaal says alzhwaar why are you in such a despair and shows his gunangal. Thirukuzhlappan in thirukatkarai: vamanan. In those days wherever you see there were kaavi (orange dress) worn sanyasis in thirukaatkarai. 9.6.10: in kangulum pagalum while parankusa nayagi is alzhwar, perumaal is coming from outside hot sand and as alzhwar nears perumaal by four steps, perumaal takes eight steps and goes towards alzhwar. Perumaal runs and takes away alzhwaar. Vaarikondu unnai vizhunguvan kaanil – i was waiting to swallow you. In the above pasurams of this padhigam i(the alzhwar) have experienced all your kalyana gunangal and i am waiting to swallow you. arvurtra ennai ozhiya; ennil munnam paarithu: means i (alzhwar) was waiting with arvam – eagerness to swallow you, but before that you (the perumaal) have drunk me. Thaan ennai paruginaan – thirukatkarai appan: he drank me first.

TSR's vyakyanam:

In the following text pasuram numbers are given and then their meanings are given.

Seetha was happy in the married life. She gets reminded in ashoka vanam. Like that Alzhwar thinks of the days with perumal. It is easwaran's bagyam. Thirukatkarai. Ramar's gunam corrected all in the world.

1. Perumaal 's gunangal are sung about. Manam is the one which can make us enjoy. Nenjam has to melt. Alzhwar's dhukkam is due to people of the world. They are not getting reformed. (9.10 is the most effective pasuram). Both Nenjam, manasu Alzhwar is not able to control and hence dhukkam. It is due to Perumaal 's gunangal that Alzhwar is sad.

2. Adimai when will I become says Alzhwar. Nenju melts due to singing but not able to reach you. I was enjoying you in nenju. Now you are only silai/stone statue.

3. In nenju I was enjoying you. But now I am enjoying only pasurams. Want to do service there.

4. I am ordinary adimai. Your kadhal to me is split but mine is only to you.

5. You are my uyir, etc. when you were in my nenju I was enjoying you but now I realised your anbu is for all. Vanjagan.

6. You are vanjagan/trickster why stick to you. But those are not vanjagam but truth. You are the great one. I am small. I have no one else. You ate me but behaved as though you did not eat me. This is like lover running away. But you are the boss.

7. I have your anubavam for ever. Still now that you are not with me I have to accept that.

8.

9. Nithya soories do they also experience such despair. Yes they too are the same.

10. Vaari kondu unnai vizhinguvan (swallow) thaan munnam paariththu mutra paruginaan (drank me). I wanted to hug you and eat you and swallow you, he drank me completely even before that. I wanted hug you and eat you but you did that trick and drank me even before I could eat you. Many people like this pasuram.

11. Kadiyan means he is capable of doing what he likes inspite of the situation. For the jobs that Perumaal likes he shows urgency and does it in split second. Alzhwar becames liquid as he saw Perumaal and hence he drank me. He is like maegam. Singing these pasurams. The example can be how he came to protect the elephant which was fighting the crocodile.

1.15.3.4.11.7 Thiruvaimozhi 9.7

Enganaal agangazhivaai9.7.X: parangusa nayagi has so much of kadal on perumaal due to his beauty – vadivazhagu. In thirumuzhikalam, the nayagi sends messages through the birds there to perumaal describing how much she is missing him. **In four instances alzhwar sends thoodhu to perumaal. They are: anjaririya madanarai is the first thoodhu or message in 1.4.1; vaigal poongazhinvai is the second in 6.1.1; ponnulagaleero is the third in 6.8.1; engaanal agangazhivai in 9.7.1 is the fourth.** 9.7.1: The alzhwar says that if the naarai pakshi take his message of despair to perumaal, he will keep the birds' feet on his head.

TSR's vyakyanam:

In the following text pasuram numbers are given and then their meanings are given.

Thirumuzhikalam

Parankusa nayagi bavam. Gopika bavam. He asks the birds to tell ulagaththaar about the Azhagu of perumal. Perumaal will listen to good people, tell them.

1. Naarai is asked to tell ulagaththaar. Madanaarai means the bird which has adakkam/self esteem. Kongaar means the place having honey. Kaanal bagawath upakaram groups should get together. These naarai will listen to alzhwar.

2. Kuriningal and their seval. Tell them that should we loose such a good group.

3. Kokku is asked to spread the good message of this group. Tell about HIS alzhagu, innam.

4. Animugil gal. Those which fly in Maegam If you tell about perumal Azhagu will HE scold you

5. HE will agree to what I say. Tell perumal on my behalf about his Azhagu.

6. Vandu. Please tell perumal about my thoodhu vaarthai. He has mahalakshmi on his right chest.

7. Kuriningal again asked to tell Alzhwar's message to Perumaal. Alzhwar says Perumal mixes only with some. Is that good for you perumal ask him. Follow your dharmam and have HIS bakthi. Do your kadamai.

8. Vandu etc don't be worried about consequences and tell my message.

9. Young kurugu is asked to message for alzhwar. How can you leave me? It is not good for you perumal.

10. Annam deliver this message before I die says Alzhwar.

11. Noi will be gone if you read this.

1.15.3.4.11.8 Thiruvaimozhi 9.8

Arukkum vinai aayina9.8.X: thirunaavai mukundan. The birds the alzhwar sent as messengers were not to be seen to be coming back. The birds had said that they have to fly from thirukatkarai to thirunaavai and asked the alzhwar to wait but alzhwar got restless and went himself. Prapyathurai or the urge the alzhwar had to get prapyam (perumaal) made him to go himself. Perumaal is like a boat to take us to the other shore to reach vaikuntam. 9.8.10: when will i reach perumaal? Andho! Anugap peru naal; endru eppodhum; sindhai kalangi; thirumaal endru azhaippan; kondhaar malar solaigal suzh; thirunaavai; vandhe uraigindra; emma manivanna. Anuga – means to go to.

TSR’s vyakyanam:

In the following text pasuram numbers are given and then their meanings are given.

Thirunaavai

Piratti's thoughts before meeting Ramar. Nayagi goes to perumal's oor and tells directly as birds did not come back. Alzhwar is steadfast that he will keep on asking to be taken to Perumaal till he takes him.

1. Arukkum vinai. Thoodhus didn't come so Alzhwar goes. Karma vinai will go away when we go to thirunaavai. Are they of many variety. Ruchi virodhi. (Of bagavath vishayam aasai). Vareu devadai, devadai followers, upaaya virodhi-following other sadhanamgal, avidhya, bagavatha apacharam, baghavatha apacharam.

2. When I will see

3. When will I go

4. Adimai to perumal when I will get to do. When you are with piratti.

5. When I will get anubavam.

6. When I will get to see you in thirunaavai.

7. I have no other gathi. Take me.

8. I have no arivu. My nenju should have you, no one else. Make it possible. Thelivu(clarity) wall is impregnable. Give arul. After this that arivu should not go.

9. My life will it be over with this aasai?

10. Always I am crying. In this beautiful thirunaavai when will I get to see you.

11. You will get perumal anugraham.

1.15.3.4.11.9 Thiruvaimozhi 9.9

Malligai kamzh thendral eerumaaloe9.9.X: alzhwar is seperated from perumaal. In this despair the alzhwar sings this pathigam. 9.9.1: even though there is a good breeze bringing the malligai flower scent, (alzhwar is in the similar state as ramar who was in kishkinda without sita whereas vali etc were happy) the song of the bird vankurunji, good evening time with the sights of grown kadir (rice), beautiful clouds promising to bring rain, and alzhwar gets reminded of perumaal kannan with his gopika sthrees. 9.9.9: kuzhal isai of perumaal, alzhwar gets intoxicated of that, come and talk to me with your eyes, amma amma, the perumaal has not yet come. 9.9.10: evening time still perumaal has not come. alzhwar imagines the gopika sthrees and their sorrow if in the evening, kannan after grazing the cattle does not return, not only the gopikas but also the bees, birds who are all eagerly waiting for kannan to return. Alzhwar too is in such a despair. 9.9.11: alzhwar says i am not able to live without kannan, beautiful gopika sthreegal well decorated with flower garlands, and signs off saying that this padhigam is sung by me the vangurugur satagopan.

TSR's vyakyanam:

In the following text pasuram numbers are given and then their meanings are given.

Thirunaavai

Padai veetil fil and mil being there, Rama and Seetha can't speak to each other and thus seetha sought to go to forests. But now in lankai she is sad so is rama in India. Alzhwar wanted to reach to perumal but is not getting him. So in nayagi's role Alzhwar sings. As sad as thozhis of krishna put together. Nayagi is not able enjoy all good things of life. Evening time. Mumukhuthin nilai. Mumukhu as he does not get what he desires. 5 pulangal inbam nayagi does not get any use. Bhishma with all arrows does not get death nayagi is also in such a pain. Climax of bakthi for Alzhwar. Vaatraami.

1. Nayagi malligai, kurunji not able to enjoy. Evening fresh air nayagi is not able to enjoy.

2. Nayagi is not able to fathom...pleasures of life. They are troubling me as perumal is not with her. Thamiyalumaalo means she is left alone. Life is not getting over. I used get troubled by small things but now they have all come together. When our dears leave we are pained when perumal himself has left how much more pain will one get.

3. Beauty of eyes. Alzhwar closes his eyes and imagines Perumaal beauty and feels sad.

4. Agavaayil you have not come near me. Remembers things which were on perumal seeing things around him.

5. Nenjam does not have anyone to soothe. All my friends also are pain. Save me. Any way out?

6. Where will I go. Pugulum idam? Mothers look at my pain. We of present day do not think of God after coming from koil. All the things around give me pain says alzhwar.

9. Vandu.

10.Evening has come, mayan has not come. Not able to bear. Without him though the things around him have come, he has not come. I am dying.

11. Sing this you will get him. 5 lakhs penn/maids are waiting for him in mathura/Ayarpadi. Alzhwar has the pains of all of them (the maids) put together. Pralayam of dhukkam has come. Alzhwar says if you get bakthi don't shout like. Think only of him.

1.15.3.4.11.10 Thiruvaimozhi 9.10

Maalai Nanni thozhuthezhuminoe_Thirukannapuram_got assurance of moksham9.10.X: this is the pasuram in which alzhwar ascertains WHEN he is ging to get moksham. **Thirukannapuram Sowriraja perumaal. Nammalzwar got moksham from this perumaal. Mukundan:** Mu ku tha. Mu is moksham, ku is boomi tha is thara koodiyavan. Get hold of the bagawan's thiruadigal is the first pasuram. Malai nanni means think of thirumaal. For removal of all your vinais – troubles; pray to him – thozhuthozhumino. Mornings and evenings decorate him with thamarai flower and wash his thiruadi, koil. There were seven madhil walls in those days. Thirumalai nayan pattinam which goes all the way to the seas, madhil walls were there upto that. **Even today in masi month utsavam the local fishermen come and offer fish to the perumaal**. He is called mappillai or son in law by the fishermen. The first madhil madhil was from that point and was called velai modhum madhil in the 1st pasuram. All the seven madhils are named in these pasurams. It is Velli eindha madhil in 2nd pasuram. It is vaanai undhum madhil in 4th pasuram. It is aran amaindha madhil in 5th pasuram. It is nanpon eindha madil in 6th pasuram. It is manipon eindha madhil in 8th pasuram. It is kallil eindha madhil in 10th pasuram. **9.10.5: perumaal decides that alzhwar will get moksham and the date is when his uyir leaves the body (maranamaanal).** Perumaal says as you have done saranagathi in five places (last one to thiruvengada mudayaan in 6th pathu.) I will give you moksham. 9.10.7: perumaal is true to all those who pray to him with bakthi and is false or not available for those make a falsehood of praying and pray to something else like those who say i know how to protect myself. Example is arjunan and duryodhanan. The latter did not want the perumaal but wanted his army. Arjunan wanted only the perumaal. **When you go to perumaal don't ask that you do this or that for me (after you yourself decide what is good for you). Ask him to do whatever he feels is good for me.**

Like a mother who advises the child not to eat mud but even after repeated appeals the child eats mud, the mother gives castor oil to clear its tummy, like wise perumaal also advices us and if we do not listen, castor oil is waiting for us. 9.10.10: illai allalel – means there is no more, no no (to alzhwar getting moksham) ini en kurai - I have no more grief. Alli mather – lakshmi amarum thirumarbinan – perumaal kallil eindha madhil is the seventh (most inside one) thirukannapuram solla – if you keep telling thirukannapuram you do not have any worries in life.

TSR's vyakyanam:

In the following text pasuram numbers are given and then their meanings are given.

Maalai nanni: Go to thirukannapuram says alzhwar. You will see HIM. Perumaal is there for us. Alzhwar wants all the world to benefit. Perumaal says he is also in pain not getting Alzhwar. Kalanga perunagaram is vaikuntam. When your life is over i will give moksham Perumaal tells Alzhwar. Alzhwar is happy at the assurance. Extremely happy. Those who do not have upaayams do prabaththi. At least keep telling thirukannapuram. Now Alzhwar starts paropadesam. Nalam to others. Karmangal mudivinil moksham. Bashyakarar has assured us this. Dhaegam mudiyum time karmangal also finishes. We are like Kattai and kal while dying. Don't wait till then to do bakthi. He will take care in the end time. If you are sad he has to think of you. It is HIS pleasure to help in the end of one is already bakthi minded. He is like our mother. Gaashta paashaana means logs and stone.

1. Nanni means nearing. Pray, vinai keda, kaalai and maalai do pooja to thirukannapuram perumal. Both his lotus feet. No yaekkam only then. Iraivinai patrumin. Then he will reach out to you. Atradhu patrinil petradhu veedu. Now eligible for kaivalya moksham. From then keep praying to God only then you will get moksham. mutranil means wholeness (of perumal) vidum Pinnumum yaakkai vidum pozhudhu ennae. Keep telling dwayam till death. Patru can be for iraivan. No limitations. Any time. Sramathai pokkum idam is this koil.

2. All day along think. What may happen to Perumaal. There is a kaaval for perumal. Don't worry.

3. SN think of him do archai in unison. To this perumal. Don't think of paeru. He is upakaragan. Thondar.

4. Madapinnai is Nappinnai. Pray through her. Mada means young. HE will save you.

5. Saranamaagum --- maranamaanaal upon your death and if you have done saranam and through Nappinnai you will get moksham. Prabaththi if bakthi is not there.

6. For the few days before death keep telling dwayam and keep him in your mind. Don't worry. Bhoomi - nirvaagam; our rakshagan. If we pray, he will reciprocate. He is friend to those who pray and ignore your faults.

7. Maiyyanagum for those who are followers and vice versa. Dhyanis, he is a helper. He is sulaban for those who follow him and for others he is indifferent.

8. He is Heart to heart for followers.

9. After praying to him what worries will i have. Those who can't do bakthi or prabaththi let them tell thirukannapuram.

10. Illai allan means my worries are gone as perumal has assured me moksham. Even the uttering thirukannapuram you will get moksham. Alli maadhar - periya pirattiyaar. She will recommend, do purushakaram.

11. Paadi aadi and with preethi get hold of his thiruadigal to get your worries off.

1.15.3.4.12.1 Thiruvaimozhi 10.1

Thaala thaamarai thada mani10.1.X: alzhwar's para bakthi is on the increase (to perumaal). Arthikarathvam is shown in this pathu. perumaal shows that he is more interested in giving

moksham to alzhwar than alzhwar has asai for getting moksham. Alzhwar nilai was like kala sandhi para gadhikku thunai kootina thamperu – kala sandhi is end of life; para gadhi is moksham; thunai - accompaniment. He was looking for someone to accompany him to moksham. Thirumogur aththan came to accompany him. Kalamega perumaal is the name of the perumaal there. This perumaal came stood close to the alzhwar and said that he is taking alzhwar to moksham. It is in this context that 10.1.X is sung. Alzhwar is stunned. Are you kalamega perumaal going to take me to moksham. For commoners like us adivadhigargal from vaikuntam will come and accompany us. 10.1.1: in thirumogur you have many kulams/ponds having beautiful thamarai – lotus plants. Mohana kshethram. Mohini avatharam took place here. After mohini avatharam that perumaal came and stood in thirumogur koil. Alzhwar says there can be no better perumaal than kalamegaperumaal to take him to gadhi (moksham). Alzhwar is very hot after all the despair he had undergone and hence this perumaal is a cool megam (clouds) - kalamaegam. Marga bhandu saithvam is the gunam of this perumaal as shown by alzhagiya manavala nayanar in acharya hridayam. 10.1.6: apthan in sanskrit has become aththan means very lovable mate. This mate keeps thinking of the good for the alzhwar. 10.1.8: alzhwar sings in praise of perumaal in thirumogur as for the adiyavargal who come for getting their ills removed, and who sing in praise of him, thirumogur having beautiful meadows and bright and shining town, having the perumaal having 1000 names, an arakkar (rakshasan like vibeeshanan) praiseworthy perumaal is the son of dasarathan who is like a maragatham precious stone having the guna kadal in him.

TSR's vyakyanam:

In the following text pasuram numbers are given and then their meanings are given.

Satrumurai paththu.

In ninth paththu tenth thiruvaimozhi, he tells I am narayana i will fulfill your desires. Seela gunam. Thirumogur. Kala megam perumal. Mohana kshethram. Standing posture. Perumal shows archirardi gathi. And gives all to Alzhwar. Seeing ulagam, sarveswaran patra vaendum. Need Alzhwar 's help. Perumaal is praised by Alzhwar. All due to Perumaal. Perumaal says thaanae thanjam. Alzhwar is seshan. Perumaal is seshi. Alzhwar is asked to come along to paramapadam. Dangerous way. But Perumaal has strong senai. Alzhwar does athma samarpanam. Fear is removed. Yemen sees Perumaal and asks his dhoothars to leave him. He is Vishnu bakthar.

1. Thirumogur destroys asuras. Total surrender to kala mega Perumaal. No one other than kaala megam perumal who can be your help in this archirardi path. Even today thaala thaamarai thiruadi. Thaayar being besides all poi scenes will go off. No pretending. Even rajas going that way, the kaala megam was protecting. They used to enjoy these pasurams. Vazhi thunai perumal. Theives story.

2. Thiruvananthapuram in 10-2. Thirumogur. Andhanars live. Thadagam. Thiruadis till kaalam lasts we will pray to these thiruadi. Emmaaikkum matrondu piravi indraikkum 7, 7 piravikkum unakkaae aat cheyyom. Nalangol is vedhartham. Vysara followers live there. Poo maalai. Arul udamai. He gives nalangol. He forgives kutram and does not bother about your gunam. They are the ones who are moved by P's gunam of not ditching us. No other gathi for us.

3. Andriyaam... Those days brahmma, sivan devars prayed here. They called Perumaal for many kaalams. Andri anathi. Devars don't want any other things than SN. Others too. No pugal. All called. HE comes and saves all good people. Jarasandans are killed. Must come here not seeking any material things.

4. Emmai poendhu. Endru endru. Emphasizes. Come seek perumal says Alzhwar. Remove our thunbam say devar, munivar. They fall at HIS feet. Arakkars scold them for going to SN. Arakkars have got varan from brahmma, sivan. Sivan etc tell we are deivam. SN protects even them. He lies on

vasugai snake in thiruparkadal. He is sulaban here too. Alzhwar calls all commoners. We will pray for him to remove our troubles.

5. Thondardeer vanmin.. oppatra Perumaal. Let us go around valam cheidhal and dance. All interested come. 3 types of karanamum is him padaiththal, kaaththal, azhithall. His beauty he shows and tells us he is our father. He is iniya porul in vaikuntam let us enjoy him here. fields are very beautiful there.

6. He is anathan. He is our relative. Bakthan Perumaal gets reminded in the last stages. No one else can do that. Aapthan. Varaaha charanam. We transfer our troubles to him. Aapthakamagan. Thaamarai adi andri. He is our saviour. He does does not just smile. We can't do saranagathi to anyone else.

7. Martilan aran... Let us come around this perumal who has been prayed to by brahmma, sivan. Our vinais go off.

8. Thuyarkedum... Thousands named Perumaal. Your thuyar will go off when you go there. Bramma kshathru arakkar had been killed by ramar. Chakravarti thirumagan. Jataayu was given moksham.

9. Manithal... Thadagam like thiruadi. Asurars killer. We reached that koil. All are rescued by that thiruadi. Fears go off. Nagaram itself protects.

10. Our protector nallaran. Even arakkars come and ask to be protected. Nall aran. Our dangers he is upaayam. Let us sing him. At our death he is our vazhithunai. Don't worry. He is our guide.

1.15.3.4.12.2 Thiruvaimozhi 10.2

Kedum idaraayavellaam kesava10.2.X: Thiruananthapuram. As the pathu is closing alzhwar seems to choose those kshethrams whose perumaal likes him most. In the three doors of the perumaal in the koil he shows himself to rishigal and devargal and us the earth dwellers in kali yugam. The doors and to whom he shows himself are: fist one is for brahmma and nithya soorigal, in the middle for brahmma, sivan, indiran and his devargal, last one near his feet is for bhooloka vasigal like us. For perumaal, all the three door onlookers are same. Samyam. Diwakaran munivar got kaatchi of perumaal here. Alzhwar thinks before going to vaikuntam, he must practice the kainkaryams he is going to do in moksham. He practices in thiruananthapuram. There was an old man who was past seventy and upon his death he was going past hell and just then yemen had come to the doors of hell for some work and looks at this seventy+ man and says you have come after doing your 70 year old celebration sapthadhi xxx but have you told kesava nanam even once? Kesavan translates in sanskrit to one who can take off all your most cruel paapams which caused thunbamngal and dhukkangal. if you keep chanting kesava, kesava then yemen kinkarargal will not come near you. Koortru means yemen; thamargal means kinkarargal his assistants. Perumaal shows himself to alzhwar. 10.2.6: perumaal shows samyam here. Alzhwar gets reminded of his kerala origins and spells few kerala words. Archikinnu is a malayala bashai. He shows himself to amarars who come here to worship him. Amararkon is brahmma and he does archanai to perumaal here. Angu agapani seidha: In the koil inside the garbagraham (agam + pani = agapani it means veedu/inside and here it is garbagraham) vinnorgal – nithyasoorigal did alankaram and other thondu to perumaal. Kumaranar thadhai thunbam thudaitha govindhanare: thunbam of sivan (thadhai of kumaranar) who is the father of murugan (kumaranar) is removed by govindhanar – perumaal. The kapalam of brahmma's fifth head which stuck to sivan when he pinched off the head. Namargalo sollak kenmin namum poi nanuga vendum – we should also go to chant or hear the chanting being done on perumaal by devargal and nithyasoorigal. 10.2.7: kadaithalai seeykkap pertraal kaduvinai kalayalame: if we sweep (seeykapp) the floors of the koil we can get rid of all our sins. That is why

even today in thiruanathapuram koil a broom stick is available for rent as the alzhwar has sung thus. 10.2.8: Alavandar liked this pasuram most. Alavandhar had come to this koil. Arayar of his koil elsewhere is singing this 10.2.8. On that day while singing the line “nadamino namargaluller” the arayar kept chanting “nadamino nadamino nadamino…” and did not proceed. The arayars get to see god while singing and he might have seen some thing which made him to do so. Alavandhar interpreted this as the perumaal in thiruanathapuram has asked him to come to the koil and he started immediately even leaving some of his shishyas to do thiruaradhanai in his madam.

TSR’s vyakyanam:

In the following text pasuram numbers are given and then their meanings are given.

Thiruvananthapuram.

1. Adayathakka palan we get. Bhattar tells jeer. About this. Alzhwar knows he is going to vaikuntam and is taking leave of perumal. Some viseshangal in each kshethram. types of vithyasam in each place. Alzhwar is giving us a guided tour of kshethrams. Yema dhoothars will not come. Adiseshan lying on. Let us go today. For Paapam Perumaal is fire. Poya pizhaiyum theeyinil thoosaagum. Kodumai cheyyum kutramum en kolaadi piragim pera. Go at once.

2. If you go today 1000 divya Desam palan you get in their..

3. Ulagam unda perumal. Tell one or two names. Thinnam means Sathyam. Meendum meendum Sathyam. Alzhwar 's experience is that this perumal gives us solace.

4. Perumaal call him in muraipadi. Get punyam. Spread the word

5. emperuman thinking of him always assures no rebirth. Perumaal tells you can't defeat my maayai. I tell you all.

6. Nithya soories mudhalvar senai mudhaliyaar worships. Let us also go. Go and pray. Don't just think from here. Nanuga vendum.

7. All vinais will go. Gyanam you will get and get thondu. Removes vinais at once.

8. Krishna's living place Thiruvananthapuram. Go there all your troubles will go off. I have told you several times.

9. Days are less numbered. Come. Get hold of Vamana's thiruadi. Don't fear that maranam has neared. Come to Thiruvananthapuram. Krishna to Bhishman last words. Now Alzhwar tells us. Bhishma told Ambu padukkaiyulam vishnu sahasranamam.

10. Maindarum... Kesava, madhava all are Perumaal in Thiruvananthapuram. Let us sing in praise. They will become amarars. Even vinnulagam you will be great. For that later time, for this Perumaal let us sing. Our paapams will go. Do adimai.

11. If we sing these 10 pasurams in Devar ulagam we will become liked.

1.15.3.4.12.3 Thiruvaimozhi 10.3

Veymaru thoelinai10.3.X: Alzhwar thought that now that perumaal has promised vaikuntam, he has taken the alzhwar but then he realises that he has not yet reached vaikuntam. The alzhwar is a little dissapointed and sings 10.3 in nayika bavam. 10.3.1: This nayika gets married to kannan and

they spend a night together. The next morning, kannan gets up early, gets ready and is about to leave, nayagi sees this and asks kannan where he is going. Kannan replies to tend the cattle. How can that be we are just now wed. No it is our varnastharam and my mother told to do so. Nayagi asks why are you telling lies, tell the truth. Kannan then replies yes I have asked a gopika to wait, I am going to see her. The nayagi replies when have I refused to let you go. This padhigam brings out that situation well. Veimaru tholinai meliyumaalo: look at my shoulders thinking of your having to leave my shoulders have thinned and even yours has thinned. melivum...: think of my loneliness when you leave. Kamaru...Look at the kuyilgal – the love birds they are together and are calling each other. They are all happy. Why do we have to separate ourselves. Aa maruvina nirai meiykka nee pokku: when you go away to tend the cattle; oru pagal ayiram oozhiyaalo: one day is like thousand ages. Thamarai kangal... Don't look at me like that with your lotus like eyes. Thagavilai thagavilaye kanna. This is not right this is not right kanna. 10.3.6: adichiyom (this is female gender of adiyen and it is in plural). We must all call ourselves as adichiyom as he is the only man and we are all his female counerparts. Thalai misai aniyay – it means that keep your lotus feet on our heads. He did that in vaamana avathaaram when he kept his huge foot to cover the entire earth. 10.3.7: vem emaduyir...kazhandru veezha: hearing your decision to leave kanna, my athma has got melted like wax in fire and my valai – bangles are getting disarranged. My entire body is shaken by this, my shoulders are drooping down. I am very sad to think of you go away to tend the cattle and your lotus feet will be pained. Aa magizhndhu ugandhu avai meikindru unnodu asurargal thalaipeyyil evan kol aange? If you go now to tend the cattle, while the cattle will be happy and will be grazing, Asurargal like Kesi, podukko, bakasuran will all come, don't go is what nayagi sings. 10.3.8: asuraragal thalaipeyyil evan kol aangendru; aazhum en aruyir aan pin pogel; - As the asuras are all over, my dear love don't go after cattle. Kasigayum....kaikazhiyel means I have got into despair and will be like this when you are away. Vasi sei un thamarai kannum vaayum: Instead use your lotus like eyes and mouth (with red lips) which will attract and that too your silken dress and beautiful hands show them all and attract the devoted young aichiyar – the girls from this cattle breeding community and be in their company as they are good people. 10.3.9: ugakku naalvarodum uzhi thandhu: this is a very important line as this is what barathan did – parathanthriyam. Kannan was hesitating to tell that he is going to meet other girls especially to his wife. Alzhwar thought here and wrote this line as though the nayagi is telling perumaal do what you like most. I must also be doing things in order to make you happy but make sure they are good people with whom you have company. Undhan thiruullam idar kedundhorum – perumaal you must never be unhappy. Nangal viyakka means the nayagi says they will be happy if they see that kannan is happy. It is for this that we have lost our penmai. This is maalai poosal. That is this is what nayagi tells to perumaal in the evening. There is also kaalai poosal. 10.3.10: thivathilum pasu nirai meiyppu uvathi: perumaal likes to go tending the cattle in the day time. So the nayagi gives in to that wish if perumaal.

TSR's vyakyanam:

In the following text pasuram numbers are given and then their meanings are given.

Perumaal shows himself to Alzhwar. After Thiruvananthapuram episode Alzhwar got worried due to swathanthriyam of perumal and even piratti can't decide only recommend. What else is left for me to do. So nayagi sings further. After getting him to be away is very painful. If he goes away he doesn't return and no intentions. Perumaal stop tending cows come to me. Perumaal decides and says i will enter your Nenjam in this thiruvaimozhi.

1. Aaloe means andhoe. Vai maru tholinai. My shoulders are dropping. It is so many days you have no mercy no arul. Kuli sound is irritating. Nayagi tells her friends. Who will remove my vidaa/thunbam. Dhukkathin extreme is signified by aaloe. He asks things to touch perumal and come and touch Alzhwar. Alzhwar is irritated by all those sounds which otherwise are melodious.

Perumaal protects all except me. Not able to finish the day. Please help me. My bakthi is all for you. Alzhwar gives pleading looks.

2. Thagavilai = kanavu. In that situation You go for tending cows. Nayagi has put up all these years. She is in troubles as we will have, while getting up from dreams. Krishna you are liked by gopikas well known. (Politicians seek women votes). Similarly krishna seeks women? This inbam is more than moksham if so why are you not showing yourself to me. Antharyami is a small object in left heart. 3 nilais without inbam thunbam. Limits of atraamai. Don't go for cow tending. I have lost the past. Should catch up in future.

3. Veeva nin = I am going to die. if you go for cow i will get to know. You have not even shaken your body. This moment should pass. I am dreaming to be with you. If you are with me day and night are different. I can't stand anymore. I want to bear 100 children of you. Kaadal and thanimai are. one sided love should end.

4. Govinda. You are not realising my troubles gone for tending cows. My manam for all days my athma is getting cooked. 5 lakhs koodinaalum they are alone as he is not there. Cows tieing place is in this pasuram. Privu atraamai. You don't care for us. You think we are like cows we have intelligence. We are like fully bloomed rice. Perumaal says I have a job to do. Cows are dependent on me. Come to us to have memorable times. Perumaal gives lame excuses.

5. Panimozhi = separation. All are lies you don't come. Day long with cows. Athma boils. Evening I wait to have you. It is not for your paeru.

6. Aditchyoem: I lost my womanhood. Azhal = fire. My heart is on fire. We are dependent on your thiruadi. In loosing you our womanhood is not able to control. Our athma get melted.

7. Kadamai of Perumaal (to look after entire world) vs kaadhal (alzhwars lone desire)for thozhis. Work vs tending to home for us in this life. My uyir is in fire. Kannir flows. Without you. If asuras come for war when you are tending cows what will you do. Come to us and listen to our advice. You are not affected by that. You are hating us but not the cows. Perumaal says winning is important. But those pleasures are not permanent say Alzhwar.

8. Asuars come what will happen. Don't go to cows as asurars will come. Don't go away from me. No use of your beauty Perumaal. Why don't be near us.

9. Our womanhood are in trouble. Bad asuras will come. Bad omens will come. Listen to me. Your life is in danger. Be with your desired women. We will be happy. We are not jealous. So don't go. Kamsan's asuras are there. War will set in. Be with good people amongst us. We lost womanhood for your pleasure. Else there is danger in the fields. Even if you don't care for us you should protect yourself. Pasu/cows or asuras or gopikas? Understand yourself perumal.

10. Avathangal = danger. Kamsan. Bad asuras in this forest.

11. Palan like other thiruvaimozhi. If we sing Perumaal will stop tending cows.

1.15.3.4.12.4 Thiruvaimozhi 10.4

Saarvae thavnerikku10.4.X: perumaal comes near alzhwar and asks why are you still in despair. I have promised you moksham? Alzhwar asks is it for certain. Yes says perumaal. Alzhwar says that it is only due to the bakthi that he has been showing all these times along that he has got moksham. This padhigam is full of advice to us. 10.4.1: get hold of dhamodharan's feet. 10.4.10: one must do bakthi from one's athma and not let your mansu to divert you. do thozhudhal using

dhoopam, deepam, fresh flowers, with water. Devargal from all directions pray only to perumaal so catching perumaal's thiruadi is your only way to show your bakthi. Irainja nindra means devargal do bakthi by singing out aloud the pasurams in praise of GOD. Manasu, vaakku and karanangal are to be used in doing bakthi.

TSR's vyakyanam:

In the following text pasuram numbers are given and then their meanings are given.

1. Black clouds like perumal, thamarai kangal of his. Fit for bakthi. SN karanathvam sung about by vanavagal. He has all the viboothies. Have bakthi to achieve. Think of only his thiruadi and do bakthi. Prabaththi is not needed. It is more difficult. Leaving out all dharmas and do saranam to perumal is more difficult.

2. Perumaal takes away all my troubles by his sowlabyam. Adimai thanam needed. Bakthi will get that.

3. He will rule me. Such a Perumaal. All powerful. Madapinnai - Nappinnai. Bakthi of thiruadi is all that is needed.

4. Thiruvengadam. Krithagyanathai. Firm mindedness.

5. No one knows what he is capable of doing and what he is thinking. He does for the whole world. How can one know what HE is thnking of anyone.

6. Gyanam is important. Should not have cherukku. No garvam.

7. He will remove all our thadaigal and we attain him. Enjoy him.

8. He is beyond comprehension.

9. Kandaen kamala - Alzhwar saw 2 feet. He dis thondu to all and prayed to all. Pandae Krishnan. Do all your karmas. Follow BG. Vinais will get removed. Karma, gyana, bakthi. And do prabaththi. Don't waver. Bakthi or prabaththi. Here he says prabaththi. Looks like that. Surrender. Absolute. Everything is due to his doing. Not one better than other. Prabaththi or bakthi. Depend only on his arul. Do it the way you like.

10. Do poojas with singing. Join with other bakthas and do it.

11. Leave patru, sing this and you will get kannan thiruadi.

1.15.3.4.12.5 Thiruvaimozhi 10.5

Kannan kazhalinai10.5.X: perumaal has come to take alzhwar. But the people on earth ask alzhwar to do more upadesam before he leaves. This scene is like a newly wed bride sitting in the bullock cart and the husband asking her to hurry up but only then her household and friends from the village in tears look at her. She is not able to speak in one side she is happy and in the other side there is this heavy heart to leave the beloved ones. The nayagi will keep telling in short sentences what is to be done. Alzhwar similarly in short lines gives us advice. 10.5.1: Kazhalinai means the two lotus feet (of perumaal) get hold of - only those who have the desire to do so. Kannan is narayanan I say this with certainity. 10.5.5: do thozhudhal to perumaal every day with fresh flowers. That is the way to attain moksham.

TSR's vyakyanam

In the following text pasuram numbers are given and then their meanings are given.

Paropadesam

Bakthi for a palan/fruits of action. Perumaal asks Alzhwar is bakthi updesam to followers not enough. Do you need to tell the methods too? Alzhwar starts paropadesam to people of town. Nammalzhwar is as great as emperumaanaar. This thiruvaimozhi is a brief of bakthiman's seyal/way to worship says Ramanujar. This is Saadhya bakthi expecting no palan. Other is saadhanam bakthi done for a particular palan. Even if Perumaal has not taken Alzhwar to paramapadam and even as Perumaal is eager to take Alzhwar early, Alzhwar spends time with bakthas. Pasurams are short as Alzhwar does not have time. Parappu of alzhwar. Short statements. Saadhya bakthi to be done by thirumanthiram. Do bakthi using this method. Virodhies will get removed by itself. We will be alive for short time and hence follow it.

1. Nannol = yaappu type of songs. Kural 2 lines. These are kural pasurams. Kannan, raman are all narayanan. Kannan was the name in his avatharam .25 deivam, rest manushan. Nannum means to reach. Thinnam means not to think of anything else. Nothing else. Be firm. This is thirumanthiram.

2. Narayanan my leader, bhoomi piratti head, killed kavalayapeetam elephant. Starting with A, u in middle m in end. Thirumanthirartham. Avarakshanai. This pasuram or particularly killing arakkar is also thirumanthiram.

3. Perumaal srishti kartha, rakshagan and eats all chith and achith. He is iraivan. He does all these alone.

4. Kolvai means midukku porundhiya. He is protector. He is lying in thiruparkadal. On adiseshan. From Naran we are for formed. Naaram = thanneer. Thirumanthirartham was told by narayanan to naran.

5. If you sing his names we get moksham. Pozhudhu poekku. Do kaingaryam as dictated by athma. Naadeer naaldhorum means sing his namangal always. Saama vaedham sings of narayanan.

6. Thiruvengadam boothan undaan, lakshmi in his heart. Peyar means talking I'll of boothagai = paeyar.

7. Dwayam if you tell you won't face any troubles. All troubles of past and this birth will be gone. Madavan name.

8. Tell his name then you become equal to nithyasoories. No need of any qualification.

9. Amarargal's leader. They do not pray for any palan. For us who expect palan he is eliyavan. Even brahmma can't get him by his muyartchi. They brahmma,sivan,indiran do not and can't know about SN. Yemen will run away.

10. Pray to him using flowers. Vinai is karma vinai. Agyanam must be taken away. Due to daegam sambandham. Gyanam mutrina Bakthi.

11. Thiru arul you get by singing this.

1.15.3.4.12.6 Thiruvaimozhi 10.6

Arul peruvaar adiyaar10.6.X: perumaal wants take alzhwar with this prakritha udal. Adikesavan of thiruvattaru is waiting. 22ft tall. Perumaal nasi is very beautiful this perumaal is as big as the anathapuram perumaal. If you rotate the anathapuram perumaal by 90deg you can see this perumaal. Thirumuga mandalam is so very beautiful. Till 10.5 alzhwaar was chasing perumaal. Now the reverse is going to happen. The next 2 or three padhigams tells about that. Perumaal gets bakthi

on alzhwar's udal. Perumaal is going to take alzhwar with his sareeram in his vehicle. The perumaal who is going to help alzhawr in boarding the vehicle is thiruvaattaru adikesava perumaal. Those who are certain to get the arul of perumaal are like us who get hold of the feet of adiyar's adiyar and that is what vidivagai means, that is what has been destained. Alzhwar tells his nenjam/manasu that in this prabanjam which is full of darkness I do not want any rebirth. This is the cue that alzhwar is telling us. In the beginning of thiruvaimozhi, the alzhwar was talking to his nenju/manasu thuyar aru chudar adi thozhudu ezhu en mananae. the alzhwar is thanking the manasu to have brought him this far to attain moksham. Alzhwar tells his nenjam, leave out the inclination to cling on to this samsaram and even he calls it foolish manasu as it bows to thiruvattartaru perumaal and is happy about it and thinks that it can be in this prabanjam for more time. 10.6.2: Naatarodu iyalvazhindhu means that leave out one's iyalbu or attachment to naattrar or those living on this earth this is virakthi and pray to perumaal. If you pray to adikesavan in vattartaru your old papangal will get disposed off and you won't be born in this maagynalam – this earth. I have got moksham only by singing many pasurams, got rid of my old papangal and the ability to be detached to the earthly people. 1**0.6.3: alzhwar keeps singing on narayanan then, mannulagil valam mikka vattartran vandhu indru vinnulagam tharuvaanai viraigindraan vidivagaiye: This means the adikesava perumaal in thiruvattaru is hurrying up the alzhwar that vinnulagam – vaikuntam is waiting for you come, come.** in 10.6.4 alzhwar sings the vattartran only has made me sing by being inside my nenju. 10.6.5: vanera vazhi thandha vattartan means the kesava perumaal who showed the way to moksham. At that time the nenju saw down at the mannulagam the earth. Alzhwar tells the nenjam don't look at that it is naragam. Nagu nenje means look at the earth with contempt. 10.6.8: what return can I do to thiruvattrattan for having showed the way to vaikuntam. I am feeling guilty in my nenjam. 10.6.9: thigazhgindra means beautiful looking marbu of perumaal which also has lakshmi piratti is waiting with garudan (pugazgindra pullurthi) to take alzhwar. Alzhwar tells his nenju I will never get seperated from perumaal. Alzhwar was singing in his pasurams earlier that he wants to be always with him, that wish has been granted now. (piriyaadhu atchei endru). Periyaarku atpattakkal peradha payan perumaru – if we keep doing thondu to perumaal's adiyaars we get the payan or perumaal's blessings which is the greatest that is moksham.

TSR's vyakyanam:

In the following text pasuram numbers are given and then their meanings are given.

Perumaal wants to take alzhwar with his udal. Perumaal is after alzhwar from this pasuram.

Thiruvattaaru. Aadikesava perumal.

Perumaal does not want pirivu from alzhwar from hereon and hence he wanted to take him with this udal. Till now Perumaal was swathanthran. From here on Perumaal is paarathanthriyan to adiyaars of that class. This is inivagaiyae.

1. Alzhwar prays to vaattaataru. In piravi yaan vaedaen. But manasu got entangled with vaattaatran. So Alzhwar says mada nenjamae. All such people are our Swami's. Perumaal says those who hate me are samsarigal. All negatives people are pushed to samsaram by Perumaal. Be with Adiyaar and hold the view piravi vaendaam to get moksham. Idhu vidhi vazhiyae. Not that it is I told you so type statement.

2. Pray to vatta..madanenjam come away. Pray to him and he must grant no piravi only then moksham. Nenjam you only wanted moksham, come now don't go back to life. You only sang so in thiruvirutham 1st song.

3. Come to vinnulagam nenjamae. Things happen as disdained by bagawan. Nanni means pray. Thirumanthirartham will get you moksham. Listen my nenjae. Thinks of Krishna of Mahabharata.

Nenju don't have doubts. This is a message to others in this world from Alzhwar while talking to his nenju.

4.

5. Alzhwar is ready to leave and take archadri margam and takes permission of thiruvattaan. Garuda paravai maelae yaeri vittaar. Nenjae laugh at yeman (nagu). I have got a seat in vaikuntam. I will be there. Laugh at this ulagam vazhkai. We don't take anything going there.

6. Sings of kannan. Perumaal in thiruvaatt.. I have got moksham. He will not leave me anymore. I have got his thiruadi.

7. Vaasanai of Perumaal on Alzhwar. How do we know we have reached paramapadham it is by the vaasanai. Govindan is there. What have I done for him to be taken to vaikuntam.

8.

9. Alzhwar says Perumaal will not leave him. So much of kaadhal Perumaal has for Alzhwar. How did it happen?

10. Perumaal who killed hiraniyan. Perumaal breaks our piravi and makes us to do adimai to him. Nithya kaingaryam given. Like asked for in emmaa veedu. 3 things that Alzhwar asked for he got. If you mix with great people you will not have kurai. Perumaal treats Alzhwar as his equal.

11. Even vanavargal/nithyasoories enjoy hearing these pasurams. Thought word and deed are to be on perumal. Ullil odungae pasuram sang of this. It is Impregnable combination.

1.15.3.4.12.7 Thiruvaimozhi 10.7

Senjor kavigaal10.7.X: (alzhwar faals at the feet of perumaal and requests him to leave alzhwar's udal behind on earth and sings about the greatness of perumaal). Perumaal says let us go. Alzhwar also says let us go. But both don't leave. Alzhwar says again let us go. Perumaal says let us go. Now alzhwar says before that something has to happen it has not happened. Perumaal asks what? Alzhwar says maranam. Then perumaal says oh I forgot. It is my desire that you come with this udal to vaikuntam. It is because, bagawaan says, this much bakthi got developed only in this thirumeni, I want this thirumeni. perumaal says, I want to show to those in vaikuntam, you people say you have attained moksham, have any of you have this much bakthi as this alzhwar? Pancha boudigamana udal I want to take. Alzhwar tells perumaal, you should not change the vidhi just for my sake. Vidhi is manga vottu maamayai. You have to allow the udal to manga vida vendum means get destroyed. Only the jeevathma has to be taken. Alzhwar tells perumaal, you are bakthavatsalan and will do what bakthan wants. I (alzhwar) would like this udal to be left behind. Perumaal now says this argument looks good and let it be as per your wish and leave the udal. 10.7.1: The words senjor kavigaal is the beginning of this pasuram, as 10.6.11 ended with these words. The vanavars who were listening to these thiruvaimozhi pasurams asked alzhwar to keep repeating 10.6.11 and 10.7.1 as they were very pleased with these lines. It is because these lines bring out the importance of doing bakthi to adiyar's adiyar more than even perumaal. The undelying meaning is that we must keep singing the alzhwar's pasuram in a group and keep helping each other even more than doing perumaal kaingaryam. Thiruvattaru pasurams are nithya soorigalin sevikkiniya senchorgal. Alzhwar in 10.7.1 calls senjor kavigaal means the other alzhwars (9 leaving out andal and madhurakavi as they considered another alzhwar – perialzhwar and nammalzhwar - as their perumaal) who have sung pasurams for perumaal. He tells the alzhwars to be careful. In thirumalirunchola, that vanjak kalvan perumaal wants me to go to vaikuntam with my thirumeni. Alzhwar says that this perumaal comes inside my body as maya kavi and mixes with both nenju/manasu and athma and does this

even without the knowledge of garudan or his devimargal. He has mixed so much in my body that I am not aware where I am. 10.7.5: yaanay thannai than paadi means that perumaal in thirumalirincholai came stealthily inside me as a poet and he sang on himself. 10.7.8: perumaal says that the combined (knowledge/bakthi) of thirumaliruncholai and thiruparkadal is not equal to alzhwar's head. Perumaal says alzhwar's body is thirumaliruncholai, thiruparkadal, vaikuntam or the pleasant thiruvengadam. Perumaal says en mansu, vakku, karumam are all in alzhwar's body. Perumaal says he will not seperate himself even for a moment from alzhwar's body. 10.7.9: alzhwar tells perumaal don't do a mistake, of taking me to vaikuntam with my body. My body is manga vottu. It must perish in this bhoomi only. In 10.7.10 alzhwar says perumaale don't do the mayayai (let your this mayayai perish). The alzhwar says the 24 thathvam of pulan, pori aindum, karmendrium five in number leave them all in this prakruthi and tells us the commoners also it shall be so for us too. 10.7.11: perumaal in the end agrees to alzhwar's suggestion of leaving these 24 thathvam in this world.

TSR's vyakyanam:

In the following text pasuram numbers are given and then their meanings are given.

4th grantham of Alzhwar. Diff with other alzhwars is they talk of bakthi, saranagathi. Alzhwar is unique in writing dialog with Perumaal. As nayagi, thaayar, thozhi. Upto 5th thiruvaimozhi we saw how alzhwar was singing as un approachable god. From 6th thiruvaimozhi, Perumaal is after Alzhwar. 7th and 8th are on thirumalirun cholai. Senjor vidhi vagaiyae. Perumaal wants Alzhwar. Perumaal is chasing Alzhwar. Perumaal mixes with Alzhwar's daegam. Thirukoshtiur nambi has clarifed possible. Shocking to Alzhwar. Alzhwar was not asked by Perumaal if he can mix. Perumaal has kaadhal of Alzhwar. Perumaal likes daegam of Alzhwar. Till now Perumaal was saying no daegam but now falls for daegam of Alzhwar. Perumaal wants that. Perumaal is not leaving Alzhwar 's daegam. Alzhwar says Perumaal has deceived him by wanting his daegam.

1. Pulavars of this earth, save my body says Alzhwar. Perumaal wants to take my udal. He has entered my body without my knowledge. He is deceiver. Save me. Note he is vanjagan kalvan of thirumalirun cholai. He has mixed all over my body. Save me. Perumaal wanted Alzhwar to sing and entered his body. This is Perumaal's souseelyam. Maamaayaa is Perumaal. Manga vottu means let body get decayed. Earlier Perumaal drank me. Now he is entered me and controlling me. I have lost my independence. I have become arivilla porul. Is this seelam? Can periyavan mix with siriyavan. My name as poet is lost. All these Alzhwar tells to other poets assembled there. All these days he has been singing about himself sitting in my tongue. He has deceptively mixed with me. Cholai malai got transformed by this sight. My udal which has to decay he has mixed. When will he take me to vaikuntam. Is it paeru to Perumaal. Why is he dragging my departure. It is his arul that he is inside my body.

2.

3. There has to be a limit to his kaadhal. I have sung his favourite directions and he is taking me to all these places. Thiruvaattaatru, cholai malai etc. when we have bakthi we may get mayakkam. Perumaal acts as though Alzhwar has not yet finished singing. Samsarigal are unhappy in this world. Perumaal is not taking me away from this world. Perumaal's kaadhal is unbearable. He has kaadhal on Alzhwar and also the cholai malai kshethram. Mahatma Gandhi's rama bakthi and his shooting are all Perumaal's wishes.

4.

5. Alzhwar is made to sing but Perumaal sings about himself through Alzhwar. Samsarigal devargal to know Perumaal makes Alzhwar to sing about himself. Perumaal has mixed with Alzhwar and is happy listening to thiruvaimozhi. Perumaal is happy with these words of Alzhwar.

6. Sivan, brahmma, want arul of Perumaal. But only Alzhwar gets it. Perumaal stands in cholai malai and has kaadhal of me.

7. My swami, sivan, brahmma, cholai malai is the best. Perumaal is the Karanam for this and also cholai malai.

8. Cholai malai it's best. But Perumaal has not left me. My uyir, udal he is not leaving. He is singing through me.

9. Cholai malai don't leave me. My uyir and udal manga vottu. Perumaal please help for this too. All these we got due to cholai malai. Manga vottu means let my udal get perished with this bhoomi. Yaanae neeyaayi my 24 thathvangal have you inside. Perumaal is not listening to me. Allow my udal to be destroyed. This is your law Perumaal. Don't take me with udal don't break your law. Perumaal says it is my prerogative to do what I want. Alzhwar says as an adiyan I have a request. I am your bakthan and you are bakthavathsalan. Leave out my body. You have been kind hearted and have given in to bakthan. So leave my body here. 5 gyanendrium and 5 karmendrium 5 boothangal, ... =24 let them mangavottu. Only then I can go.

10. Maanamgara maamayan in the end as the Bakthavathsalan, agrees to Alzhwar and allows udal to be left behind. All these Perumaal did without piratti - mixing with Alzhwar's body.

1.15.3.4.12.8 Thiruvaimozhi 10.8

Thirumalirunchola malai10.8.X: alzhwar asks perumaal why have you come down to personally take me, whereas you send so many of your thoodars to take others to vaikuntam? The answer to this question is in this pasuram. Perumaal shows his swamithvam that his quality to be able to take independent decisions which don't have to be ratified by anyone be it garudan or his devimargal leave alone brahmma, sivan, indiran. Appakudathaan – then thirupeper. Appala rangan thirupernagaraan. We ask what is that you alzhwar have done to get this special status of perumaal coming directly to take you. Unlike us who will say i sang 1102 thiruvaimozhi pasurams in addition to three more sets, the alzhwar says I just took the name of thirumalirunchola malai and perumaal himself has come and has gotten into me fully. Alzhwar says perumaal will next go to then thiruper. 10.8.2: This perumaal appala rangan came and entered my full body and spread himself everywhere and when I asked are you inside me, the perumaal replies peren, peren meaning I will not go out at all. Like small children who say I will not go to school and shut their eyes, this perumaal shuts his eyes. Alzhwar says that perumaal who has swallowed all the prakrithi, 14 lokas, the seas, the mountains is inside me. 10.8.3: Alzhwar says I got hold of thiruadi of perumaal and got rid of rebirth. I won't have pini – illness, samsara valzhkai. A story of emperumanar Ramanujar: Daily he goes for walking in his madam about 100 steps even while his shishyas including embar are seated. Ramanujar keeps reciting nammalzhwar's pasurams inside his mind in the walk. one day ramanujar returned after 50 steps. adiyargal present here spoke to themselves that emperumanar must have thought of this pasuram 10.8.3, pidithen, piravi keduthen. Udayavar returned when the line of madithen manai valzhkaiyul came to his mind thinking that his life has ended. this was the level of bakthi in those days. 10.8.6: thirupper perumaal comes inside his nenju and says I have come to stay (iruppen endru) I got moksham (viruppe pertru) and ate the elixir (amudham) of it. 10.8.9: Alzhwar asks perumaal I have been singing like this all these years but you did not give kaatchi to me often then why are so attached to me now and you are after me. Perumaal with shy looks that of newly wed girl who looks down and does kolam on mud. Indru ennaip porulakki thannai ennul vaithaan: now you (perumaal) have elevated me and come inside me (though I have not done anything differently now compared to then). Andru ennai puram poga punarthu en seivaan: in those days you allowed me to get mixed up with worldly things why did you do that. Perumaal says why do you ask this. You have done so much bakthi says perumaal for which alzhwar says I did not do that

bakthi, it was you who had got me to do that. Then perumaal says, there is elanir (tender coconut) I have cut it, one should just take it and not ask where it came from. Why are you asking how did the tender coconut go inside the coconut shell is it all necessary now? Thus perumaal shows his independence to decide what he wants when he wants. This is what is swamithvam of perumaal. 10.8.10: now alzhwar turns around and chants due to the ugandha sevai to your liking I got hold of your lotus feet. That is why go to appa kudathaan and do kaingaryam, nanda vanam, pushpa kaingaryam and so on. alzhwar concludes this is what I want.

TSR's vyakyanam:

In the following text pasuram numbers are given and then their meanings are given.

Why is Perumaal so interested in me. Alzhwar has done nothing to get paeru.

1. Cholai malai perumal came inside me says Alzhwar. Then thiruperai. He has entered with piratti.

2. Thiruper emperuman has come to see Alzhwar off. Now Perumaal has mixed with Alzhwar 's athma/nenju. Mixed without any Karanam.

3. Alzhwar got Thiruadigal and got hold of them firmly. It is easy to pray to thiruadi .

4. Alzhwar thinks of neermai of Perumaal and is happy.

5. Alzhwar is happy going to paramapadam. Both vinaigal were removed sanchitha and prarabdha.

6. Thiruper Nagar emperuman was happy and Alzhwar takes leave of that perumal. It is equivalent to bidding off from other divyadesams. Ayodhya gets reminded.

7. Perumaal is in Alzhwar's eyes. Is there any other kurai says Alzhwar.

8. Thinnam. Perumaal is very happy to take me to paramapadam says Alzhwar.

9. He has made me some porul and entered me. Alzhwar says bye to thirupernagar perumal. If you are in me now, leaving me earlier was your mistake Alzhwar tells Perumaal. What is the reason for now and then Alzhwar asks Perumaal. Perumaal replies do i need to tell? I don't know. You have mutraruvu Perumaal. You did not have enough knowledge then. Alzhwar agrees. Perumaal says I did not agree then. Alzhwar says you gave me manasu made me sad. Theemanang keduththai. This is also Perumaal's job. I had given your madhinalam and you developed it. It is also due to Perumaal's arul. These dialogues keep on . It is like big kadal. Nanjeer asks bhattar. Perumaal was without answer marks in the hand. Alzhwar did not have ruchi then. Alzhwar asks you can give moksham to all. No I will give only if you get maturity. Only if you perceive you will get.

10. I got your thiruadi. Andhanar vaazhum thiruper (in 5th century?). Source was in Sanskrit. They had learnt sanskrit vedas. If one lives in thiruper nothing else is required. Only those who have ruchi will get moksham.

11. Paramapadham is the palan.

1.15.3.4.12.9 Thiruvaimozhi 10.9

Suzh visumbu ani mugil10.9.X: everyone is ready. Kalamega perumaal is waiting, thiruanathapuram perumaal, thiruvattaru emperumaan, thirumaliruncholai malai perumaal, thiruper nagaraan, Sriman Narayanan is to take alzhwar along, but before going, there are those parting

words for us. This is what is chanted in this padhigam. Perumaal chooses this alzhwar also to tell us how he went to vaikuntam. Archirardhi gadhi (the way to srivaikuntam) how it will be. How did he cross 12 ulagangal. How is the jeevathma seperated from this udal. After removing how does the kalamega perumaal keeps it on himself. How does the jeevathma come out of sukshma nadi. How he is taken in a pranavam endrum ther. Mansu engira therotti how he takes us. He takes in a path called archis. Ahas, samvatsaram are the in between points through which we pass. Then we come to surya logam, chandra logam, varuna logam, indira logam, sathya logam, these are the 12 logangal crossed. Then you reach vaikunta logam. Take bath in vrajai nadhi. Vanavars there decorate you with garlands, kumkumam, anjanam, 1000's of people applying turmeric and sandanam. Go running inside and fall at the feet of perumaal. Keep one's foot on Thiruanatha alzhwan climb and go to the laps of perumaal who will fondle you like a small child returning home after a long time. Perumaal will ask kosi? The reply will be aham brahmosmi. Where were you all these days asks perumaal, bagawanai anubavikkum arugadhai irukkum podhu vera ketkalama? Aham annam aham annam ahan annadhaha aha bruth slogagruth endru paramathma, jeevathma anubavikka koodiya kaatzhiyayai alzhwar uyarndha 10.9 and 10.10 padhigathil kaatugirar. Suzh visumbu the clouds around the earth got seperated in no time to allow perumaal and alzhwar in the chariot to pass through. Meanwhile there is beri vadhiyam on earth (thoorium muzhakkina) as alzhwar was leaving. All the waves in the sea are like hands they were waving. (azh kadal alai thirai kai eduthadina). All the people on earth are folding their hands to the alzhwar as he was leaving for moksham. There were a lot of decorations (thoranam) with flower maalai. 10.9.4: devadaigal were standing in either sides and showing their hands in prayer and showing that this is the way to vaikuntam. Suryan was showing his hands in respect for the alzhwar. There was vadhyam everywhere. 10.9.5: kinnarar, kerudargal are all sining geethai and other vedam. 10.9.7: ashta vasukaal were chanting sosthiram. 10.9.8: alzhwar has reached vaikundam. He sees the vanavar residing in vaikundam. The vanavar who consider govindan as theirs are inviting the alzhwar. Gopuram kuruginar means they enter the gopuram in vaikuntam. 10.9.9: in vaikundam each vanavar is calling alzhwar come here come here. 10.9.10: the vanavars clean the padangal of alzhwar. Nidhiyur narchunnamum: very nice chandanam nirai kuda vilakkum: they hold kudam with neer and also lamp to invite the alzhwar. Beautiful faced moonlike vinnavar invite him. 10.9.10: all the vanavars are in the big mani mantabam of vaikuntam and from now on the joy is limitless. Alzwar says these pasurams are sung by me.

TSR's vyakyanam:

In the following text pasuram numbers are given and then their meanings are given.

Suzhvisumbu

In thiruvirutham Alzhwar said he does not want another birth. In the end of 4th prabandham thiruvaimozhi too he says the same. He is granted the same. Alzhwar sang these pasurams with poetry, grammer, meaning all directly equating to vedam. Bakthi is the direct essence of his pasurams. Para bakthi, parama bakthi, para Gyanam. Para bakthi=uyarvara uyarnalam udaiyavan evan avan. Alzhwar's thanmai took him to para Gyanam and hence Perumaal decided to take him to paramapadam but then Perumaal felt Alzhwar must sing pasurams for uplifting people. Thus Perumaal delayed taking Alzhwar to paramapadam. Anyaupadesam means one done out of preethi.

1. Alzhwar describes the scene of going to paramapadam. Clouds as people were watching. 7 lokas were waiting. Perumal has preethi to take people to paramapadam. Even thavarangal were seeing. Thamar = adiyargal. Alzhwar is the head of thamar.

2. Devars were waiting with decorations right through the way. Purna porkudam. Invite all around. Upakarangal are described. Munivars were singing and show the way to vaikuntam. Ezhundarula vaendum

3. Kai padaththadhukku prayojanam is folding hands.

4. Perumaal is leading the way. All are urging all to see. Vadhyangal, Nithya soorigal were also spectators on the way.

5. Vanavar inviting. All were singing. They were inviting to their homes. Devars on the way. They do needed honours. All were asking to see the sky and watch the scene. Vasukkal were singing. They follow for a long way. They were practicing seshathvam.

6.

7.

8. They reached paramapadham gopuram. Mudivudai vanavar = Nithya soorigal invite him.

9. Vaikuntam pugdhalum mannavar vidhiyae. People's vidhi ultimate destination. They ask how did you do so much punyam. Our swami please come, come.

10. They clean the feet. Madandhayar clean. Nithya soories praise Alzhwar. Gone upto mantapam of vaikuntam. Meru malai. Alzhwar wants to do vazhivila adimai in vaikuntam.

11. Those who learn this will become munivars. Avar = madhavan perumal in sri vaikuntam. Andhamil paerinbaththu extreme inbam.

1.15.3.4.12.10 Thiruvaimozhi 10.10

Muniyae naan muganae10.10 In 10th pathu, Upto 10.8 alzhwar shows para bakthi. In 10.9 it is dhrishti as he sees vaikuntam para gynam or gyankthi. In 10.10 it is prapthi as the alzhwar is going to do thondu to perumaal and it is parama bakthi. 10.10.1: perumaal is the supreme and is antharyami for muni (vishnu), nanmugan – brahmma and mukkannappa – sivan. he does srishti. Thalaimisaiyay means the perumaal comes with asai to alzhwar and after this alzhwar says I will not allow you to leave me. 10.10.2: make a promise on mahalakshmi residing on your thirumarbu that you will not leave me. 10.10.3: alzhwar starts to sing in praise of perumaal from now on. No more despair. It is happiness from now on. 10.10.5: perumaale why don't you eat me as fast as a hot iron when immersed in water will consume. 10.10.6: you have eaten most of me but why leave out some? Eat me in full. 10.10.7: show me the same love as you show to piratti residing in you. Alzhwar says I see the two sharp teeth with which you got out the bhoomi piratti from the depth of the seas. You are the one who has churned thiruparkadal to get amudham. Now that I have got you, I will not leave you. 10.10.9: you are the creator of the universe. I was waiting all these years to reach you, now that I have come to you I will not leave you. In the 10th pathu, perumaal's gunam seen is apthikarathvam. Alzhwar also gets apthikarathvam. Alzhwar's desire started to grow as he started meditating to perumaal and started to sing on him. The desire kept going and went upto moola prakrithi. Then it went upto jeevathma. It has now reached paramathma. Alzhwar's desire first ate moola prakrithi then jeevathma and it wanted to eat paramathma. But just at that time, perumaal ate the alzhwar. This is apthikarathvam. Suzhndhu, agandru, aazhndha, uyarndha mudivil perum pazheyo – it means moola prakrithi. Suzhndhadhanil periya para nanmalar chodheeyo – jeevathma thathvam. Suzhdhadhanil periya gyana inbameyo – paramathma thathvam. Suzhndhadhanil periya en ava arach suzhdhaaye. This means as alzhwar was about to eat the perumaal the perumaal ate him. 10.10.11: Alzhwar's asai was to eat perumaal. ava ara suzh, ariyayai, ayanai, aranai . ava is athma. Ara is to leave out or to cut off. My athma cut off the prakrithi, brahmma and other devars. Ava artru veedu pertra means my athma after cutting away from all these worldly matters got veedu or moksham. This is told by me, the kurugur sadagopan. ava il andhadhigalaal ivai ayiram

mudindha ava il andhadhi ippathirindhaar pirandhaar uyarndhe. Those who chant these 1000 pasuram or at least these 10 pasurams will prosper.

TSR's vyakyanam:

In the following text pasuram numbers are given and then their meanings are given.

1. Alzhwar says i will not leave vaikuntam. He tells Perumaal Don't do any trick and send me back. Vishnu for protection. Brahmma = padaippu sivan destroy. Keep me here always says Alzhwar. Muniyae=padaippu, lahihthal, vishnu. Sthoola is not there. All athmas, prakriti etc. padaippu. He protects. Muniyae=Bavishyami. To do padaippu. Brahmmam is small. No vikaram. He is Karanam. Perumaal is all. Vishnu is another name for brahmmam. Narayanayan. Route of creation. Creation sequence... Ahankaram ... Thamas....before creating there was no uruvam.

SN=muniyae.

Naanmuganae = brahmma.

Mukkannappa = sivan.

2. Don't trick me away. Take promise on piratti. Don't want this last moment to slip. Alzhwar is inside vaikuntam afraid he will be sent back.

3. Koovikollaai andhandhoe. Aavikku/athma patru kombu/support stick as for plants is Perumaal. Don't ditch me. You are far different from brahma, sivan. You are the support for my athma. No one else. Please do arul on me. Alzhwar says do I have to tell you when it is your job. Please please help me. Brahma sivan's nirvagagan. You are above all concievable. Take me. Come here to me and take me by your hands inside. Come and carry me like a child. You are my uyir says Alzhwar. It is your urimai says Alzhwar. Like seethai says to hanuman that rama alone has to take her. After you take me i will be your adimai.

4. Perumaal you are moola prakrithi. You are Karanam for all. You Perumaal are not doing your task of taking me Alzhwar inside. Vazhaeyo. As against mayam of mayavadhis.

5. Who am I? Everything is you. You have taken my uyir just a hot iron drinks water. Come and take me. You can't disassociate from your responsibility of taking me.

6. You have eaten my athma. Alzhwar is praising Perumaal. Don't leave me. You are aaraamudhae

7. I won't leave you. Alzhwar praises Perumaal standing before him. Hill taken out as a varahan. You are great but will not allow you to leave me. I am periya piratti favourite. Take me out of piravi kadal like you did for piratti.

8.

9. You are athma for moola prakrithi and other athmas when will I come to you. Show yourself. I want to see you in paramapadham in its garbagraham.

10. Suzhndhu, agandrudhu...10 dikkil, are you vaccum? Or Jyothi? Or Gyanam? Inbam?

Achith, chith easwaran are all in 1st line. Paazhyao achith. Gyanam = easwaran. You have no vikaram. Athma vasthukkum athma is P. Ava is higher than achith, chith, easwaran. Aram suzhdhaayae. Aram is dharmam.

11. Ava is desire. Perumaal has more desire. Due to my ava or arvam you have eaten me. So Alzhwar 's ava/desire is more than even perumal's capabilities. Periya piratti tells Perumaal and Alzhwar is

called to his lap. Vidai ellam theera en...my desires are once and for all fulfilled. Poi nindra Gyanam...viruppam got fulfilled. Only in 10.10.10 he got what what he yearned for. Perumaal is anxious that pasuram to be finished. However Piratti forces perumal and Alzhwar's aasai is fulfilled. Left to perumal he would have asked Alzhwar to sing another 1000 pasurams. Kutrangaluuku edhir thattu... Perumaal; If we learn these we become equal to nithyasoories.

In summary of Thiruvaimozhi TSR says the following about 1.1.1 pasuram which is to be sung again at the end of complete Thiruvaimozhi

1.1.1

Thuyar = piravi thuyar. This 1.1.1 uyarvara uyar nal pasuram is 1000 pasuram's adipadai/compact meaning.

1.16 Madhurakavi alzhwar

We must see Madhurakavi alzhwar's vaibhavam also in parallel to Nammalzhwar as after all it is him who chronicled all those pasurams which Nammalzhwar chanted and has given all the prabandham (by Naathamuni chanting his prabandham Kanninun chiriththaambu 12000 times) to us. Madhura kavi alzhwar was born in chithirai masam, chithirai nakshathram. Chithirai is the middle nakshathram with 13 other nakshathrams before and after it in a cycle. Madhurakavi was like the center padam (word) of thirumanthiram which, the center word is namaha. He considered acharyan as his deivam. There were three, Andaal, Madhurakavi and Ramanujar who considered acharyan as their deivam. He was a vairagya sigamani. In Kannunin chiruthambu which he composed, Madhurakavi alzhwar chants devu martrariyen kurugur nambi, paa vin isai paadi thirivene. It means that I know no other deivam other than Kurugur nambi – Nammalzhwar, I will keep singing his pasurams (paa) as I go to all the places. Just like Vyasar wrote Sanskrit vedas and puranas in palm leaves, Madhura kavi wrote all the prabandhams of nammalzhwar which are Tamil vedams in palm leaves which we have got today through Nathamuni after the palm leaves were lost for about 2000 years. Getting the divya prabandham was also due to Kannunin chirithambu pasurams. Madhura kavi was born in Thirukolur in pandiya desam. This town is a part of nava thirupathi around Alzhwar thirunagari. It is on the way from Thirunelveli to Thiruchendur. First you get Srivaikuntam, then thirukurugur or alzhwar thirunagari, then Thirukolur. Vaithamanidhi is the perumaal. This perumaal protected the wealth lost by Kuberan to whom the perumaal gave back the wealth. Madhurakavi had tuft (kudimi). He is the amsam of Garuda alzwar just like Shathrugnan was also amsam of Garudan also called periya thiruadi. He was the bakthar of Nammalzhwar. Madhurakavi alzhwar had two thalangal in his hand just like periya alzhwar. ThiruPaan alzhwar had veenai in his hand. Thirumangai has knife and a vel (spade with long handle just like murugan) in his hand as he was a raja. Thondaradi podi alzhwar has a flower basket in his shoulders. Madhura kavi alzhwar used the thalangal to convert nammalzhwar's pasuram into a song form with ragam so that all the commoners can sing and enjoy. He can give a nice Madhura ragam to the pasuram as his name suggests. He is a poet or kavi. He was called a mahan as he was very intelligent and had a lot of knowledge. He was born in dwapara yugam and kali yugam sandhi. Hastha gata jana letters says that he was born eight lakhs eighty-three thousand eight hundred and seventy eight years after start of dwapara yugam in Easwara varusham, 15th day of chithirai masam, chithirai nakshathram, sukla paksham, Friday, (864000 years is the duration of dwapara yugam. Thus it is 19878 years after dwapara yugam ended. This period is called sandhi period – between the two yugas). Madhurakavi was born in a very rich Thirukolur town as it had the riches enough even to give to Kuberan. Chithirai masam is considered holy, as flowers bloom even in forests. Sri kumutar is a Nithya suri in

vaikuntam. Madhurakavi is an amsam of Sri Kumutar. Thus he is amsam of both garudan and Sri Kumutar. He was a Brahmin by birth. Hence jatha karma, namakarnam, annaprasana, choula or wearing a tuft, upanayanam etc were done as per kramam or as laid out and in proper time. He learnt the 14 vidyay or sasthrangal which includes 4 vedas, veda angangal, and upangangal and was involved in their research (meemamsa). He was a maha virakthar. He goes to Ayodhya, Mathura, maya (Haridwar), kasi, kanchi, avanthika (Ujjain), puri (Jagannatha puri), and dwaravathi (Dwarika) that is to all the destinations which will give mukthi.

Madhura kavi alzhwar chanted Kanninum chiruthaambu. Nammalzhwar sang 1102 pasurams to get moksham. I sang only 11 pasurams on this alzhwar and got moksham says madhura kavi alzhwar. Panchamopaya nishtars like us if we sing kannunin chiruthambu we will also get moksham. Acharya abimaname uthaaragam should be the principle we should follow. We must keep alzhwar image and pray to him by doing the monthly and yearly mahotsavams. Nammalzhwar gave his thirumeni to madhura kavi alzhwar to worship. He also gave the thirumeni of bavishyad acharyar, Ramanujar, to madhura kavi alzhwar. Madhura kavi does Nithyothsavam, pakshotsavam, masothsavam, ayanotsavam, varudotsavam, to nammalzhwar. These are uthsavams/celebrations to the diety (Nammalzhwar) on daily, moon phase dependent, monthly, starting day of southern travel path/northern travel path of sun seen in the sky, yearly uthsavams. Thiruvai mozhi perumaal vandaar. Thirunagari perumaal vandhar. Thirukurugur nagar nambi vandhaar. They all came to madhura kavi's illam for these festivities. Madhura kavi takes nammalzhwar thirumeni upto madurai. There the sanga pulavargal ask the alzhwar to come debate and win over them. Only then vedam seidha tamizh maran title will be given to nammalzwar tell the madurai sangam pulavars. If the competition is not won, don't tell this title in madurai say the sanagm tamil pulavargal. This was in alzhwar's life period. They want nammalzhwar to come physically. Madhura kavi argued that it is not proper. My alzhwar will not come to all these places. Madhura kavi says that I will keep one pasuram sung by nammalzhwar in sanga palagai and you keep yours and let us see which is heavier. Kannan kalaigalai ennum .. thirunamam naranane pasuram was kept. The pulavars consult amongst themselves and agree. 300 sanga pulavars were there. They physically stand on the scale. That scale in the side of nammalzhwar pasuram not only was found heavier but also threw those pulavars to the ground. Seeing this sanga thalaivar also got scared. Now each one of the pulavars start to write poems to praise nammalzhwar. The thalaivar asks each one to read his poem. Then the next person is asked to read. They have all written only one line. Ini aaduvadho, garudarkku edhire, (can one fly in front of garudan); iravi edhir minmini aduvadho (in front of suryan can minmini poochi dance); naay aduvadho pulikku mun (can a dog dance in front of tiger); nari kesari mun nadai aduvadho (can a fox dance in front of lion); pei aduvadho urvasi mun (can a pei – witch dance in front of urvasi); perumaal adi seer vagulabaranan ore ayira marai in tamizhin oru sor porumo ulagil kaviye. All the pulavars conclude that they can't even sing equal to one word of nammalzhwar's pasurangal. They asked the pardon of nammalzhwar. All of them agreed that nammalzhwar was the vedam seidha tamizh maran. Thus madhura kavi spread his guru's perumai or his accomplishments. Madhura kavi alzhwar lived for few more years thus. Vazhi thirunamam of nammalzhwar.

27GP

General talk of the day:

Parasara bhattar son of koorath alzhwan. He tells to the perumaal in koil, the panchangam details every day. Parasara bhattar when he was a child used to play with perumaal prasadam after which it was offered by his mother as prasadam. He liked his mother very much. Parasara bhattar was very fond of Sriranga natchiyar in the periya koil. Puna rathna kosam was composed by him on

periya pirattiyar said above of srirangam. Sri rangaraja sthavam was also composed by him. Uthara sathakam and poorva sathakam. Sri rangaxxx perumai and sri ranganathar perumai is sung in them. Ashtaksharam – ashta sloki was composed by him. Slokam on rahasya thrayam. If parasara bhattar had lived for a little longer he might have even got a ladder made between bholokam and paramapadam. Perumal took he took him away in an early age. All these were told by Vagulabaranan swami on that day when 27GP was told. It must have been Parasara Bhattar's thiru nakshathram day.

Part 2

Acharyas before Ramanujar

2.1 Acharyas and gurukkal prabavam:

Till now we have seen greatness of alzhwargal and arulicheyal. Arulicheyal has 24 prabandhams. Dwapara yugam ending and kali yugam beginning of sandhi kaalam. Dharmam was seen atleast a little. With bakthi the people had gyanam, sakthi and sradhai to learn the pasurams and their meanings. As in the passage of time the meaning will be lost. Anubhavam of alzhwars was more than the upadesams in alzhwar pasurams. They were describing their despair more than giving pure advice. So perumaal thought that the world needs acharyas to give advice to the people. Alzhwars were imagining themselves to be mother, nayagi, thozhi etc. It may not suite our times thought perumaal. Perumaal sent alzhwars to give advice to us but it turned out to be their description of their situation, description of perumaal bakthi through description of his beauty etc. Somebody has to correct the bakthars so that they do bakthi correctly in order to reach him. The alzhwar pasurams are difficult for common man to understand. 700 slokas of bagawath geethai. In our pace it will take 24 hours non stop to recite these slokas, whereas perumaal chanted this no time (one of the swamis says it is 20 –25 mins) in the midst of the battlefield and arjunan was able to absorb. Those were non prakrithk athmas they were able to do it at that pace. But for our pace these pasurams of alzhwars require to be interpreted by acharya and guru purushas for us to absorb at our pace. We do not do gyanam in bagawath vishayam but have on other vishayams. Acharyas have gyanam and bakthi which we need to follow. Alzhwars do not have that much of charithram. Maybe thirumangai had some charithram. Whereas acharyas and gurus have a lot of charithram as they have lived such lives to be an example for us. They give upadesam which they follow to be living examples. Karpaar ramabiran allal karparo, ketpaar kesava keerthi allal ketparao. Learn from ramar in having lived a life of perfectness and listen to the keerthies of Kesavan as perfection. Alzhwar pasurangal and puranagal together form the basis for upadesam by acharyas. The lineage starts from nathamuni.

2.2 Nathamunigal:

2.2.1 Nathamunigal avatharam details

397 years after kali **thirumangai alzhwar** was born around 2700 BC. Maybe he lived for 100 years. 823 years after start of christian era (now it is 5123 years in 2023 after start of kaliyugam) nathamunigal was born. Thus there is a gap of about 3500 years between last of the alzhwars and birth of Nathamuni. In this period, the alzhwar's pasurams were coming by word of mouth across generations. They were not written down and hence they got lost. Veda vyasar classified the vedas and gave names. Like wise Nathamunigal classified divya prabandham and gave them titles. The alzhwars had not give names for their pasurams. Nammalzhwar just said ayirathil ipathum but not the name of the padhigam or pathu etc. So sriman Nathamuni is tamizh vedam's Veda vyasar. Nathamunigal not only wrote the prabandham, classified them, gave them titles but also gave isai so that common man could sing it with rhythm so that it is pleasing to the ears. He also gave it abinayam means dance postures which is being followed till today especially in Srirangam temple. This is avatharigai of Nathamunigal charithram. How did we get back the divya prabandham pasurams. This is given clearly in guru parampara prabhavam.

Nathamunigal was born in ani masam anuradha nakshathram. Gajananar nithya soorie, he is vishwaksenar's assistant, vishweksear being the commander in chief of Nithya sorrigal. Nathamunigal is amsam of Yajamanar. Being amsam he gets the powers of Yajamanar even on earth. In the grantham 20 odd pages describe how divya prabandham is pradhanam to visishtadwaithies.

We do not have doubt about that and hence vyakyanam of these pages are not covered here. We are in page 115 of the grantham. The alzhwargal were born due to the kripai of perumaal and for performing the tasks of singing the prabandham. In **Veeranarayanapuram at the thiruadi of mannanar perumaal (of kattu mannar koil/veeranarayanapuram(old name)** – mannargudi rajagopalan being the nattu mannar) Nathamuni swami was born.

2.2.2 Visit to North

Easwara grathna alzhwar, his son Nathamunigal (actual name being Ranganatha muni) and his son Easwara muni were doing kaingaryam to kattu mannar perumaal. All of these three go to perumaal and ask for being permitted to visit the places where you have demonstrated "parithranaya sadhunam vinaayacha dushkruthaam, dharma sansthapanaya sambavami yuge yuge" which means they wanted to visit the places where all perumaal has taken avatharam. Mathura (sri vadamadurai, brindavan (ayarpadi), sri govardhana giri, sri ayodhyai, srimad dwarakai, sri salagramam, sri badarikasramam, sri nemisaranyam, sri narasimha giri (ahobilam). The three of them take permission of kattu mannar perumaal to perform divya yathrai to these sthalams in which perumaal has taken avatharam. Unlike nowadays when we just book the tickets and we are off on yaathra, in those days they took the permission of their oor perumaal before they started their yaathrai. At least pray to our home koil alzhwar before we go. The kattu mannar perumaal, mannar also gave permission for the yathrai. He showed this through his archaka mukhe roopene. Ask the archakar and he will talk to perumaal and give you the answer. Then they leave with their kutambam. On the way as said in yamunachari gangainam narayanotha dashangulam (sree vishnu puranam). Yamuna is a very gambiramana nadhi in those days means full with water and having steps in the river banks in many places. Even in those days in a gramam with the name Govardhana puram there was a koil in which a perumal with the name Thooya perunir yamunai thuraivan used to be there. The family settled in that village and prayed to that perumaal. The family was so moved by the scenes there in the village by the riverside that they decided to live there itself and started to do kaingaryam to that perumaal.

2.2.3 Call of Nathamuni back to Kaattu Mannanaar Koil at Verra narayanapuram. Visit of the family to other koils on the way back

Even as the family is in the middle of their yathrai settled in the village by the banks of Yamuna, the mannaar perumal in kattu mannar koil, comes in Nathamuni's dreams and says, why have you settled there itself? Come back to veeranarayanapuram. Nathamuni thinks how did I get such a swapnam? Consults his father. They go to yamunai thuraivan and ask what is to be done. That perumaal also replies through the archakar that do as directed by your oor perumaal. They set off on their return jouney. They come to varanasi. Bindhu madhav is the sthala perumaal here. 74 ghats are here in this town. Maniverma ghat, Harishcahndra ghat, etc. Many dead bodies will be floating. The locals don't care about the floating dead bodies. The family comes to Puri jagannath from there. Saptha sapthesu lokeshu loka loke sara sare. Naasthi naasthi samo kshethram uthamam purushothamam. Amongst the known and unknown kshethrams in 7+7 lokams there is no one kshethram equal to Puri jagannath. The family prays to Jagannathar in Puri jagannath. Then they come to Simhachalam (Vishakapattinam). Varaha narasimha perumaal. For 364 days he is adorned with sandhanam. Only on one day, akshya thithi day, the perumaal's thirumeni can be seen. Then they go Ahobilam or simha giri. Narasimha perumaal veeryam, strong shoulders are seen. It is a malai guhai or cave in the mountains. Nava narasimhargal. Thiruvengadam. They trace exactly the same path as thirumangai alzhwar. Param sendru seer engira thiruvengadam. Thiru malai alzhwaryum sevithu means the family bowed to the thiruvengada malai too. Each one of us even if we are not able to climb the hill by foot, we must go to the first step and do sashtanga namaskaram to the malai. Ramanujar himself has done that. Mari jyathi paramanandam yathva vaikunta uthamam. Swami pushkarani dheere ramaya samayogathe. Carries a lot of meaning. He is the suthra dhari even for Jagannathan. This means that thiruvengadamudayan who is any way jagath karanan

is also protector (suthra dhari) for the jagath. He is running the natakam called jagath. Vaikunte thu pare loke sriya sathma sa sathpathi. This is sung about Sriman Narayanan which means that abode for SN is vaikuntam. The perumaal in thiruvengadam says, Vaikunta virakthaya swami pushkarani thate. He has virakthi of vaikuntam and comes and settles in swami pushkarani thate. (thirukoneri is the name for the pushkarani in thirumalai). On the banks of the pushkarani in thirumalai. The perumaal has come here to protect samsaris like us. He comes with his piratti jokingly in order to protect himself if some one takes a stick and strikes him. He is sarva sulaban. We the samsaris what are we doing we make him stand and keep blessing us for 23.5 hours out of 24 and thus he is sarva sulaban. We do this only to earn more and more. The family after bowing to thiruvengada malai at the foot of the hills bow to thiruvengadamudayaan and think of staying in thirumalai itself. But then they get reminded of their mannar perumaal anai to come back to kattu mannar koil. From here they go to katikachalam or Sholingur. They bow to azhagiya singar perumaal there. On one hill hanuman is siting in yogam posture and on the other malai narasimhar sits. From there they come to thiruputkuzhi. Raghava perumaal. They bow to Periya udayaar or jataayu. Perumaal did anthima samskaram in this place is one version, the other place being that Jatayu anthima samskaram was done in Taket in Madhyapradesh. They come to Asthi giri (or athi giri) in Kanchipuram. Then they come to varadharaja perumaal koil in kancheepuram and bow before the god. Athithavargalukku athithadhai kodukkum perumaal Varadharajar. The perumaal gives what each baktha prays for. Then he goes to Vedavathi uthare means the north bank of vedavathi river on the Asthi giri and under punya koti vimanam athi varadarajar lies. He accepts sarva chethanar (all the humans) proof of which was seen in 2017 when lakhs and lakhs of people of all beliefs went to see the perumaal who was immersed in a tank for 40 years. Once in every 40 years the Asthi giri perumal made out of trunk of athi maram/fig tree is taken out of the pond, cleansed, protection oils are applied before being immersed again for the next 40 years in the pond. Vara dhadhatheehi varadhaha: means one who will give what each one asks for. He is also called Thyagarajan. He gave away Ramanujar to Srirangam in the later years. He is thus called Perarulalar. They also bowed to other thirupathis nearby (13 in all). They come to nadu naadu நடு நாடு. Mid tamilnadu. Thiruvaheendripuram (ayagreevan; deiva nayagan) The perumaal gave kaatchi to Vedantha desikar, thirukovalur – the family bowed to Alzhwargal (mudal alzhwargal) and thirukovalur nayanar (idai veli nayanar as he squezzed in between the alzhwargal) trivikraman emperumaan who gives kaatchi to Brigunda maharishi, the deity of the koil(nayanaar). They come to Srirangam. We should not say acho acho if something goes wrong but instead say thirurangam periya koil, thiruarangam periya koil. If you get thummal (sneezing) irumal (coughing) say periya koil, periya koil or arangam, arangam if not the full name. Don't say ayyo amma etc when old and when you get pain or you are thirsty or hungry say sriman narayana. Emperumanare. Why do we sneeze? When some insect enters the nose we try to get it out by sneezing. So at that time if we say perumaal or koil name perumaal will also be happy and he will protect us from any ill effects due to that. Saying so is dosham nivrithyathvam. Anusandeyam comes from anusandhanam which means words of daily use. It will give you moksham too. Namperumaal is the utsavar in thiruarangam while ranganathar is the periya perumaal. There are five ranganathar aadhi rangan is in srirangapattinam. The fifith is parimala ranganathar. Fourth is the big ranganathar in Srirangam. Aaraamudhapiran in Thirukudandhai is inbetween. Appala rangan is in between. The family bows to them. then they go to thirukudandhai. Araamudhapiran. This is the last perumaal nammalzhwar bowed to before going to moksham.

S no	Perumal name	Location
1	Aadi ranga	Srirangapattinam, Karnataka
2	Aaraamudhapiran	Thirukudandhai. Bowed by Nammalzhwar just before going to moksham
3	Appaala Rangan	Thiruper
4	Ranganathar	Srirangam
5	Parimala Ranganathar	Thiru Indhalur, Kumbakonam

Perumaal lies down as Ranganathar in Cauveri banks as it gives cool breeze. after the family bows to Thirukudanthai aaraamudhan, they return to Veeranarayanapuram. Upon their return (the whole jouney having been undertaken by foot) all the srivaishnavars of the town get collected and bow to them and welcome them. The family go inside their oor koil and do sashtanga pranam to the perumaal, mannanaar. They feel exalted of being able to bow to their perumaal again.

2.2.4 Lfe in Veeranaranapuram and visit of ghoshti from Melnadu/North

The perumaal gets very happy of this reunion and addresses the srivaishnavaites to look after the family. The srivaishnavaites accordingly make a thirumaligai (a good home to live) for the family. They also supply (amudhupadi) the needs of the family every day. The family devotes their entire life to mannanar. The family in return makes a beautiful Thiru nandavanam, does pushpa kaingaryam to perumaal daily. Amudhupadi, sathupadi, thiruvilakku for perumaal daily without any let off (kurai ondrum illamal). Antharanga kaingaryam. He establishes Vidwa ghoshti. Sastra pravaesam were discussed by the srivaishnavars there. As this was going on some persons from mel nadu (North India could even be Thirunarayanapuram) and some more srivaishnavars come and prostrate before mannanar. They chant aaraamudhe adiyen of thiruvaimozhi. They chant the entire padhigam ending with ayirathil ipathu. Naathamunigal is extremely happy hearing these pasurams and expresses that he has never heard such a wonderful pasuram. Naathamunigal hears aaraamudhae of Thiruvaimozhi from Sanskrit speaking people. It is sevikku iniya senchol means very pleasing to the ears. Saranagathi with anaya gadhithvam. Naathamuni feels tears in his eyes. He becomes athith preethar meaning felt very happy and ask the persons from mel naadu that these are only 10 out of 1000 pasurams. Where are the remaining ones. Do you know the entire 1000. Why don't you sing these 1000 pasurams says Nathamunigal. The mel nattu people say that they know only these 10 pasurams. Nathamuni asks do you have any srikosam (grantham in which these are witten in those days in palm leaves)? The reply is we don't have any palm leaf material. We got these only by word of mouth. Is there anyone else who know by heart the 1000 pasurams? No is the answer. Nathamunigal gave theertha prasadam, malai of mannanar and the mel nattu people leave.

2.2.5 Nathamunigal goes to Thirukurugoor/Alzhwar thirunagari in search of 1000 pasurams. How he gets the pasurams on advice of Madhuarakavi's shishyar.

2.2.5.1 Nathamuni gets the pasurams

Nathamunigal thinks that some one in thirukurugoor from where satagopan hails as sung in the pasuram must be aware of these. So Nathamunigal leaves for thirukurugoor from kattu mannar koil. Thirukurugur is beyond Thirunelveli and nathamuni swamy leaves. Nathamuni sees that there is a koil in thirukurugur which has nammalzhwar sannidhi. He prostrates before nammalzhwar and thiru polindha perumaal of Thirukurugoor (nowadys called Alzhwar thirunagari). He prostrates before alinatha perumaal. Nathamunigal keeps asking everyone there whether they know the 1000 pasurams referred. After a lot of search Nathamunigal locates madhurakavi's sishya there. In those days they were living for 1000's of years and hence madhurakavi's shishya shri Parankusa dasar was alive to speak to Nathamuni. Nathamuni asks parankusa dasar is there anyone having chanted thiruvaimozhi – 1000 pasurams that satagopan is referring to? Is there any kosam for the pasurams? Shri Parankusa dasar says thiruvaimozhi and other divya prabandhams were in existance for many years. He says I have heard of it from my elders. Pramukshitham ayirtru means it is not in usage. It has got lost. Parankusan futher says that his acharyan, Madhurakavi alzhwar has taught to him the divya prabandham pasurams called Kanninun Chiruthambu which Madhura kavi wrote. If these pasurams are chanted in front of Thirupuli alzhwar sannidhi 12000 times in ekasanam (means in one sitting without even moving about), eka ardra sidhaai (means mansu should be focussed only on the chanting thinking only of nammalzhwar) and with niyamanam (following the steps for doing

dhyanam) nammalzhwar will become happy and he himself will give the 1000 pasurams. This is possible only if one knows ashtanga yogam which Nathamunigal knew. This clearly establishes that Nammalzhwar is prapanna jana kootasthar. Now Nathamunigal thinks that these have been told by Nammalzhwar having Nathamunigal in mind as only he can do that having the training in ashtanga yogam. Nathamunigal requests (vinayathudan vinnappam seidhaar – requesting in the most formal vaidika style) Parankusa dasar to teach Kanninun chirithambu to him which he does. Shri Parankusa dasar also very gladly (miga ugappudan) teaches kannunin chirithambu to Nathamunigal in sandhai murai. Asthiko karmas seelas saseelas vaishnav susuhi gambirastharvo veera sishya ithya ithi theeyathe. This is the shishya lakshanam for chanting kanninun chiruthambu by Nathamunigal having asthiga gunangal, sastharathil nambikkai. 8 Sishya Vailakshanyam of Sri vaishnavargal:

1. Sasthirathil (sasanath sasthiram means do this in this way) nambikkai. Belief in Vedas.
2. Adil sonnadhu padi seyya vendum adhil eedu padu irukka vendum. Follow as told in vedas.
3. Nadathayil (நடத்தையில்) katta vendum. Demonstrate that you are following.
4. Vishnu bakthi irukka vendum. Must have vishnu bakthi.
5. Partrumai illamal pari suthanam. Should not have ahankaram. Thus came the usage of adiyen.
6. Acharya bakthiyil ahankaram koodadhu drida bakthi. Have no ahankaram in acharya bakthi and have firm belief in acharya bakthi.
7. Acharya kaingaryam seyyanum. Do service to acharyan.
8. Acharya kaingaryathil mano dhairyamana sishyane sishyan. This is vairagyam total belief on this and rest are of no interest to him. Only if one has all these qualities he is a shishyan.

All these gunangal were possesed by Nathamunigal. Aasthigam means total belief in Vedam. Periya pirattiyar niyogene means periya pirattiyar tells Nammalzhwar, give it to Nathamunigal. Naathamunigal sings Kannunin chirithaambu 12000 times following ashtanga yogam. Nammalzhwar is very happy and shows himself to Nathamunigal. Asareeri means without sareeram, looking at akasam and hearing voices. Nammalzhwar speaks as asareeri and asks who he is and why is he doing so much upasanam to the alzhwar? Nathamuni says that he wants divya prabandhams like thiruvaimozhi. Nammazhwar is so happy that he not only gave thiruvaimozhi but also the other 23 divya prabandhams to Nathamunigal. Thus Nathamuni got the naalayira divya prabandham. As nammalzhwar is avayavan (body) and other alzhwars are avayavi (parts of the body) the avayavan knows what the avayavis have done. Thus Nammalzhwar knew what other alzhwars have sung as pasurams and thus he was able to give all the 4000 to Nathamunigal. Nammalzhwar gave the 4000 pasurams just like he (Nammalzhwar) got all the knowledge directly from perumaal to sing his prabandhams. Thus Nammalzhwar was like perumaal to Nathamunigal to get all the pasurams at one go. Just as Sanjayan and Arjunan saw perumaal using divya shakshashu, Nathamunigal was able to see all the 4000 pasurams through Nammalzhwar who gave divya gyana shakshasu to Nathamunigal. This shaksasu was able to let Nathamunigal see Nammalzhwar in person and also see the divya prabandham that the alzhwar wanted to give to Nathamunigal. Nammalzhwar gives the pasurams to Nathamunigal with their meanings. He also gave rahasya thrayam (thiru manthiram, dwayam and sarma slokam) with meaning as it is required to be known before the pasuram meanings. The artham (meaning) and bhavam (state of mind with which it was sung) with which these pasurams have been sung is given by Nammalzhwar. Nammalzhwar gave ashta, ashtanga yoga rahasyam also to Nathamunigal. How to do yoga to do bakthi. Nammalzhwar sitting in padmasanam for 16 years did yogam. Nammalzhwar gave Akhila dharsa thathparyangal to Nathamunigal of 4000 prabandham verses means the meanings one can possibly derive out of all these shortened versions of pasuram and manthirangal.

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2.2.5.2 How Madhrakavi alzhwar gets the thirumeni of Nammalzhwar and Bavishyad acharyar from Nammalzhwar

Nammalzhwar before leaving for paramapadam, looks at Madurakavi alzhwar and blesses him. Madhura kavi asks Nammalzhwar, if you are leaving what will be our gadhi. Nammalzhwar says after you have completed your prarabdha karma you will also attain moksham. Madhurakavi has one more request of wanting Nammalzhwar's thirumeni on earth as he is so used to seeing the alzhwar's thirumeni for so many years. The alzhwar says yes you will get it. They make 2 thirumenis one sculpted by a sculptor in the same padmasanam posture. It was kept as archa thirumeni in the alzhwar thirunagari koil. It is today kept below thirupulialzhwar with a dwaja sthambam. This is the moolavar thirumeni. Another utsava thirumeni for madhura kavi to worship daily, take it to places and show that this is how the alzhwar looks. It was made by bringing tambrabarani river water and boiling it. It was done and a thirumeni came from it. But the thirumeni was different. In Poliga poliga poliga pasuram Madhura kavi got a doubt that in kali yugam who will protect us. Then Nammalzhwar tells Madhura kavi alzhwar, a bavishyad acharyar will be born. This thirumeni is that of the bavishyad acharyar says Nammalzhwar. Bashyakarar. Nammalzhwar sings poliga poliga pasuram again as he is happy that an acharyar will be born in future. Again Madhura kavi alzhwar swami requests for Nammalzhwar thirumeni. Again nammalzhwar asks for tambrabarani theertham. It is again boiled. It was the masi masam visaka nakshathram. (vaikasi visakam is the birth star of nammalzhwar). Alzhwar's utsava thirumeni is formed. Thus masi visakam is the birth star for utsava thirumeni of nammalzwar. It is a small thirumeni very similar to kannan perumaal. Even today the utsava thirumeni is in alzhwar thirunagari. In acharya hridayam it is said about bavishya acharyar thirumeni. kalao kalao bavishyanthi... lines. Veda vyasar had sung in baghavatham about nammalzhwar's birth. Similarly nammalzwar had sung about bavishya acharyar's birth in future. After his birth kali yugam thukku kedu erpadapogiradhu endru nammalzhwar sonnar.

2.2.5.3 Charomopayam – to get hold of acharyan thiruadi. Nammalzhwar explains this and importance of Ramanujar to Nathamunigal.

Excerpts from Charmopaya nirnayam grantham:

In the grantham, saramopaya nirnayam which is also about guru paramparai (saramo payam which is ultimate alternate to bakthi and to attain moksha), it is said that (if this is sarama upayam what is prathama upayam? It is sarva dharman parithijyangya maam ekam saranam vraja. It is to catch hold of bagawan's thiruadi.) getting hold of ramanujar's thiruadi is the ultimate upaayam. Uyya ore vazhi udayavar thiruadi. Nayanaar achaan pillai, is this grantham's author. He is Periya vaachaan pillai's thirukumaarar (son). Thus Prathama upaayam is saranagathi to perumal. Saramopayam is saranagathi to Udayavar. In summary Prathama upayam for moksham is Kannan's thiruadi and sarmopaya upayam is catch hold of Ramanujar's thiruadi. Nayanaar achaan pillai gets to know the secret talks between the acharya purshars – embaar, bhattar, nanjeer, nampillai, periyavaachan pillai and then nayanaar aachaan pillai. These rahasyams (of Ramanujar's avatharam too) are told in yadavachala vahathyam. The rahsyam is ramanujar is going to take avatharam. He is roopam of anathan. He is also roopam of lakshmanan. He is also roopam of balaraman. He is also going to take avatharam in kali yugam. This is contained in a slokam given in yadavachala vahathvam. In ramanujar's days, his adiyavars or shishyas, but those who are antharanga shishyargal (close to him) see ramanujar as he is speaking privately. This slokam is being recited to Ramanujar. The shishyars present ask Ramanujar what is the meaning of this slokam kalo kalo bavishyanthi..? They ask the sloka says in kaliyugam a person is going to be born who is amsam of adiseshan and he was born as lakshmanan, balaraman. Has he already taken avatharam or is it going to happen? Why is such a avatharam going to take place? After Ramanujar ascertained that no one else is listening, he told his inner circle shishyars that he indeed is that visesham. It (Ramanujar's avathara rahasyam) is given in prapannamrudham charithram which is bhattar's upadesam to nanjeer. One another rahasyam in that yadavachala vahathyam is saramo pada upayam. Ramanujar is the chief acharyar to give us moksham. Vinnin thalai meedhu nindru veedu alippan vazhiye is the

vazhi thirunamam of Ramanujar. One para of **charmopaya nirnayam** relating to this subject reads as: to recollect nammalzhwar is a vigraha roopam in thirupuli alzhwar of alzhwar thirunagari koil.

Nathamuni is in front of him and has sung kanninun chiruthambu 12000 times following the stipulated conditions. Nammalzhwar prasannan agirar (appears as a voice in front of Nathamuni). Nammalzhwar asks what do you want? Nathamuni asks for the 1000 verses of thiruvaimozhi. Nammazhwar starts from uyar vara uyar nilam and gives the 1000 pasurams. One pathu after other. He comes to poliga poliga and that is where this side story began. Page 504 of grantham.
Charamopaya niranaym: as alzhwar is chanting and explaining thiruvaimozhi to Nathamuni, he calls Nathamuni inside the sannidhi. He closes the screen as what he is going tell is a secret. When he comes to poliga poliga, as nammalzhwar is aware of secrtes of past, present and future eras, (nammazhwar is parankusa muni – muni means a person who knows about all the three kalams – present, past and future kalams). The alzhwars explains the udayavar's avatharam that is going to take place. The alzhwar tells this secret of udayavar. Due to him all the people who live will be benifitted. Kannuni chiruthambu: 11th pasuram payan andragilum, pangallaragilum seyal nandraga thiruthi pani kolvaan. He uplifts all, though they are useless or of limited use. Ennai puviyul oru porulaakki marul suvarndha pazhavinai thurarathu. This is in ramanuja noortrandhadhi showing how the acharyas care about their shishyars. Madhurakavi by nammalzhwar; thiruvarangathuamudhanar on Ramanujar. Ivarum oru porul endru akkinaar. Nathamuni has given iyal and isai to payan andragilum pasuram with ganam. Nammalzhwar hears kanninum chirithambu with isai from Nathamunigal after so many years. He is extremely pleased. Nathamuni tells nammalzhwar, you being sarvagnyan (means he knows about past, present and future) please tell about the secret that some one is going to be born in this world in future. Who is it? How will he look? Please show us through your bhavanai. Nammalzhwar says tonight I will show you and sends Nathamunigal away. That night Nammazhwar comes in Nathamuni's dreams and tells about Ramanujar. He shows an image just as described in the following song about Ramanujar.

2.2.5.4 Ramanujjar's handsome features as a poem:

Padmam ena thigazh paingazhal, unthan pallavame viralum,
paavanamagiya painthuvaradai padhindha marungazhagum
Muppuru noolodu mun kaiyil endhiya mukkol thanazhagum
Munnavr thandhidum mozhigal niraindhidum muruval nilaa vazhagum
Karpagame vizhi karunai pozhindhida kamala kannazhagum
Kari sudan kazhal soodiya mudiyum ganaga sigai mudiyum
Eppozhdhum edhirasan vadivazhaga en idhayathu uladhaai
Illai enakku yedir illai enakku yedir illai enakku yedire

பத்மம் என திகழ் பைங்கழல் உந்தன் பல்லவமே விரலும்
பாவனமாகிய பயிந்துவராடை பதிந்த மருங்கழகும்
முப்பரி நூலோடு முன்கையில் ஏந்திய முக்கோல் தன் அழகும்
முன்னவர் தந்திடு மொழிகள் நிரத்திடு முருவலிலா அழகும்
கர்பகமே வழி கருணை பொழிந்திடு கமல கண் அழகும்
காரிசுதன் கழல் சூடிய முடியும் கனன சிகை முடியும்
எப்பொழுதும் எதிராசன் வடிவழகு என் இதயத்துள் உளதால்
இல்லை எனக்கெதிர் இல்லை எனக்கெதிர் இல்லை எனக்கெதிரே

This is the poetic description of Ramanujar's image. His image having thiruman kaappu and kashada dress that he adorns was described by nammalzhwar. His holding thirdhandam, mukkol piditha mudi. Thridhanda hasthamum, he is very tall like ramar. Tejo roopamana thirumeni. Magara kundala idhazh. His kundalams are long. Dheergai ezhunderiyuliyaana describes the majestic body

he has when he stands he is majestic. Krupaa pravaha susakamana mugam. His thirumeni was full of karunai which will melt anyone looking at him. Kaarey karunai ramanuja is a phrase from Ramanuja Noortrandhadhi. Muruvalum. Smiling face. Sivandha virukann malarumaga describes his eyes. Sevai prasadhithu aruli – he graces us with this looks. Nathamunigal absorbs all these description given in his dreams and gets up immediately and prostrates before nammalzhwar even in sound form. Due to yogic powers of Nathamuni he is able to see nammalzhwar and he prostrates. Nathamuni then makes a bold statement, that the thirumeni of Ramanujar yet to take avathram is more tejasful (nathamuni says ramanujar's thirumeni was aadharshakamaga irundhadhu) than nammazhwar's thirumeni. Nathamuni says what is this maayayai? Emperumanar (Ramanujar) corrects some by Upadesam, some by kaingaryam, some by kataksham, corrects many people by his sheer appearance. Vaseekara koodiya thirumeni – highly attractive thirumeni. Behind one sanyasi (Ramanujar) 12000 grahasthargal/prapannars followed of which 700 were sanyasis/munivars.

2.2.5.6 Nathamunigal desires to have Thirumeni of Ramanujar and requests Nammalzhwar for it.

Nathamuni does things to please Nammalzhwar and says that he wants to worship this bavishya acharyar thirumeni everyday in the thiruaradhanam and wants this thirumeni. On hearing Nathamuni's request Nammalzhwar says, Sarva udharagathai veli yida kadavom. சர்வ உதகாரத்தை வெளியிட கடவோம். Ramanujar is sarva udharaga acharyar. He is the one who can uplift all of us prapannars to reach Vaikuntam. In the next night dreams of Nathamuni, Nammalzhwar swa vigrahathukku kadava means Nammalzhwar makes a thirumeni just like the bhavam he described to Nathamuni in the dreams. Silpa vamsa gragathile swapna mukhena ezhundharuli – means Nammalzhwar goes into a silpi's (must be the best around) dreams and shows him the thirumeni of ramanujar that he showed to Nathamuni. This is the best example for nirhethuka kataksham. Silpi was not expecting this at all, that Nammalzwar will come in his dreams. The silpi was shown every twist and turn of the body so that he does not make any mistake. He asks the silpi to come the next day and show him a sculpted version to Nammazhwar to approve. The location will be at the feet of Thirupuli alzhwar. Thirupuli alzhwar is adiseshan amsam. Ramanujar is also adiseshan amsam. Nammazlhwar feels that adiseshan's kataksham for the thirumeni is more important than even his (Nammalzhwar's). Silpi is asked to make Sarva avayava poornamaga means all the parts of the body must be exactly as described. In the very next morning, the sculptor goes to thirupuli alzhwar sannidhi in thirunagari koil and starts to sculpt after taking bath in tambrabarani and having the 12 thiruman kappu on his body, after prostrating before perumaal and Nammalzhwar sannidhis. In the meanwhile he speaks to no one including his family members. He does not eat any thing. He had not slept since the dreams too. Those around in the koil are astonished. After making the vigraham, nammalzwar touches it, puts into it a sakthi visesham in it by gving it the needed sannithyam. Nammalzwar now calls Nathamunigal and says I have got the thirumeni made just as you wanted. Nammalzhwar gives the Ramanujar vigraham for Nathamunigal to do thiruaradhanam. Nammalzhwar also says that one person in Nathamuni's lineage will be born who will see Ramanujar. **Nammazhwar also says treat Ramanujar as Nammalzhwar's avyayam – part of his body. When asked by Nathamuni, which part of the body, Nammazhwar says treat Ramanujar as Nammazhwar's thiruadi. This is the reason for calling sadari (the conical silver cup with padam on top kept on one's head after theertham is given, in a temple as the blessing from perumaal) is called ramanujam in Alzhwar thirunagari.** In some places sadari is called madhura kavi. Nammalzhwar thinks that the alzhwars have sung the prabandhams, but some one has to reach them and their meanings to the masses. That is going to be done by Ramanujar is what he foresaw. Nammalzhwar says for sri vaishnava dharisanam (popularising vaishnavism), Ramanujar is going to be chiefly responsible. Nammazhwar says that the first steps for the srivaishnava dharisanam giving not only the prabandhams but more importantly showing that Ramanujar is going to be born are the first steps. Nathamuni's kulam is called sottai kulam. **Nammalzhwar says in your sottai kulam a person is going to be born, who is going to see Ramanujar in person. This person (Ramanujar) will**

be born in chithirai masam, and just as said in 18th chapter of Baghavath githa, just as prathama upayam(charama slokam) was born (sarva dharman prathignjasya maam ekan charanam vraja), the person will be born 18 tamil stars from Nammalzhwar's star which is thiruvadhrai. Thus the person will be born in chithirai, thiruadhirai which we know today as the birth month and star of Ramanujar. This person will be the prathama upayam for the masses in future. Ramanujasya charanou charanam prabathye. Uyya ore vazhi udayavar thiruadi. You must all take care of him just as you have taken care of me in regards of bakthi. Saying these Nammalzhwar takes leave of Nathamunigal. Nathamunigal was totally moved by all these happenings and falls prostrated to Nammlzhwar and said he has nothing to offer in return. Nathamuni sings,

Yas svbava kaarye karunakara sann
Bavishya acharya para swaroopam
Sandas saya masa mahanubavan than
Kari sudan aham charanam prabathye

Kari sudan means Kari's son which is sadagopar. Sadagopar's swaroopam itself is karunai, he gave para swaroopam of bavishya acharyar. I bow to to the mahanubavan, kari Sudan. Nayanar vachaan pillai is the son of Periya vachaan pillai. This history came through word of mouth parama guhyamay means as a well kept secret.

2.2.5.7 Nathamunigal returns to Kattu mannanaar koil with this treasure of Divya prabandham and meanings. How Nathamunigal gets 8 shsihyas.

After hearing all these from Nammalzhwar, Nathamunigal returns to Verranarayanapuram and places it before mannanaarr and thirumangai – the perumaal and thayar in the koil. Nathamunigal returns to his home and then sets off on a yaathrai to divya kshethrams and sings these pasurams in those koils. Nathamunigal also sings the 4000 verses in front of mannanar perumaal. The perumaal is pleased. He then chooses two of his nephews Keezha edath alzhwan and Mela edath alzhwan and tells them all that Nammalzhwar has told him. The nephews learn divya prabandham with isai. He also tells what came in his swapnam regarding bavishya acharayar. The nephews were also highly astonished. The nephews were highly greatful for the sambandham with such a mahanubhavan as Nathamunigal. They decide to find out who the bavishya acharyar is going to be. Thirukannamangai andan, the main of Nathamuni's 8 sishyargal, was taught Thiruvaimozhi and its meaning was told. When poliga poliga pasuram of thiruvaimozhi came, Nathamuni tells Thirumangai andan about the divya sukthigal and swapna vruthanthangal told to him by Nammalzhwar. Thirumangai andan asks Nathamuni with awe did you indeed see and prostrate before Nammalzhwar? Is it really so?. Then I am happy that I am able to prostrate before you. Later Nathamunigal calls another two sishyars of his 8 shishyargal viz., Uyyak kondaar, Bhoodhai kavalappan/Kurugai kavalappan, and also his son viz., Easwara munigal, and tells them about the secrets of his swapnam. Bhoodhai kavalappan/Kurugai kavalappan (born in thirukurugoor) is asked to learn ashtanga yogam. Uyyak kondar is taught to spread the darshanam. (Darshanam is the 4000 divya prabandangal). Easwara munigal the son of Nathamuni is told by Nathamuni, that one son will be born to you. Name him Yamunai Thuraivan. When Nathamunigal becomes old, he calls Uyya Kondar who has been told to spread 4000 divya prabandham, and tells him, I am going to tell you a highly secretive message. He asks Uyya Kondar to promise that he will not let it out. Nathamunigal gave the Bavishyad acharyar's thirumeni for which Nathamunigal was doing thiruaradhanam and asked him also to do daily thiruaradhanam to the thirumeni. Nathamunigal also asks Uyaa kondar to give this Thirumeni to Yamunai Thuraivan (later Aalavandhaar) saying that this is what Nathamunigal liked most as this is the secret he got directly from Nammalzhwar. Tell Yamunai thuraivar that this bavishya acharyar was liked even more than Nammalzhwar by Nathamunigal. Nathamunigal had known that Easwara munigal, his son will not live long. He calls Uyya Kondar and asks him to do the task of handing over thirumeni of bavishyad acharyar. Nathamuni --- Uyya kondar ---- manakkal

nambi ---- alavandhar ---- periya nambi. This is the lineage/sequence of handing over divya prabandham. Tell Yamunai thuraivan that Bavishyad acharyar is thanjam (pugal idam) means he is the only saviour for all of us including Yamunai thuraivan. There is no body else whom we can look at that he is going to lift us from this misery and give us the way to moksham. Nathamunigal took his last breath thinking only about the vigraham of bavishyad acharyar. Thus bavishyad acharyar was able to give moksham to others even before he was born/took avatharam. He tells alzhwar thiruadigale charanam and closes his eyes. In the later years, Alavandhar or Yamunai thuraivan identifies Bavishyad acharyar in kariya manikka sannidhi of Kancheepuram koil, while hiding behind a pillar and says aam mudalvan means yes he is the leader. It means that the thirumeni of the person in the assembly and the thirumeni which he has been doing thiruaradhanam for are alike. Aalavandhar gives the thirumeni to Thirukoshtiyur nambi. After hearing the meaning of thirumanthiratham and sarana artham from Thirukoshtiyur nambi and after some unknown period for which it is not known where the murthy was, the murthy (Bavishyad acharyar thirumeni) today is kept next to Nammalzhwar sannidhi in Alzhwar thirunagari. Ramanujar chathur vedi mantapam is the name of the sannidhi. Alzhwar thirunagari matadhi padi's or jeer's thirumaligai is also along side of the mantapam. This is the only sannidhi where the bavishyad acharya adorns white veshti. In all other sannidhis he wears the saffron coloured veshti that of a jeer.

29 GP:

Srivaishnavars are prapannars as we seek moksham. But we can't get moksham by praying to God directly. We must first seek our parents then an acharyan who will do pancha samskaram and show the way to do bakthi. Achayan shows gurukkal nirai or guru paramparai. If by chance one's parents are not in prapanna kulam, even then by seeking an acharyan and doing pancha samskaram, that acharyan and ammangar become his parents as they have given him the gyanam of the path to seek moksham. His asmad guru. He shows the guru paramparai. He gives us the most essential Ramanuja sambandham. Before Ramanujar, Periya nambi, Alavandhar, Manakkal nambi, Uyyak kondar, Naathamuni, Nammalzhwar, senai nathan or Vishwak senar, Sriman Narayanan. Aarohanam and avarohanam. The former means the order from bottom to top and the latter means the reverse order. We must always pray keeping thayar in the foreground. This is shown by swami Desikar in adhigara sangraham grantham.

Back to 6000 padi guru parampara grantham.

2.2.5.8 Spread of Divya parabandham after being recited to Kattum Mannaar.

Page 119. (We, PSK and Mythili have this grantham). Just as said in mikka vediyar vedathin utporul nirka paadi en nenjul niruthinaan. Nammalzhwar made me understand and memorise the very difficult meanings of vedam which even experts on vedas are not able to understand is what Madhura kavi alzhwar said about Nammalzhwar. Similarly here Nathamunigal says the same thing about Nammalzhwar that he made him (Nathamunigal) understand the difficult meanings of vedas. We must note that before the kannunin chirithambu episode, Nathamunigal had learnt vedam, vedantham etc from his father. But some of the meanings were not clear. Now after listening the divya prabandham and their meaning especially thiruvaimozhi from Nammalzwar directly, the meanings of difficult veda vyakyangal are clear to Nathamuni. He appreciates the tamil vedangal which clearly bring out the meanings of vedas so precisely and sung in tamil. Nathamuni starts to worship Bavishyad acharyar's thirumeni in his thiruaradhanai. Now Nathamunigal is so much attracted to Polinda nindra piran of Alzhwar thirunagari that he starts to live here. Here there are 5 vigrahams of all the 5 thayars Sridevi, Boodevi, Neela devi, Andal and ? with Polinda nindra piran. Now Kattum mannanar perumaal in Veeranarayanapuram starts to think why Nathamuni has not returned. **He is Kattum mannanar as he has shown to the world the 4000 divya prabandham.** This

perumaal comes in Nathamunigal swapnam and asks for these prabandham to be sung before him. The next day, Nathamuni seeks the permission of Polinda nindra piran and Nammalzhwar to leave and leaves for Veeranarayanapuram. Nathamuni is asked to sing the 24 prabandhams (in a place he sought) to all sri vaishanavars with with sama dhama adhyathma gunangal: samam and dhamam means to have full control of indriyangal inside the body such as manasu, athma etc and indriyanga outside the body such as hands, legs, eyes, ears etc. Adhyathma means control of athma gunangal like being with porumai (un excitedly or patiently) and looking at others mercifully and with a smile. That is to possess sathviga swabavam or to have patience. Nammalzhwar gives theertha prasadam to Nathamuni and lets him to start his mission. While coming to Thirukurugoor (from Veeranarayanapuram) he came directly but then he did not possess the 4000 divya prabandham. Now he has them and hence he plans to visit the temples en route. He goes to Nava thirupathi and sings the pasurams of each perumaal. Thirukurugur adi nathan – ondrum devum ulagum (given as the koil name and alzhwar pasuram after the dash); Thirukoloor vaithamanidhi - unnum soru parugum neeru; Then thiruperai(pasuram not given); Perunkulam - maya koothan; Irattai thirupathi – thuvalil, Thirupuliangudi – pulingudi kidandhu; varagunamangai - irundhu; Thiru vaigundathil - nindru; Vanamamalai – nortra nonbilen; Thirukurugudi – thirukurungudi nambiyai; thiruthangal - (not given); srivilliboothoor – Vennidai annam parandhadhu; thirumogur aathan - kala thaamarai; Thirumalirun cholai Azhagar koil – kilaroli ilamai keduvadhan; Thirumayyam sathya nathan - (not given); Thirupullani – pullani emperumaan; Thiruper appala rangan – thiruper nagaran; Srirangam ranganathar - kangulum pagalum; kumbakonam thirukudandhai araamudhan – araamudhue adiyen; Chozha desam koil thanjai mamani koil all other koils in this region - (not given). He then goes to all other divya desams and sings alzhwar pasurams. Nathamunigal had only started this practice of chanting divya prabandham in all divya kshethrams. Later Ramanujar strengthens this practice and brings about an order or kramam for chanting. After this Nathamuni returns to Veeranarayanapuram. He prostrates before Kattum mannanar with heartfelt respects to the perumaal as he only showed the way to get these prabandhams. Nathamunigal tells the incidents of meeting Parankusa nathanar, getting kannunin chiruthambu, chanting it 12000 times in Thirukurugoor temple, meeting with Nammalzhwar getting the prabandhams and also Nammalzhwar having shown the bavishya acharyar and having got his thirumeni. Kattumannanar also comes in Nathamuni's swapnams shows his happiness and blesses him. Samsarigalai ujjevaippirkaikaga karmakalangalaibarangal koduthum, sastharangalai thandhum, thaame vandhu pirandhum, karyakaram ayitrillai. This means that though bagawan during srishti had given us hands, legs, manasu and other 24 thathvangal, athma and sitting himself as paramathma, having given us vedas which stipulate the do's and don'ts, having himself taken so many avatharangal has found that it has not worked. He is not finding many people getting corrected and reaching Vaikuntam. All of these are told by Mannanar perumaal to Nathamuni. So perumaal decides that to correct the people he has to send alzhwars like Nammalzhwar.

2.2.5.9 Isai and Iyal given to pasurams

These pasurams must be sung by all and not just by the archakars close to perumaal in koil. Now he asks Nathamunigal to give the pasurams, isai and iyal. That is give the pasurams, ragas and also dance form. All these the perumaal tells through the archakar. Now Nathamunigal takes the help of his nephews (Varadhacharaiyar and Krishnamachariyar their names as given in some places), Keezhaagaithalzhwar and Melaagthaialzhwar (like one was in the ground floor and the other in first floor of the house) and tell them we have to give iyal and isai to these prabandhams. Just like Valmiki taught ramayanam to Lava Kusa and asked them to sing in Rama's palace, Nathamunigal teaches the prabandhams with iyal and isai to the nephews but has to be done with the care needed for such pasurams having deiva kataksham. Thus deva/divya ganam has to be used to give them ragas. Each of the prabandham has to be sung only in the prescribed raga and not in raga to one's like as done these days. We should split the words only at the prescribed places and not give importance to ragam and split to our liking. The meaning will get lost if we do these modifications. Like Veda vysa bagawan split the vedas into four parts, ithihasangal, purangal, brahma suthram etc

totaling over than 5 lakhs shlokas and has given isai to vedangal, Nathamuni and his nephews arranged the divya prabandha pasurams, gave them title, gave them divya ganam, isai and iyal. They also split them into representations of various vedas rig, yajur, sama and atharva. Rig gives mukyathvam to the words. Sama vedam gives importance to isai. Divya prabandham split thus and named, got spread and was consistently used in koils and homes. He also split it to 4 thousands. Thiruvaimozhi was one of the thousands and represented sama vedam. It was called third ayiram or moondram ayiram(Thiruvaimozhi). It was called isai thamizh. 2nd thousand is vedangam and sung by Thirumangai alzhwar. It has periya thirumozhi, thirukuruthandagam, thirunedunthandagam, prabandhangal. The fourth ayiram called iyarpa which is like spoken tamil, and which can be sung very fast, has mudhal thiruandhadhi, second thiruandhadhi, third thiruandhandhadi, nanmugan thiruandhadhi, thiruvirutham, thiruvasiriyam, periya thiruandhadhi, Siriya thirumadal, periya thirumadal, thiruvezhukoortrukkai, ramanuja noortrandhadhi. Rest are all in mudal ayiram viz., thirupallandu, perialzhwar thirumozhi, thiruppavai, natchiyar thirumozhi, thirumaalai, perumaal thirumozhi, thiruchanda virutham, thirupalliezhutchi, kannunin chiruthambu and amanaladhipiran. First ayiram is to be sung as far as possible in the morning. Thiruppavai and thirupalliezhutchi should not be sung in the evening, as they are to awaken perumaal. Nathamunigal had told thirupallandu is to be sung first. Thiruvaimozhi must always be sung after Kannunin chirithambu. Even thiruvaimozhi should be sung only after thirupallandu. He teaches all these to Mela agath alzhwar and Keezha agath alzhwar and sends them to all divya desams. He also accompanies them. In those days they had sradhai, gyanam and eedu padu and hence they learnt. Like Valmiki spread ramayanam using Lava Kucha, Nathamunigal spread divya prabandham using his nephews.

2.2.5.10 prabandham chanting revived in Srirangam and introduction of pagal paththu and raa paththu

Nathamuni comes to Sriranagm. There the locals show the madil constructed by Thirumangai alzhwar. The locals when reminded by Nathamuni that there used to be chanting of 4000 pasurams of prabandham they agree to that. Nathamuni reinitiates chanting 4000 pasurams as pagal pathu and raa pathu in front of azhagiya manavalan perumaal. Nathamunigal finds that alzhwars have sung most number of pasurams on Srirangam perumaal and thus considers Srirangam as the capital of Visishta advaitham. Brahmma has worshipped this perumaal, then Dasarathar, Ramar, Vibeeshanan, Dharma verma, Kizhi cholan and thus this koil requires special attention to the chanting of divya prabandham. Andal sings about Ranganathar as: Pongodham suzhndha, buvaniyum, vinnulagam angodham soradha algindra emperumaan senkol udaya selvan thiruarangan chelvanaar. Nathamuni then talks to the perumaal Ranganathar as: You promised to Thirumangai alzhwar that you will hear alzhwar's thiruvaimozhi pasurams and hear to thiruvaimozhi upanyasam in ten days time. You also got a mantapam made for that. You stopped that practice in between is it justice? Many bakthars will get corrected by hearing to alzhwar pasurams and not just by reciting vedams. They will get reformed hearing these tamil pasurams and not so much by chanting vedas. Vedam is for yagam, yagnyam, debate or for delivering justice but alzhwar pasurams are for probagating bakthi. Nathamunigal pleads with perumaal very strongly. Perumaal says I am very pleased. I was waiting for a person like you who is deeply in love of alzhwar pasurams. But these people were not forth coming all these years and hence the practice stopped. It was only due to my blessings to you that you have done all these to get back alzhwar pasurams and develop them. Nathamuni then says that it is not enough for you, perumaal to hear only thiruvaimozhi pasurams, you must hear the entire 4000 verses of prabandham. Perumaal says, I am interested in hearing the 4000 pasurams but I am busy with the daily utsavams. Nathamuni says in reply, perumaal then stop your daily utsavams and devote time for the prabandham recital. Nathamuni says I will arrange anaadhyayana utsavam for you lasting for 10 days. The prabandham pasurams will be chanted during that period only in Srirangam. It shall not be chanted elsewhere in other koils or even in homes during that period so that everyone comes to Srirangam during that period to chant for you. This period will be called anadhyayana kaalam. Perumaal on the vaikunta ekadasi day, you are certainly interested in listening to alzhwar pasurams. Pagal paththu, raapaththu in Srirangam. Thus

from Vaikunta ekadasi for the next 10 days, hear to Thiruvaimozhi. I do not know how Thirumangai alzhwar arranged for the pasurams to be sung. But I will establish my vamsam people going to called as arayars to chant these pasurams with isai and also with deiva gaanam. Thus the arayar sevai called today had been started by Nathamunigal. Alavandhar and his thirukumarar thiruaranga perumaal arayar named so just for this sake had established it. The arayars carry musical instuments such as dol etc., specially made for this and are heavy. This is called arayar sevai conducted for 10 days in the evenings, nights (called raa pathu) and they sing thiruvaimozhi in the ganam and isai composed in Nathamunis times. The raa pathu takes place in 1000 kaal mani mantapam. In the ten days previous to vaikunta ekadasi mudal ayiram and second ayiram are chanted in the day time. They are called pagal pathu and sung in the day time as they are palli unarthum pasuram such as thirupalli ezhuchi, thiruppavai etc for awakening perumaal. Nathamuni also requests to perumaal that the thirumeni of nammalzwar to be brought from Thirukurugur for this utsavam. The pagal pathu is also chanted by arayargal with many dance performences on prabandham. On the 21st day iyarpa (the remaining 1000 pasurams) is chanted. This iyarpa chanting is done in chandana mantapam. The chanting starts in the evening and goes on till 2/3 am. Perumaal is in garba graham. He does not come out. That completes chanting of 4000 divya prabandham pasurams. This procedure is followed even today. Pagal pathu mantapam is inside the Srirangam Koil. First is thrivikraman thiru chrtru. The mantapam above kili mantapam is pagal pathu mantapam. The last day of the utsavam is nammalzhwar moksham. We the earthlings request nammalzhwar to be given back. Perumaal says thandhom, thandhom. This is enacted on nammalzhwar moksham day. These are modern day modifications. Such an occurance has not been given in guru paramparai. All these detailed arrangements had been made by Nathamunigal. if he had not done that we might have again lost the 4000 divya prabandam.

2.2.5.11 Life and works of Nathamunigal and his advices

Life of Nathamunigal: Nathamunigal lived for 93 years. In **Gangai Konda Chozhapuram** there lived a raja. In this Chozha raja palace entrance, two devadasis one who sung deva ganam (like carnatic music) and one who sung manushya ganam (like cinema music) came to settle their quarrel of which one is superior. They sung in praise of vidwans there. Raja was also pleased and gave malais to the one who sang manushya ganam. The lady who sang deva ganam was disrespected and pushed away. The deva ganam lady got highly emotional and thought that the people do not have taste for deva ganam. She decided to sing all her songs in temples so that devars will listen and appreciate. She reaches mannanar koil and sang there. Nathamunigal listens to that and got highly impressed with that. Nathamunigal gave her mannanar's theertha prasadam, maalai, perumaal's vastharam etc. She also prostrates before Nathamunigal. The lady goes back to Sozha raja and tells him that there is one munigal in Kattu mannar koil who knows deva ganam. You must listen to him. Raja requests Nathamunigal to come to his palace. Nathamuni also chants Thiruvaimozhi and other prabandhagal in deva ganam to Raja. Now Nathamunigal understood that if all the prabandhams are sung in deva ganam the common man will not be able to appreciate them. Thus he decides that he must also spread deva ganam's nuances to common people. Before that Nathamuni calls back the lady who sung manushya ganam and the lady who sung deva ganam and asked both to sing. Nathamuni subtly brings out all including Raja does not know devaganam and hence were not able to appreciate the same. Nathamunigal says perumaal likes only devaganam and not manushya ganam. To establish the superiority of deva ganam, Nathamuni asks 43 bundles of wood sticks having 100 sticks in each to be brought. All of these bundles were weighed together. All of these sticks were distributed as one each to the assembled people. He then asked all those who had these sticks to strike thalam together. Then Nathamunigal said he can estimate the weight of each of the stick which were struck judged from the note it had produced. Nathamuni goes on to tell their weights. Nathamuni was able to predict as he was so good in ganam, that he was able to make out the notes produced by each stick's strike which was an estimate of its weight. Raja verifies Nathamuni's estimate of the weight by getting the sticks weighed separately. Raja discovers that the weight of each stick is just as what Nathamuni had told. Nathamuni was that good in ganam which

included deva ganam. The raja fell at the feet of Nathamuni and gave a lot of gold and other valuables to Nathamuni. Nathamuni refuses to take these aishwaryam as they represent wealth from, chathurmuga (brahma), Pasupathi (sivan), sathamuga(indiran), pravrithy(prakruthi devan), padangalil niraharithu (refuses to take) nispruharagayaale (as an uninterested man in these aishwaryam representing devars), and even while refusing to take these Nathamuni blesses the raja and returns to veeranarayanapuram. He continues to be devoted to Mannanaar perumaal. In this time, hearing of such magnanimity combined with the accomplishments and the knowledge he had of everything including devaganam, many shishyars started to assemble under his tutelage and did kaingaryam to the acharya purushan.

Make a table of the name together with name given at his birth of the acharya purushan, place, year of birth place of birth, nakshathram, amsam, prabandhangal he sang, his shishyargal, place from where he went to paramapadam. Table of Acharya purushans in Nathamuni's period.

No	Acharya purushan's thirunamam:	Place and year of birth; his acharyan	Nakshathram and masam	Amsam of	Prabandhangal he sang	shishyargal	Place from which he went to paramapadam and age of paramapadam
1	Nathamuni - Ranganathamuni	824AD; veeranaryanapuram, Kattum mannanar koil. Mannanaar is the perumaal. Nammalzhwar	Ani masam, anuradha (Anusha)nakshathram	Gajananar, assistant of Vishwaksenar	4000 prabandham with isai and devar ganam. Set up arayar kulam, which his grand son alavandhar (yamunaithraivan) and alavandhar's son thiruarangaperumaal arayar got it instituted in	Easwara munigal his son; Keezhidath alzhwar, mel idath alzhwar (nephews). Thirukannamangai andan; Uyyakkondar, Kurugai kavalappan; nambi karunakara dasan, eru thiruvudayaar, thirukannamangai andaan,	Gangai Konda chozhapuram. Near srirangam. 93yrs approx.

					sriranga m koil. Sree purusha nirnayam . Gynyaya thathva m. Yoga rahasya m.Were written by him.	vanamama lai deviandan, urupattur achaan pillai, sogathur alzhwan Are the main 8 shishyarga l	
2	Kurugai kavalappan	?year; Thirukurugu r; Nathamunig al	Thai; visagam.		Thaniyan for 3rd thiruand hadhi of Pey alzhwar.	Nil	Gangai konda chozhap uram. 151 years
3	Thirukanna mangai andaan	?year; Thirukanna mangai; Patharadhi perumaal is the koil diety. Nathamunig al.	Aani masam; thiruvonam.	Nithya soorie Paratpa rar.	Thaniyan for natchiyar thirumoz hi.		
4	Sri Pundarikakshar/U yyakondaar	886 AD; Thiruvellarai . Perumaal deity is Pundarikaks han. Naathamuni gal.	Chithirai masam, kaarthigai	Nithya soorie Jayakse nar.	Tamil thaniyan for thiruppa vai.		
5	Sri Rama Misrar/Manakkal Nambi	929 AD; Manakkaal/ Anbil.	Maasi masam, magam	Nithya soorie Kurugak shar.			

2.2.5.11.1 Gunangal to possesd by a shishyan:

Sareeram, visu, vigyanaam, vasaha, karma gunana soon, guruvar tham garayeth etc: These are the gunangal which the shishyas should have. Sareeram, porul, arivu, vasikkum idathayum, seyalgalayum, gunangalayum, pranangalayum, all these must be developed for the use of acharyan is a true sishyan. The sishyars are: Uyaak kondar, Kurugai kavalappan, Nambi karunakara dasan, Yaeru thiruvudayaar, Thirukannamangai andaan, Vanamamalai deviandan, Urupattur achaan pillai, Sogathur alzhwan. These people learnt the mahimai through the meaning of dwaya maha manthiram also called manthira rathinam as it gives subam to all who learn it. Veda saram sanathanam. The meaning of dwayam was passed on from Perumaal to periya piratti to vishwaksenar to nammalzhwar to nathamunigal to these 8 shishyas. Nathamunigal also teaches the thiruvaimozhi and their meanings to these 8 shishyars. Nathamunigal also clarified the doubts in Veda sasthrangal already learnt by these 8 shishyargal. Rahasya thraya sarartham was also taught to them. Sree purusha nirnayam, gynyaya thathvam and yoga rahasyam were written by Nathamunigal. Today these 3 grantham are not available.

2.2.5.11.2 Yogabyasam of Nathamunigal; Chozha Chakravarthy visits him.

Now Nathamunigal keeps meditating on Kariya kola thiruvuruvai means Sriman Narayanan, and sits in yoga posture. Ashtanga yogam leads him to dhyana margam through which he gains gyanam leading to bakthi nilai. He goes to samadhi nilai seated in this padmasanam posture. He does not eat nor has any daily excreta. This he does this for many many years. When Nathamungal was in this yoga nilai, the Chozha Chakravarthy raja with whom nathamunigal had interacted, comes with his queens to veeranarayana puram, prostrates before kattum mannanaar and sees Nathamunigal in this posture and gets astonished. The raja entourage returns. After the royal troupe leave, Nathamunigal wakes up. He sings *Thiruvudai maanaril kaanil thirumaalai kandene ennum.* Nathamunigal appreciates the good leadership of this raja just as perumaal had done. Nathamunigal thinks of them as Krishna and gopimargal. All these yoga practices are meant for attaining bakthi towards bagawan and not just as exercise as is being practiced today. Pathanjali's yoga and what Nathamunigal practiced are exactly identical yoga leading ultimately to bakthi nilai. (1.18.58) Dhyananthu dhehaha means pray to the brahmmam or sriman Narayanan who is the sirshti kartha. Dhyana margam can be through yogabyasam but it should lead on to bakthi on Sriman Narayanan. Even Prahalada had done dhyanam through yogic practices but it led to bakthi. Control of indriyangal, prananan food intake later water intake and lastly even air intake to completely stop all these intakes and sit in yoga. It is this yoga which Nathamunigal practiced. Athma sakshath karam is the palan of yoga. To know about athma, atharyami bagawan inside us. To be as an Ekagridha sidhaar with bagawan is the ultimate aim. Nathamuni was enjoying perumaal as ekagridha sidhar. Now after seeing the raja as Kannan with gopika sthrees runs behind them after waking up. He goes to gangai Konda chozhapuram (exists even today a little beyond srirangam) Kurugai kavalappan koil is there even today. ASI have done improvements to that place. Nathamunigal went to paramapadam from here. Hearing this uyyak kondar and Kurugai kavalappan run behind Nathamunigal. Shishyas plead with Nathamunigal can devarir do this? Nathamunigal replies I saw the raja and queens as Krishna and gopimargal and hence ran behind them. Nathamunigal returned. But after some days again the raja came and prostrated before mannanar and saw that Nathamunigal is awake. Now the raja has to climb back on to the elephant. There used to be one person called samanthakan on whose head raja keeps his foot and climbs on to the elephant. Seeing this Nathamunigal thinks that sarweswaran keeps his foot on brahma, rudradigal and embarks on to periya thiruadi (garudan being peumaal's vahanam). These stories are told by pin pazhagaram jeer as given in the grantham.

2.2.5.11.3 Nathamuni's advices to his two antharanga shishyargal – Kurugai Kavalappan and Uyaakkondaar

Now Nathamunigal realises that his days are ending. Now he calls his most important 2 shishyargal. Kurugai kavalappan and Uyyak kondar (pundari kakshan is his real name). Thirukannamangai andan

is also an important shishyar and is not there and there is a reason for it as will be told in the story to follow. Nathamunigal asks Kurugai kavalappan, calling him separately, to practice yoga rahasyam and Nathamunigal gave ashtanga yoga kramam to him. He gave it as a rahasyam. Yoga is not to be taught as a mass as done today. Now Nathamunigal calls Uyya kondar and asks his opinion if he too wants to learn yoga rahasyam. Before this Nathamungal addressing both of them tells I have two margams to attain perumaal. One is through ashtanga yogabyasam leading to bakthi nilai. I have alzhwar's divya sukthigal on the other side. This will also lead to moksham. Nathamunigal asked which one do each one of want? Immediately Kurugai kavalappan falls at the feet of Nathamunigal and requests for ashtanga yoga kramama. Kurugai kavalappan gets it and leaves the company of Nathamunigal. Now uyyak kondar is left behind. **Nathamunigal asks Uyyak kondar, I had offered to teach ashtanga yoga kramam earlier too, why did you refuse it? Uyyak kondar replies "Pinam kidakka manam (marriage proposal) unarvar undo (can it be discussed)?"** The philosophical meaning is that agyanam in this world of not knowing what is athma, what is bakthi is so much that it resembles the dead body in a house, can one in this stage afford to talk of a marriage proposal such as learning practice of yoga which is for one person's enjoyment? Through Yogabyasam only that person who has perfected it can attain moksham like dhuruvan, prahaladan, ravanan etc., whereas alzhwar pasurangal can be sung in mass and many people can get moksham through it. After hearing this **Nathamunigal calls him as Pundarikakshan and gives him the title Uyyak konadar by saying "neer than indha ulagathai uyyak kondeero?"** Uyyak kondar continues to say by singing alzhwar pasurams and while going to moksham that last day I will do dhyanam which is yogabyasam. Nathamunigal then asks Uyyak kondar to teach sasthrangal and thiruvaimozhi to the people in world. Now Nathamunigal looks at Easwara munigal and tells him, you will get a son (even at this late age of easwara munigal which he asks his father is it true that I will get a son). Name him Yamunai thuraivan. Now Nathamunigal calls Uyyak kondar and Kurugai kavalappan and reminds them of the darsana rahasyangal that Nathamuni had told them. Nathamunigal asks Uyyak kondar and Kurugai kavalappan to teach the meanings of thiruvaimozhi and other veda vedarthangal to Yamunai thuraivan. After this Nathamunigal went back to his yoga nilai. This lasted for several days. Nathamunigal was experiencing perumaal. Tears used to flow through his eyes but there was no other movement.

2.2.5.11.4 Nathamuni meets Chozha Raaja again in his final days

The chozha raja returned on his tour of hunting. A girl in that village sees the hunting entourage who ask where Nathamunigal was? Just then Nathamuni's yoga also got completed and he opened his eyes. He sees the girl and asks her what happened. The girl told him that she saw two male persons one being a hunter another looking like his brother, a girl and a monkey in front of her house. Nathamunigal got surprised and asked her what she told. She told the group that Nathamunigal is in yoga nidrai. Ntahmunigal asked where they were? The girl replied that they left only now. Nathamunigal realised that Rama, Lakshmanar, Seethai and Hanuman had indeed come there. Nathamunigal started crying that he missed seeing the perumaal. He starts on a trip and keeps asking people on the way as to if they saw such a group? They replied that they saw them. Nathamunigal comes to Gangai kanda chozhapuram and asks people there if they saw such a group. They reply no they did not see. He feels extremely sad for having missed seeing them and falls crying his heart out and expresses that he missed seeing them. Nathamuni says HE came searching for me but I was in Yoga nilai. He fainted out of sorrow and looses his life there. Nathamunigal adopted yoga margam as upasanam to attain moksham. Kurugai kavalappan also took to yoga margam/yogabyasam and attained moksham through that. He attained vaikundha managar. There are no known persons in our VA sapmpradayam after that to have attained moksham using this margam. Parama purushan is made as upayam and people do brahmma gynam to attain him. Such people attain the company of nithya soorigal. Seetha piratti had seen the perumaal and was separated from him for 10 months due to which she was in sorrow and later attained moksham, whereas Nathamunigal could not see parama purushan in this world and was in despair thinking of it again and again and yet he attained moksham. This news of attaining paramapadam by

Nathamunigal reaches Uyyak kondar, Kurugai kavalappan and Easwara munigal. The trio reach the Gangai kanda chozhapuram and see the **Vimala charama vigraham** of Nathamunigal. Note never use the word sareeram after an acharya purushan's paramapadithal. Use the above said phrase to describe the acharya purushan who has departed. Vimalam is for samsara dosham to have been got rid of. Easwara munigal performed Brahmma meda samskaram (called so because the departed athma is travelling to Brahmmam)for the acharyan purushan. After that the trio returned to Veeranarayanapuram, where they continued the rest of samskara rites. Kurugai kavalappan visits the place where Nathamunigal usually sat in yogam in his last days and he started practicing yogabyasam in a nearby place there. Ani masam, Anuradha nakshathram – Nathamuni.

GP 30:

2.2.5.11.5 Achievements of Nathamunigal

Nathamunigal is the root of guru paramaparai. He is the chief reason for getting us the divya prabandham with artham and bavam from Nammalzhwar which has enabled the Vaishnava sampradayam to grow to these heights. He sowed the seeds for the huge banyan tree of Vaishnava sampradayam. He got us the bavishyad acharyar's thirumeni and also nammalzhwar's thirumeni. He also got us ashtanga yoga sidhi. He has helped to spread to these to humanity just as a stagnant water in a small depression caused by foot of an animal is not useful to anyone (except maybe to one or two birds) whereas water stagnant in a big lake is useful to all. Thus he with his merciful thoughts spread this knowledge to all and ensured that it reaches the big lake of Ramanujar who will spread it to the world.

Other achievements of Nathamunigal: he started the concept of instituting Thaniyans to the prabandham. Thaniyan has prabandhanthin perumai, paadiyavarin perumai, prabandhathil solla patta bagawan's perumai. He gave thaniyan for thirupallandu, Kannunin chiruthambu, thiruvaimozhi. These prabandhangal represent Ohm, namaha, narayanayaha. The rest of the prabandham thaniyangal were sung by others. He (Nathamuni? Not possible as it contains pasurams sung by those who came later) gave us parankusa ashtagam which is compilation of thaniyans sang by others on Nammalzhwar. (from alavandhaar sthorthangal started).

Pasurangal sang in praise of Nathamunigal: 1. Ramanuja noortrandhadhi; pasuram 20. Meaning Thirukurugoor is surrounded by beautiful solaigal (ara pozhil). Nammalzhwar has sung in eera tamizh means the tamizh which has come due to bakthi. (that is why nenjin eeram means bakthi in nenju/athma); the praiseworthy nathamunigal who could praise nammalzhwar's pasurangal; nenjaal vaari parugum means one who swallows/gulps very fast through his nenju/athma; Ramanujan ennai kathathane – such a ramanujar has protected me says thiruvaragathamudhanaar the author of Ramanuja noortrandhadhi. 2. Upadesa rathinamalai pasuram 36: the alzhwars who have given the crystal clear pasurams which does not pose any doubts (about meanings of veda vyakyangal)as they have mayarvara madhinilam, who will better understand the greatness of alzhwars and their arulicheyal, than our acharyars starting from Nathamuni who has the arul of Nammalzhwar, the foolish mind of mine tell me if there is anyone else? 3. Yathiraja sapthadhi 5th slokam, by Desikar swamy speaks in praise of Nathamunigal. Nathamuni has given the meanings of vedas like Ullankai nellikani (the citrus fruit amla in our hands to taste to our liking) to us who have been searching for Nathan (acharyan). 4. Sri Rangaraja sthavam Poorva sathakam by Parasara Bhattar. Nathamuni is depicted as a kala megam (dark clouds full of rain) as he has engulfed gyanam, bakthi vairagyam on perumaal to pour on us endlessly. 5. **Alavandar**/yamunacharyaar (grandson of Nathamunigal) **Sthothra rathinam**. This is the first grantham available to us today. The earlier ones have been lost. First slokam. **Thaniyan**. Namo achinthya, adhpudha, athlishta – it means that Nathamuni is beyond one's grasp to understand,

beyond what we consider as rare in goodness, has no one anywhere equal or to compare with him. Gyaana vairagya raasaye – these are the qualities (very large sets of bundles (raasaye) of gyanam and vairagyam) possessed by Nathamuni which qualifies him for that. He was naathan or leader and munivar to all. Naathaya munaye agaara bagawath bakthi sindhave. Sindhu is sea. Bakthi kadal. **Namo achinthya, adhpudha, athlishta Gyaana vairagya raasaye, Naathaya munaye, agaara bagawath bakthi sindhave**. This is the full thaniyan which alavandhar composed for his grand father. Sthothra rathinam is the first saranagathi sthothram sung by our acharya purushan. When perumaal said that he will value sthothra rathinam to give moksham to alavandhaar, he requests perumaal not to do it (as there may be faults he felt) and when perumaal asks based on what should he grant moksham to alavandhar, he says please grant me moksham as I am the grandson of nathamunigal. Alavandhar did so to exhibit his akinchanyam and didn't want to be considered as I have composed Sthothra rathinam and hence give me moksham.

Vazhi thirunaamam of Nathamunigal: *ani thanil anudathil avadharithaan vaazhiyee; alavandhaarkku upadesam aruli vaithaan vazhiyee; banu therkil kandavan chol pala uraithaan vazhiyee (banu is madhurakavi alzhwar – avan chol pala uraithaan means chanting 12000 times Kannunin chiruthambu); parangusanar chor prabandham parindhu kartraan vazhiyee(Nathamunigal kept understanding the stanzas and meanings of divya prabandam from parangusanar/nammalzhwar); gaanamura thaalathil kandu isaithaan vaazhiyee; karunaiyinal upadesa gadhialithaan vazhiyee; naanilathil guruvariyayai naatinaan vazhiyee; nalanthigazhum naathamuni narpadangal vaazhiyee.* The nephews were named varadachariyar (whose son was nirmaladasar) and Krishnamachariyar as told elsewhere also. Nirmaladasar (son of Varadachariyar) also wrote his commentary for, veda abyasam described by Nathamunigal. Nirmaladasar had a son by the name Varaha nayanachariyar. Varahanayanachariyar brought out that Pathanjali's yogabyasam is very similar to what is told by Nathamunigal. Varahanayanachariyar's son is Kurugesar/kurugai kavalappan. Kurugai kavalappan being 2/3 generations after Nathamunigal also was shishyar of Nathamunigal and he would have been a young student to Nathamunigal.

2.3 Charithram of Kurugai kavalappan:

This acharya swamy was born in Thai masam, visaga nakshathram. He lived for 151 years. He had known yogabyasam and was exponent in it and thus had a long life. He was born in thirukurugur and thus his name Kurugesar. He also lived and went to paramapadam from Gangai Konda chozhapuram. Of course Nathamunigal was his acharyan. He approacxhed Nathamaunigal through Uyyakondar under whom he was serving as a pupil for some time. Uyyakondar, Thirukannamangai andan and Kurugai kavalappan were the three main shishyars of Nathamunigal. Kurugai kavalappan got ashtanga yoga sidhi from Nathamunigal and he became upasakar – one who could teach Yoga. Such munivargal used to be in Yoga nilai for many years together. This swamy lived till Alavandhar/Yamunai thuraivan the grandson of Nathamunigal is born. Being alone doing yoga he did not have shishyargal. He liked the pasurams from moondram thiruandhadhi sung by Pey alzhwar. He wrote the thaniyan for that prabandham.

2.4 Charithram of Thirukannamangai andaan:

This acharya swamy was born in Aani masam, thiruvona nakshathram. He was born in Thirukanna mangai. Patharadhi perumaal is the deity of the Koil there. He is the amsam of a Nithya soorie by the name, Paratparar. Acharyan of course is Nathamunigal. Hearing Alzhwar pasurangal again and again, he lost interest in vishayantharangal (worldly things). He became very sathivika in nature. When asked for advice, Nathamunigal told thirukannamangai andaan to do kaingaryam to perumaal as he has lot of interest in that. He asked him to do pushpa kainkaryam in thirukannamangai itself. Any kaingaryam linked to the koil such as cleaning, putting kolam,

thirumanjanam etc could be chosen by the swamy. He went to paramapadam from thirukanna mangai. Even today we have a statue of thirukannamangai andan in the koil under a magizha maram. Perumaal likes such gyanis to come to paramapadam with their thirumeni as happened to nammalzhwar. It is like when we pluck flowers which have nice smell, they smell even better when taken with the roots. Perumaal also thus likes to take the gyanis with their root which is their thirumeni. Thirukannamangai andaan wrote thaniyan for natchiyar thirumozhi. She (Andal) is the thunaivi or mate for Sridevi. She is born in Srivillibothoor(malli nadaanda madamayil). Melliyalal means that she has very tender and nice gunangal. Ayar kula angathaal means that she is the daughter of Periyalzhwar. Thirukaana mangai perumaal Patharadhi perumaal thinks he must achieve something through him. To reestablish that perumaal is the sarva rakshagan to the commoners who got some doubts about it, perumaal acts on a plan using thirukannamanagai andaan. Meanwhile this swami had learnt so much about vedanthangal as much as thirumazhisai alzhwar. This swamy was very clear about all the vedanthangal. He also had a good expressive quality needed to bring the facts from vedam to the common folk. He was considered equal to bragaspathi/brahma. He had bakthi as much as prahaladan. His ganam and sangeetham was as good as Naradhar after all he was taught by Nathamunigal. Gyana bakthi vairagyangal were all like Nathamunigal himself. Thirukannamangai andaan believed that acharyan is upaayam. He is the ultimate to go to in life. (49.49) Bakthavatsalan is the trait of the Thirukanna mangai perumaal. Perumaal wants to establish it to the commoners. He has to show that he is truly concerned about the welfare of the commoners. The commoners feel that the perumaal has not shown his vaathsalyam to the bakthars there though named bakthavathsalan. Thirumangai andaan also was having a little feeling that perumaal has not shown his vathsalya gunam to the commoners to mahem to have a strong belief on the perumaal. Aandaan plans to do a little research to establish that bagawaan indeed has vathsalyam towards his bakthars. On seeing the plan of Thirukannamangai aandaan, Perumaal plans that meaning of charama slokam should be made known to commoners through Thirukannamangai andaan. (Sarva dharmaan parithgnya maam ekam charanam vraja; aham thvam sarva paapaebyo mokshaishyaami masucha.). HE plans and executes the following incidents.

2.4.1 Thirukannamangai Aandaan wants Bakthavathsalan perumal of Thirukannamangai to show his qualities to people. Story of fight of two dogs.

One day when Thirukannamagai andaan was performing maala kaingaryam thondu to perumaal two rich and influential bakthas but sudhraragal came to the koil. Each of the rich man held a dog in his hand. They both had chappals on them (may be rare in those days). They heard about the deity of the koil and how this perumaal was very pious to do good to people. They wanted to go around the temple and prostrate before the perumaal. They left their chappals outside the koil and kept their respective dogs to look after their chappals to guard against theft and went inside the temple. They take bath in the temple pond and go to pray to the diety. They do that and come in circambulation (pradkshinam) of the temple and come to the sannidhi of abishekavalli thaayar and pray to the devi and come out of the koil. The dogs were found to be fighting and some one in the crowd told that the dog caught the chappal of the other rich man and the fight started. The dogs were very obedient to their respective masters and were very attentive to serve only its master's tasks and the dogs by nature were foes to each other. Each one thinks my master is the greatest. Now a big crowd had collected to see the fight. The two owners came out of the koil and saw the fight and were initially taken aback. They first think oh God why are the dogs fighting with each other. Each dog was equal to the other in its health, ferociousness and single purposedness of caring for its master only. The dogs fought and started to bite each other and one of the dogs fell down. It was bleeding a lot and ultimately lost its life. The master of the dog which died thought that the dog had given its life fighting for him and he became very emotional. He (the master of the dog which lost its life) thought that the dog had shown its vathsalyam it had for its master and gave up its life for the sake of the master. He became so angry that he drew his knife and went and cut off the other dog's head. So the other dog also fell dead. Now the second dog owner seeing his dog fallen prey

losing its life for him again due to the vathsalyam it had to its master became angry and drew his knife and went to fight the first dog owner. This fight was like the fight between Sumban and Upasumban (must be a famous old tale fight). This fight between the two dog owners got very fierce and both the owners too lost their lives. So the two who came to a koil seeing the dogs fighting not only lost their dogs' lives but also their own lives. The onlookers included those who had brought flowers in big baskets for decorating perumaal. This included Thirukannamangai andaan carrying flowers for perumaal. He goes to the crowd and asks the reason for the commotion. He is told that due to vathsalyam the dogs had their respective masters lost their lives and in the ensuing fight the dog owners also lost their lives. Now Thirukannamangai andaan thinks of the philosophical meaning behind it which perumaal was trying to bring forth to him. It was all due to each person thinking it is my dog it is my, mine etc. it is this me mine thought which has been the cause of misery. (56.07). He realises that the love and affection each master had for his dog which showed its "vathsalyam" by sacrificing its life is the reason behind chaos. The master of the dog also had vathsalyam to his dog as he thinks it is "my dog" little does he realise that the dog had taken its life in this world due to so many other reasons as its poorva janma palan. He develops that Me Mine feeling into him. These two masters of the dogs lost their lives due to the vathsalyam they had towards their dogs. If this be so, in this world there are so many underprivileged people struggling in their lives and their creation is due to perumaal and hence how much vaathsalyam perumaal will have towards them. These people are low in living status but have a lot of ozhukkam – right ways of life. The baktha vathsalyam these people have to perumaal is the greatest wonder. Such people who do not know much about dharmam and adharmam and those who do not very good service (to god) the attachment they have to such lowly things(attachment to my dog etc for which one loses one's life) and which is beyond the normal nature of man, how can one describe it? Now Thirumangai andaan realises how come he came across such act of people? If this was the attachment of lowly placed people, think of the Srishti kartha perumaal who is the father and mother to the living and non-living things of this universe, Lakshmi nayaganaay (having Lakshmi next to him increases the vathsalya gunam of perumaal) how much of vathsalyam he will have. On one hand there was this lowly placed person without gyanam and he showed so much vathsalyam to lose his life for the sake of the dog which was not even born to him, and here we have perumaal with all the gyanam and highest of the highs in terms quality and that too with thayaar with him, of whom we are his children, HE being both father and mother to us, will he not have vathsalyam towards us. It is due to Nirbhadiga sambandham. Thus Bakthavathsala perumaal has a lot of vathsalyam towards bhakthargal. It need not be doubted.

2.4.2 Thirukannamangai andaan swa vyabarathai vittaan. His attaining moksham witnessed by all in the town.

Upayathirkku pirattiyayum, dhroupadhiyayum, thirukannamangai andaanaiyum pole irukka vendum is a line from Sreevachana booshanam. It means that one must not at any time get a feeling that I can protect myself. It is HE who can protect us. Upayam means THE person who only can save us. Piratti than sakthiyai vittal.It means that though Sita could have easily protected herself from Ravanan, she whole heartedly left that task to Ramar. Draupadi than lajjayai vittal. Draupadhi when her saree was pulled off, she called upon Krishnar to protect her and did not make any attempt to save herself from the disgrace. Similarly, Thirukannamangai aandaan from now on leaves everything (swavyapaaram) to perumall and goes about his rest of life caring only to do bakthi to perumaal. He does not do anything to protect his own life from this point be it to earn money, eat etc. we in this world generally go about earing money to buy food, shelter, educate our children so that they will protect us in our old age and this is what is said as vyaparam/business here. Thirukannamangai aandaan left/renounced that. The aandaan swamigal left all his responsibilities/Raksha baram to the care of thirukannamangai perumaal. Swa rakshane swangmayam ozhigai/renouncing. The belief that I will protect myself (by earning, spending etc.). Swangmayam is the ahankaram that I will protect myself. Vazhum sombarai ugathi polum (memporul poga vittu meimaye unarndhu.. of thirumaalai).

This is the dwaya mahamanthirathin adorable meaning. Vazhum sombar is one who has kept the responsibility of self protection on perumaal and has begun to spend his time in doing only bakthi. He (Aandaan) left Nithya naimithya karmakkal. He became like the dog, and started walking on all his four limbs. (this is described in Prasannamritham grantham). This is the extent of his vairagyam. He used to move around on all his four limbs. In the morning, after taking bath in the temple pond, he went around on all his four limbs even without any cloth on himself. He used to come to bakthavathsalan koil and sat himself under a magizha tree which exists to this day. He used to do dhyanam while being silent. He used to take any food offered due to the mercy of bakthavatsala perumaal. He never moved from that spot for that day. People of the town think he has gone mad. They used to make fun of him. Many people from other towns used to come and see him as though he is a zoo animal. All of them were amazed to see that a person can even live like this. After some days thirukannamangai perumaal thought that thirukannamangai aandaan must get moksham. The night previous to his attaining moksham, the perumaal goes into the swapnam/dreams of all the people of thirukannamangai town and shows himself. It is their baghyam that they got kaatchi of perumaal. The perumaal tells them that he is going to give moksham to Thirukannamangai aandaan in front of all of them. Bakthavathsala perumaal also comes in the dreams of Thirukannamangai aandaan and tells him of his plan to give moksham to him in front of all the town people. Thirukannamangai aandaan is unperturbed and gets up next morning freshens himself in the temple pond and comes to his seating place while walking on all his four limbs after doing his usual pradakshinam. At the same time, the children, middle aged, old persons of the town came to bakthavatsala perumaal koil. In front of all assembled, Thirukannamangai aandaan runs on all his fours inside the temple folds his hands to the dwarapalakargal, and goes to the lotus feet of bakthavathsala perumaal. Even as all are seeing, a big light appeared in the sky resembling lightning. Thereafter that vaishnavar (Thirukannamangai aandaan) was not to be seen in that place. Thus perumaal showed how saranagathi/prabathi is performed and what happens with that. Even today when we go to the koil we can see the tree, Thirukannamangai aandaan's small shelter etc. We must recollect this story and take a vow to be righteous vaishnavaites.

There is another charithram/real life story of Thirukannamangai aandaan. One day (before this final event) Thirukannamangai aandaan was sweeping in front of the magizha maram/tree. At that a time a naasthigan came that way and asked Thirukannamangai aandaan, you say that perumaal is upayam and HE is upayem but then why are you sweeping? He asked the person to compare the swept area with that of unswept area and asked him of the difference. He answered that the swept area is clean. Thirukannamangai aandaan said thus by sweeping one can clean the place and this kind of thondu/kaingaryam to perumaal also cleanses one's athma and helps in attaining moksham. My papangal will reduce, and my devotion to GOD will increase.

GP 31:

2.5 Charithram of Uyyakondaar:

His name at birth was Sri pundarikakshar. (The name means one who has eyes like a lotus flower). Chithirai masam Kaarthigai nakshatram. He was born in 886AD. He lived upto 929 AD. Thiruvellarai is the place of birth. It is near Srirangam. He is the amsam of Nithya soorie by the name jayaksenar. Other names – padmakshar, uyyakondaar, rajeevakshar, aravindakshar. Acharyan – Nathamunigal. Shishyaral (many) 8 nos of which 5 are important. Manakkal nambi; thiruvallikeni paan perumaal arayar. Chettalur shendalankana dasar; sri pundariga dasar; Gomadam thiruvinnagarappan; ulaga perumaal nangai. Page 126 of 6000 padi: (After Nathamunigal attained paramapadam). Uyyakondaar was asked to hand over the divya prabandham, its meanings, vedangal meaning, vedangangal meanings to Yamunachariyar/alavandhaar the grandson of Nathamunigal and who is easwara muni's son too. Uyyakondar calls all the followers of Naathamunigal and started to spread the meanings of all the above mentioned to the vaishnavargal. The above mentioned

shishyargal of Uyyakondar and himself went about carrying out the noble duty of spreading these important meanings.

2.6 charithram of Manakkaal Nambi

Manakkal nambi said that he will do all whatever Uyyakondaar asked for just like what Lakshmanan told ramar. He joins Uyyakondaar for this thondu after 12 years of spreading the meanings to all those who liked. Uyyakondaar for the initial 12 years was spreading the meanings taking the help of Nathamuni's followers. Manakaal nambi's original name is Sri Rama Misrar. He was born in Manakkaal now called as Anbil. Manakkal means manam porindhiya kalvai கற்வாய் or nice smelling stream. Masi masam magam nakshathram. Year 929AD. It is also said that Uyyakondaar, Mankkaal nambi's acharyan also attained paramapadam in 929 AD. Some discrepancy in dates. Nithya soorie Kurugakshar's amsam. Manakkal nambi hears about Uyyak kondaar and does saranagathi to this acharya purushan. Manakkaal nambi does all types of kaingaryam to Uyyak kondaar for 12 years just like Lakshmanan did to Ramar. Uyyak kondar's ammangaar is Andaal. Andaal died early when they had 2 small girl children. Manakkaal nambi did all the kaingaryam for Uyyak kondaar's thirumaaligai also considering the circumstances. Manakkal nambi used to give bath to the 2 children. One day the return path to thirumaligai had a lot of loose clay from the stream. The children were afraid to step there. Manakkal nambi thought that it was the opportune moment to do kaingaryam to arukaala siru vande. It means that just as the insect vandu has 6 legs, the acharyan, ammangaar and his children represent the 6 legs(the size of the family) and as alzhwar (thirumangai) has sung one must do kaingaryam to the family of the acharya purushan and his family. He is the one to recommend us to his acharyan for our moksham. Mankaal nambi seeing the predicament of the children who did not want dirty themselves or their dress after a fresh bath lies down on the mud as a bridge for the children to cross over. So the manakkal nambi's back, legs got muddy – manal padindha kaal – this is another reason for him to be called manakkal nambi. Acharya swami sees these little children seated on shoulders of Manakkal nambi and asks what happened. The children relate the events that happened. Acharya swami (Uyyakondaar) asks manakkal nambi to turn around. There he sees the impression of his daughter's little feet on his back. Now Uyaakondaar expresses manakkal nambiyoo? Thus Mankaal nambi got his name. In the coming years Uyyakondaar gives the responsibility of furthering the acharya lineage to Manakkaal nambi. (oraan vazhi is the name – it means that the lineage continues as one acharyan, several shishyas amongst whom the acharyan selects the successor). In those years the greatest regard a shishya gets from his acharya is that the acharyan swami's feet is kept on the head of the selected shishya. Mankkaal nambi got this kataksham/honour. This act also signifies that this shishya is sure to get moksham. Earlier to this Manakkal nambi had been requesting for acharyan's thiruadi on his head many times and only today Uyyakondaar realised the prathi bakthi which manakkaal nambi had for his acharyan and kept his feet on this shishya's head. When Uyyakondaar asks Mankkaal nambi what he wants, the nambi replies, Urtren unadhu pani seidhu un padam pertren (is nammalzhwar's lines) which means that due to the kaingaryam of Manakkaal nambi to his acharyan, he got his acharyan's padam on his head. Eedhe innum venduvadhu endhaai says Manakkaal nambi – what else do I need? Pleased by this act, even as Uyyak kondaar has taught all the vedas, prabndham, their meanings he once again did the upadesam of dwaya mahamanthiram to Manakkaal nambi. Chendradhum, vara povadhu (dhukkam), anaithayum arivikkum, athmavin unmaiyai veli paduthum, avanukke adimai, ella vedarthathaiyum arivikkum, ella sasthrangalayum kanbikkum, manasu, vaakku, karmam thal cheyyum papangalukku vimochanam enbadhu dwaya mahamanthirathin artham. After some days when Uyyak kondaar goes to thirunaadu/paramapadam Manakkal nambi is appointed as dharsana pravarthakachariyar which means the successor to Uyyak kondaar in oraan vazhi by which he becomes the acharya purushan responsible for spreading Vaishnavism just as Uyyakondaar was doing. This happens in Srirangam. This happens in front of all the mudaligal. Uyyak kondaar also reminds Manakkal nambi about chottai kulathin Easwara munigal's family which will give birth to a

son. One might recall that this was the last wish of Nathamunigal. He is to be named Yamunai thuraivan as per the wishes of Nathamunigal. This Yamunai thuraivan must be made darsana pravarthagar after Mankkaal nambi. Manakkal nambi is also asked by Uyyakondaar to teach all the rahasya arthangal of vedam, vedaupangangal, prabandham etc to Yamunai thuraivan to prepare him for this succession. This is as per the wish of Naathamunigal told to Uyyak kondaar to carry out. Uyyak kondaar is unable to do this in his lifetime and hence directs Manakkal nambi to carry out this succession program. Uyya kondaar tells manakkal nambi that Yamunai thuraivan would refuse a number of times to carry out all these assigned tasks. One must persist. He must be cajoled tactfully to do this. This might require one to climb down from one's status still it has to be done. Uyyak kondaar after having finished all these tasks does dhyanam of his acharyan, Nathamunigal while being in padmasanam, he reclined on the pedestal behind his back and began his journey to thirunadu/paramapadam (he lost his life). Acharya agnya paribalanam is avasya karaneeyam. It means that which has been directed to be carried out by our acharyan has got to be done without fail. All the sishyars of Uyyakondaar become sad and have tears flowing in their eyes. After a while, they consoled themselves to go ahead with the tasks assigned to them. Manakkaal nambi did the anthima samskara tasks for the departed udal of Uyyakondaar. Recall that Uyyakondaar had only two small daughters and no sons to do anthima samskaaram. Uyyakondaar sang the tamil thaniyans for thiruppavai. Eight aksharam is thirumanthiram. 25 aksharam is dwayam. 32 aksharam is charma slokam.

2.7 Charithram of Yamunai Thuraivan/Alavandhaar. Manakkaal Nambi hears of the birth of a son to Easwara muni to be named as Yamunai Thuraivan :

Adi masam, Utharadam nakshathram avadaritha naal. Veeranaryanapuram, Kattum mannar koil. Yamunai thuraivan/Yamunachariyan is the given name. Manakkal nambi with his shishyargal was the darsana pravarthagar at that time. Desikan swami called Manakkal nambi/Sri Rama misrar as the fourth Ramar. First one is Barghava Ramar/Parasu Ramar. Second is Kosala rajyam Sri Ramachandra prabhu. Third one is Bala Ramar. Fourth is Sri Rama Misrar. Desikan swami says that these three Ramars have one dosham each but with Rama misrar these three doshams are not there and hence he is the highest of the Ramars. Parasu ramar had said in anger that he will destroy Kshathriya vamsam. So kopam was parasu ramar's deficit. Ramar killed all the rakshasars which is his misdoing. Desikan swami says, the rakshasars could have been corrected and reformed and need not have been killed. Balaramar stood aside when a decision was to be taken. He did not stand with the right. He supported Duryodhanan's side and not pandavas. He did not support dharmam. He supported Duryodhanan since he was his friend. He was also guilty of consuming alcohol. But Sri Rama misrar/Manakkal Nambi did not have any of these dhoshams. So this is the Ramar we have to admire is what Desikan swami had told. There is a slokam composed by Desikan swami to this effect in the grantham. It is thus that Rama Misrar spends time with his shishyas in spreading prabandham etc. He stayed in Srirangam at that time. Now he hears about the birth of a son to Easwara muni who is named Yamunai thuraivan as directed by Nathamunigal.

2.7.1 Samskarams in Yamunai Thuraivar's life some being done by Manakkaal Nambi.

Manakkal Nambi comes immediately to Veeranarayanapuram to do some of the 16 samskarangal (which are done in one's entire life) to the child appropriate to that stage. 14 samskarams will be done by the time of marriage which is the 15th samskaram.16th is the one upon death and it involves disposal of the dead body. One has to do one's Nithya, naimithyika karmangal is what geethai says but they must be done without attaching the I to it. One should not think I am doing it. Do not also expect the fruits of one's actions. Fourth samskaram is writing Jhatha karma. Three are done while being inside garbam. Next six are done before one goes for education (in those

days guru kulam). From the guru kulam stage to end of brahmacharyam 5 karmas. 3+6+5=14. 15th is vivaham and 16th is anthima samskaram upon death[11]. Immediately upon birth, the man who is the male parent of the child must run and jump into a pond. In the splash, the water should go high to be received by pithrus. The pithrus upon receiving the water bless their son that he will not go to puthu narakam (hell) upon death. Immediately upon birth perumaal's chakra dharanam is to be kept on the child's right shoulders. One can draw the figure of chakram and tell the manthras for that. It is done for the protection of the child. Similarly when one crops for tuft (kudumi) drawing the figure of chakram (dharanam) is important. Sudharshana homam is done for that. Sudharshanam is perumaal's weapon which will protect us. Even for pancha samskaram, sudharshanam image is made permanent on the body. Manakkal Nambi ensured that all these are done for the baby. Also in the right ears of the baby ashtaksharam that is om namo narayanaaya is to be told a few times as a japam. Dwayam is also to be chanted. Sriman Narayana charanou charanam prabathye. Srimathe narayanaya. Also tell Om namo bhagavathe vasudevaya. Three manthrams whispered in its ears are as above are Narayana manthram, Vishnu manthram and Vasudevaya manthiram. By doing this Vishnu will remove the papas of the child and give good life. Slokam numbers 261 and 262 describe this. Vishnu suktham, purusha suktham must be chanted when the baby is bathed first time. Keep one's hand on the child's head and give the child its name (which has Vishnu sambandham) on the 12th day. Use the Vishnu chakram on the right shoulders for this also. This is namakaranam. This child was named Yamunai thuraivan. Easwara munigal does anna prasana, sowlopa, upanayanam at the appropriate ages. When the time came for adhyayanam (one person tells the pasuram/manthiram and the pupils repeat three times – this repeating is called sandhai), when 2nd day sandhai was to be told, yamunai thuraivan looks at the other pupils with boredom meaning that the guru is repeating

[11] The 16 samskarangal are described here: samskaram means sudhi pannudhal or to cleansify the person/athma. 1st is garbha dhanam: It is chanted these days during the marriage itself. Through this we pray that the garbam produces a good jeevathma which will go in the righteous path which will lead to moksham. This manthiram must be remembered by the couple for getting a good child. 2nd is pumsavanam after about 5 months into garbam. This is to ensure good delivery with no complications. (poochoottal). 3rd is Seemandhor nayanam. It is done for good mental health of the mother. Even during pregnancy the girl becomes more beautiful and will get happiness. Srimad Ramayanam, Bhagavatham and nama sangeertham must be told to the mother. Vagudu eduthall – splitting of hairs on the head into two parts while combing is the most important ritual of this function. This splitting is done for the child to know the difference between dharmam and adharmam. Let the child know about parathvam and soulabyam of paramathma. Let the child know about Bagawaan and baghavathan in its life after birth. There are related thiruvaimozhi pasurangal. They must be chanted. Before the ritual prabandham is to be chanted and after that vedangal must be chanted. 4th is jathakarma. Jathakam must be written on the day of the birth itself. 5th is namakaranam after 12 days. Name him as said in peri alzhwar's thirumozhi not nambi bimbi etc. perumaal's thirunamam. 6th is nishkramanam. It is when the mother brings the child outside in the open. The child must be shown Chandran, suryan which have brightness. 7th is annaprasanam. This is when the child stops mother's milk and takes outside food. Cereals, honey, ghee, rice etc. 8th is shootavaranam. Sikhai for the child. This is the time when mottai is done for the child these days. 9th is karna vedam – piercing ears. This is for hearing vedams properly and understanding them. 10th is vidyarambam. Letters are taught. 11th is upanayanam done before or just after going to gurukul. It means one is led near to the learning center. Near to a guru or acharyan. To learn about brahmmam you need a qualification. It is upanayanam. Purpose of life is to learn about parabrahmmam and attain parabrahmmam. 12th is vedarambam. Vedam is learnt as sandhai or recital and repeating. It takes 7 to 8 years to learn vedas. These are in bramhmacharya ashramam. Sugar, ghee should not be consumed. One has to lie down on the floor. 13th is kesantham and go dhaanam. This is the time one has tuft after having removed the hair. This is done when the learning is getting finished. This is also the time when acharya sambavanai is done. It is done in the form of donating a cow, rice, pulses in addition to other riches. 14th is samavarthanam. This is the end of brahma charyam and this is the time to decide. Is one going to continue to be bramha chari and do things as per dharmam or is one going to get married, have children and do as per dharmam. Only for those who go to grahathasramam the 15th samskaram of getting married or vivaham will happen. The last and 16th is the anthima samskaram. Antheshti is its other name. jyatheshti to antheshti. These 16 are athma sambandha patta samskarangal. They are not for udal.

yesterday's lessons. Grasp of Yamunai thuraivan is so very fast. He is eka grantha vaaki. He needs to be told only once and he grasps. Parasara Bhattar was also like this. When Easwara muni, yamunai thuraivan's father asks why he is not paying attention to the class, the son tells the father that the lesson is repetition of what was told earlier. It is written in prapannamritham that the teacher is doing "araitha maavaiye araikkiraar". It simply means repetition. Such expressions were popular even in those days. Yamunai thuraivar even used to miss sandhai waiting for new pasurams to be taught. He was athi medhavi – very intelligent pupil. He learnt how the veda veda angangal are to be recited including how and where the words or letters are to be stressed. It was most exact way to learn. Thus he finished veda adhyayanam and samadhyayanam very quickly. Yamunai thuraivan next got married. Thus all the 15 samskaarams are just as we finish our marriage were done to him too. All of these are for the athma. Easwara muni also died just after the marriage of his son. Yamunai thuraivan did anthima samskaaram for his father.

2.7.2 Yamunai Thuraivar learns from various scholors.

Yamunai thuraivan went back to maha baashya Bhattar from whom he learnt vedas earlier in his gurukulam days. This time the intension was to learn saasthrabyaasam, to learn inner meanings of saasthram. Raja purohithan of that desam was one Aakki alzhwan ஆக்கி அழ்வான் who was a vidhwaan. He had a lot of ahankaram. With gain of vidya one must get vinayam and must bow one's head to knowledge. One should be willing to listen to other's views. Aakki alzhwaan used to call other vidwans for debate with him in the palace. Once the called vidwaans lose, he forced them to serve under him. Aakki alzhwan writes to maha baashya Bhattar to come for debate to his raajyam. If one refuses, they are made to pay taxes called as kappam in tamil. Maha baashya Bhattar being sathvika sigamani, was very sad at this invite from Aakki alzhwaan. He was thinking of what to be done. Just then Yamunai thuraivar enquires with his new teacher maha baashya Bhattar as to why he is so sad. Bhattar tells Yamunai thuraivan all that has been happening and also about Aakki alzhwan as how it is impossible to argue in front of the alzhwaan, how he beliitles the opponent and treats them shamelessly, and how the raja would support him and that who go there for the debate have to agree and lose, or else pay the kappam for ever. Yamunai thuraivan takes the palm leaf brought by Bhattar's aid and tears it. Yamunai thuraivan asks those who had come from Aakki alzhwaan to return back. The messengers return and tell alzhwaan about what happened. They tell Aakki alzhwaan that one new pupil of Bhattar who was young has done all these acts of tearing the palm leaf and had asked the messengers to return. (52.51). Aazhwaan asks is the young person a good kavi/poet or is he a magician. So Aakki alzhwan writes in a palm leaf asking whether Yamunai Thuraivan is a poet or magician. Yamunai thuraivan writes back a Sanskrit poem using an emphatic language which translates that I (yamunai thuraivan) is not just a poet or a magician but one who can tame any person coming for debate be it even a mad elephant by my arguments. I will be able to remove the madham (the poison inside one which makes one to feel proud) from any person without showing any mercy to such persons. This is a direct rebuttal to Aakki alzhwaan. Aakki alzhwaan reads this reply to him and gets a bit afraid and shows this to Raaja. Raaja upon hearing Yamunai Thuraivan's words sends message asking Yamunai Thuraivan to come immediately to the palace court saying that it is king's orders. Yamunai Thuraivan upon receiving this orders from Raja tears down this palm leaf also. Raja is stunned on hearing Yamunai Thuraivan's action. He thinks that Yamunai Thuraivan is no ordinary person, he must be having some Sakthi, Raja thinks. Now Raja sends a big golden palanquin, the big cloth fan used on important people and requests his presence in the king's court. Upon seeing the palanquin sent to bring him, Yamunai Thuraivan gets up, prostrates before his guru Maha Baashya Bhattar and requests his guru to bless him to come back victorious and sets off. Upon reaching King's court, Yamunai Thuraivan asks for a big slate and writes the following boldly in big letters so that all could read. He writes that "from Himalaya parvatham in the north controlled by Parvathi devi (sivan's consort), till the sethu in the south constructed for Seethai whose face is as beautiful as a lotus flower and from the place where sun rises to the place where sun sets there is no one who can defeat me in debates on poorva meemamsa and uthira

meemamsa of vedam/sasthiram. If possible find one and keep him before me". Slokam number 264. Aakki alzhwan on seeing this becomes very angry. He says that he wants to debate with Yamunai Thuraivan.

2.7.3 Yamunai Thuraivan's debate with the poets of the town in raja's court

Raaja asks Yamunai Thuraivan to debate with the court's raja purohithan, Aakkai alzhwan. Yamunai Thuraivan says that you are Raja and will side the purohithan and the vidwaans here in the court are also bound by the raja purohithan and thus all of these people will speak in favour of only Raja purohithan. Yamunai thuraivan asks for neutral vidwaans to listen to the arguments and give judgement. Yamunai Thuraivan says that people assembled here now will not be able to grasp the detailed arguments that will ensue and these people will also not know who has lost and who has won and hence neutral vidwaans are required. So the raja arranged for neutral vidwaans. He arranged the debate in vidya sthana mantapam. The raja also called his queen to hear the debate. The queen saw the beauty of Yamunai Thuraivan whom she thought is like vamanan. She told the Raja that Yamunai Thuraivan will not lose. If he loses feed me to the dogs is what the queen says. Raja says that if Aakki alzhwan loses he will give half of his kingdom to Yamunai Thuraivan. All of these are heard by Aakki alzhwan and Yamunai Thuraivan. Aakki alzhwan becomes more head strong. He says that Yamunai Thuraivan is not worthy of debate with him. He thinks of being a vocal critic to what Yamunai Thuraivan speaks. Aakki Alzhwan proposes that the debate could be on whatever Yamaunai Thuraivan says about loukika matters as being true Aakki alzhwan will say that it is wrong and prove that it is wrong. Also if Yamunai Thuraivan says something is wrong Aakki alzhwaan will prove that it is right. Also Aakki alzhwan says that the winner must kick the loser on his head. Yamunai Thuraivan agrees and the debate starts.

As a proposal to the debating statements Yamunai Thuraivan says the following three sentences. 1. Your mother is not childless. Aakki alzhwaan has to prove that his mother is childless (maladi). 2. Raja is sarva Bhouman or parama dharmeegan. Thus Aakki alzhwaan has to prove that raja is not parama dharmeegan. 3. Raja pathni pathivratha. So Aakki alzhwaan has to prove that Raja pathni is not pathivratha. Upon hearing these three statements which he has to prove that opposite is true, he ithinks hard and is not able to oppose and utter anything and is speechless.

After having seen these loukika matters, Yamunai Thuraivan says he will state sasthriga matters which Aakki alzhwaan has to oppose and prove. (1.08.21). Those assembled said that appointed time to come with counter argument is up and declared Yamunai Thuraivan as winner. However Aakki alzhwaan asks Yamunai Thuraivan to prove that his statements are right.

In response Yamunai Thuraivan starts to say that a single tree will not become a groove of trees. He meant that Aakki alzhwan being the only child to his mother, his mother can't be considered as having borne children and thus he considered her as malady (childless lady) which was acceptable statement in those days when the ladies used bear even a dozen children. Aakki alzhwan asks how do you know I am the only child. Yamaunai Thuraivan says before coming for debate he learnt all about his opponent and then only came for the debate. Thus a single child mother is not considered as "pillai kutti kaari" meaning mother of number of children. It is due to this logic that your mother is considered maladi.

Second is Raja sarva Bhouman. Yamunai Thuraivan said there are two reasons for saying so. The first one being: The raja is raja only for this raajyam. He is not Chakravarthy. He is a chitra arasar. Small king. This is one reasoning. The second one is as the raja is well learned about sasthiram (which the raja agreed to) did you know that you have to bear a part of the papangal done by your prajais. Raja said that he agreed and said he bears one third of that. If that were so how can you be parama dharmeegan as they have done paapam.

The third statement is the most important. Where it has to be proved that the queen is not pathivratha. Yamunai Thuraivan said that according to vedas, the girls before they get married they do marriage with soman, indiran/gandharvan, agni and only the fourth knot is for the actual bride groom who is manushyan. The bride is given to the three devargal as she has to bear many difficulties in her life. Getting adjusted to new house, vradham, new customs, taking care of cows, attending to guests[12] looking after children etc. Thus in the new place where she goes she has to manage so many things. Thus these manthirangal are needed to strengthen the thoughts and beleifs of women. The devaidis anugraham is needed for the women and thus they are married off to the devathais first. First night Somanam, second night gandharvanam and the third night for agni and only from the fourth night the bride and groom live together.

This is one reasoning. There is another reason. Yamunai Thuraivan asks a simple question to Raja. Have you seen me ever before. Raja answers no. Yamunai Thuraivan though being the first time you are seeing me, both of you have agreed to the conditions on the outcome of this debate which involves me. Raja says yes. Pathivrathai is one who does what the purushan likes. Thus having both of you agree in regards of me, the queen has she exhibited pathivratha dharmam when she said throw me to dogs if I lose. Is it pathivratha dharmam? On hearing this the queen runs in front of all and keeps the child Yamunai Thuraivan on her, embraces him and asks “Emmai alavandhiro?” It translates to Have you come to rule me? It is from this moment that Yamunai Thuraivan gets the name Alavandhaar.

Further discussions take place about sasthiram which is not clear to even the upanyasakar. Details are in the grantham. Even in this Aakkai alzhwaan got defeated. Yamunai Thuraivan though has the opportunity to kick Aakki alzhwaan’s head, he refuses as the purohithan is elder and he is raja purohithan. However Aakki alzhwan is asked not to go around threatening people to agree with him. All the vidwaans were happy that Yamunai thuraivan was able to control Aakki alzhwaan. The vidwaans made Yamunai thuraivan to sit on a big pallakku and they started telling that no one can match Yamunai Thuraivan. Raja maharshi also agreed that Yamunai Thuraivan is the true Aalavandhaar even for him and embraces him. Raja and raani left for their chambers. Raja also gave half of his raajyam to Aalavandhaar and asked him to live with his family in this new raajyam. Aalavandhaar brought his wife and started living happily in his new kingdom.

2.7.4 Yamunai Thuraivan is corrected by Mankkaal nambi. Thoodhuvala keerai sambavam

Now manakkal nambi hears about Yamunai Thuraivan/Aalavandhaar and his happy kingly life. Kondai ore kondu koothadi aruli says Manakkal nambi. It means that if a dancer dancing with a stick offers one who is not dancing and asks him to join, then the new person will happily join. Likewise on hearing the news of Alavandhaar becoming a king, Manakkaal nambi started dancing in joy. Mankaal nambi wants to meet Aalavandhaar and starts a journey to meet him, with a great joy. However he is stopped by the king’s guards saying that the king is very busy. Manakkal nambi returns to his place of stay in Aaalavandhar’s raajyam. He thinks of a plan to approach Aalavandhaar. He approaches the kitchen people who cook for the raja. He meets the srivaishnavars who cook for the raja. He asks them which is the best kariamudhu (colloquially called karamdhu in day to day life) which raja likes? They tell him that the raja likes Thoodhu valai keerai the most. Accordingly, for the next 6 months Manakkaal nambi brings Thoodhu valai keerai daily and gives to these vaishnavars to cook. The brahmanars also cook Thoodhuvalai keerai daily and serve the raja. The raja is happy.

[12] Sathya bama asks droupadhi how do you manage the five pandavas, I am not able mange one Krishna. Draupadhi replies I have not made them to be my follower just by kaamam, I have made them to follow me by my dharmam, my actions replies draupadhi. Some days, Ydhishtirar gives food to 60000 people. Draupadi manages such a huge kitchen. They had lakhs and lakhs of cows to be looked after. I do dharmam with a smile and with liking for it. I am never unhappy in front of my husbands. I never leave them.

However the raja does not ask how the madapalli (place where food is cooked with madi achaaram- every koil has a madapalli) swamies are able to get thoodhuvala keerai daily. Now Manakkaal nambi thinks that let me give a break and see what happens. Thus he stops giving Thoodhuvala keerai for the next four days. Now the raja asks the madapalli brahmins who serve food to him as to why for the past four days Thoodhuvala keerai is not given? They reply that an old brahmin was giving Thoodhuvala keerai for the past 6 months. Now the brahmin has stopped coming. Aalavandhar thinks why a brahmin is coming and giving him his most liked keerai that too for six months. Aalavandhaar tells his madapalli people to inform him when the brahmin comes again. The next day Manakkaal nambi takes Thoodhuvala keerai to the raja's madapalli. The madapalli brahmins immediately go and tell Aalavandhaar. The raja calls Manakkal nambi. As the nambi goes into raja's chambers, Manakkal nambi is given the due respect and offered a seat. Mankkal nambi does abivaadhaye (tells his name, gothram etc.). Now the raja asks Manakkaal nambi as to why the nambi was bringing Thoodhuvala keerai all these days? Do you want, a house, land or money? Nambi replies I do not want anything from you. We are the kolwaan andru kodukka vandhom goshti. கொள்வான் அன்று கொடுக்க வந்தோம் கோஷ்டி. We do not take, we only give. I have your poorvars dhanam with me. I have come to give you that dhanam. I know the place where that wealth is kept. Till I am able to explain and give you the dhanam which might take a few days, I beg of you to instruct the palace guards not to stop me when I come there to explain things. Aalavandhaar also instructs his palace guards not to stop him whenever he comes.

2.7.5 Teachings begin with Getthai. Aalavandhaar goes to Sreerangam.

From the next day, Manakkal nambi brings grantham of bagavath geethai as olai chavudi to teach the same to Alavandhaar. Nambi teaches the meanings of all the 18 chapters of geethai. First adhyayam is Arjunan's doubts. The second is about nithyam, anithyam. The third is about karma yogam. The fourth is about karma yogam, gyana yogam and how in gyana yogam you can see karmas. In the fifth it explains how one can attain moksham through karma yogam. The sixth chapter is about yogabyasam. The 7th, 8th and 9th chapters are about bakthi yogam and the benefits of bakthi yogam. 10th chapter is vibbodh adhyayam. He explains about aiswaryam, wealth etc. in 11th adhyayam he speaks about viswa roopa darisanam of perumaal and shows his viswa roopam to Arjunan. He keeps explaining all these till 18th chapter and in the end tells the charama slokam and tells Arjunan to choose the path he wants to take. Thus Aalavandhar hears the aarana saram (meaning of vedam and uapanishads) through geethai. Every day that Aalavandhaar kept hearing these, his interest (Aarthi) kept increasing. In the 18 days that elapsed Aalavandhaar got transformed. His eedu paadu (interest to do bakthi to perumaal) with perumaal kept increasing. He now asks which is the best of these upaayams to attain Kannan? Till now Manakkal nambi was doing this upadesam in the sabai in front of all. Now he takes Aalavandhaar separately (ekaantham) and now he explains the meaning of charama slokam. There are two prabathi (saranagathi) anga prabathi swathanthra prabathi. We believe only bagawaan will be able to give us moksham. Two types of prabaththi. It is swathanthra prabathi. Anga prabathi is to use our angangal by removing the obstacles which prevent karma yogam, gyana yogam and bakthi yogam to do prabathi. As Aalavandhaar keeps getting gyanam, his head comes down just like the rice grain branches will bend down as more and more rice grow. His vinayam kept growing. With increase of gyanam and vinayam, aanukoolyam entered in his mind due to which he lost interest in worldly matters. Saranya vishaya pravaanyadisayathaale (pravaanyam menas bakthi towards bagawaan) – Aalavandhaar gets deeply interested in doing saranagathy to perumaal due to increased bakthi to bagawaan. He looses interest in this samsaram, raajyam etc. Manakkal nambi holds the hands of Aalavandhaar and takes him to Srirangam as in that place if there is anything remaining in attaining gyanam that will get fulfilled. Eman kinkararagal will not come anywhere near to those in srirangam. Manakkal nambi tells him that the dhanam which Aalavandhaar's forfathers had left for him is here in srirangam. All the alzhwars have sung about Ranganatha perumaal in srirangam. Thus when Aalavandhaar sees the perumaal and is told that this is the dhanam which you forefathers have left for you, Aalavandhaar

gets moved and sees the perumaal just like thirupaan alzhwaar saw in amanaladhipiran pasurams. He now feels all his previous years have of waste and wonders where he was all these years enjoying a raajyam instead of being at the feet of this perumaal. Those who see the thirupadam of Ranganathar are considered to be pirandavargal (just born) and those who have not seen the perumaal are lifeless. What ever he considered as anukoolam these years like his wife, his people, his raajyam have all become prathikoolam – they are the impediments to serve the perumaal. He leaves them all behind – to do parithajyam. He leaves all his wealth, sugangal – worldly pleasures and takes vow to serve this perumaal. He gets ashrama praapthi (sanyasa ashramam). That is he becomes a sanyasai. He becomes Yamuna muni. Aalavandhaar/Yaamunaa muni/Yaamunaachariyar lays the foundation for the srivaishnava sangam in srirangam which later Ramanujar developed. He starts the upanyasangal in Srirangam through which he is able to correct many people to come into bakthi margam. He has 20 shishyargal. Periya nambi, Thirukottiyur nambi, Periya thirumalai nambi, Maraneri nambi, Thirukachi nambi, Aalavandhaar alzhwaan, Thirumaalai andaan, Vaanamamalai andaan, Deivavari andaan, Easan andaan, Seeyan andaan, Thirukurugoor appan, Thirumogur appan, Thirumogur Nindraan, Deiva perumaal, Vakulabarana swamy, Somaiajiyaar, Thirukurugoor dasar, Thirumalirum cholai dasar, Vadamadurai pirandaan, Aatkondu ammangi. Other acharyas before him had 7-8 shishyargal but Aalavandhaar had 20 shishyargal. This increased strength is due to his deep knowledge, his bakthi, his very devoted behaviour etc. Manakkal nambi is very happy that Aalavandhar is acting just as Nathamunigal had told that he will be the future darsana pravarthagar. Thus Aalavandharr was able to spread Srivaishnava sidhantham, Visishtatadvaitha sidhantham in the rajadhaani of Srirangam.

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Why did Manakkal nambi choose Geethai and not any sasthiram etc to be taught to Aalavandhaar to kindle interest in bagawath vishayangal? Aalavandhaar is a king. He will not listen to Sasthram as he is already an exponent. He will not listen to anybody else as he is learned by himself. Thus Manakkalnambi choose Geethai to establish to Aalavandhar that raajyam, wealth and other pleasures of life are anithyam as told by Geethacharyan/Krishnar to whom Aalavandhaar will listen to. Manakkal nambi succeeded in that and had been able to reform Aalavandhaar and bring him to Srirangam.

Synopsis of geethai:

Geethai talks about Swadharma, vairagya, swadeka bakthi. One sosthram, of the 700 odd Geetha slokams, which tells the thaathparyartham of the grantham is : Geethartha sangraham of Aalavandhaar. It has 32 slokas. This is the most important of the granthams written by Aalavandhaar. Aalavandhar's lifetime is the period in Srivaishnava sampradaayam the vyakyaanangal and vidhi muraigal make their first appearance. Till this time the prabandham and their thaniyans alone had been written. **Aalavandhaar starts grantha nirmanam.** Sangraham means meaning of anything in short. Thus Geethartha sangraham is the short summary of Bagavath Geetha. First slokam of the sangraham is the summary sloka of the whole Bagavath Geetha. Next 3 slokams are sung to represent respectively the three sets of 6 adhyayam (each set is one kaandam) each of the Geetha. Next 18 slokams are one each for one chapter. **Swa dharma gyana vairagya saadhya bakthethya gocharaha; Narayanaha param brahmma Geetha sasthreh sameerithaha is the first slokam** of the sangraham which is the summary of bagawath Geetha. Last 10 slokas are the references to the first 22 slokas of the sangraham. Much after this compilation on Bagavath Geetha by Aalavandhaar, Ramanujar writes Geetha baashyam. Geetha Bashyam has a lot of Sanskrit and is full of vedantham. It is based on Visishtadvaitham. It also corrects the wrong interpretation done by advaitham. Even later to Ramanujar, Vedantha Desikar wrote Thathparya Chandrikai. These are the three granthams important for learning Bagavath Geetha. Meaning of the first sloka **of Geethartha sangraham**: swadharma – means our varnasrama dharma muraigal or the dharmic paths that we

must follow to be in line with our varnam (karmas of that varnam). As we keep doing such dharmasrama karmas, we get athma gyanam, paramathma gyanam. With this attainment of gyanam, vairagya bakthi (means losing interest in other worldly acts and cultivating interest in doing bakthi) will develop. Baktheya gocharaha means this is the only and best path to reach paramathma after leaving behind samsaram. Narayanaha param brahmmam means that Sriman Narayanam is the param brahmmam. Geetha sasthram (the main Bagavath Geetha) explains this in great detail. Thus what is explained in this first sloka by Aalavandhaar is given in detail in the 700 slokas of bagavath Geetha. The Geetha is the result of 3 doubts/wrong judgements that Arjuna had/made. They are 1. Where he must not have love he loved (that set of persons) – asthanaha sneha. 2. Where he must not show his karunai (concern/apathy?) he showed it. 3. He (Arjunan) did not know difference between dharmam and adharmam. Perumaal accepted these three as a very good gift/sambavanai from Arjunan as he was able to give Bagavath geethai to the universe. Geethai is thathvo upadesam whereas Thiruvaimozhi is Thathva darisi vachanam. While in geethai perumaal keeps saying I am this I am that and shows his greatness, Thiruvaimozhi while singing about the greatness of perumaal it is only pointer to another entity that of perumaal and not about the poet himself-nammalzhwar. In the second chapter perumaal says chit achith and easwaran have always existed. In the third chapter perumaal defines what is nithyam and what is anithyam. He also defines who is niyantha kartha/controller. It is him. He is inside every object as paramathma as he is soulabyan. He is easily approachable. He is saamyan for say dhridharashtran, duryodhanan or arjunan. It is due to our ahankaram (dhosham) that we are not able to see him. It is due to the indriya balam/vasam that we are not able to do away with the ahankaram. Even if one wins over indriyangal, to win over manasu is the toughest. We must do that karma what we have been ordained to do and not do what has been said as not to be done. HE differentiates between devan and asuran. One who tolerates and accepts the greatness of perumaal is devan. Arjunan is devan as he kept listening to geethai in rasp attention. HE talks of viboothi yogam and defines that he is easwaran for all that is around. He then shows viswa roopa darisanam to Arjunan. HE shows how this viboothi is spread over his body. Saanga bakthi-perumaal describes what that means. Bakthi which is mixed with gyanam will get you moksham is the underlying statement of geethai. Sa anga bakthi or saanga bakthi is the ultimate state of bakthi. It leads to prabathi. In 18th chapter HE talks of prabathi dwai vidayaygal. **Prabathi is saranagathi which are of two types. One is anga prabathi and the other is swathanthra prabathi.** Swathanthra prabathi is one which believes that bagawan's thiruadi alone will get us moksham. Anga prabathi is one after holding bagawan's thiruadi due to which I will lose all my papangal, I will do bakthi yogam, karma yogam, gyana yogam and due to that I will attain moksham. (28.0) Krishnar milks the entire Upanishads to give us Baghavath Gettha using Arjunan as the calf to stand in front of the cow – the Upanishads. Thus it is Geetha amrutham. We must chant at least 5 slokas of geethai every day during our Thiruaradhanai. We must listen to geethai upanyasam also.

2.7.6 Back to aalavandhaar and mankkaal nambi charithram. Aalavandhaar becomes first Dharsana Pravarthakar.

Returning back to Aalavandar's charithiram: Aalavandhar lives in Srirangam rendering upanyasams to his sishyars (who also do kaingaryam to him) and others (thousands of listeners) in Srirangam. Page no 134 of the grantham. Manakkal Nambi is happy that he has been able to fulfil what his acharya swamy (Uyyakondaar) wanted him to do – to impart the prabandham, vedantham and their meanings to Aalavandhaar and make him darsana pravarthakar. The shishyargal and the followers of Aalavandhaar were in such a great number that Aalavandhaar is truly worthy of Darsana pravarthagar. The twenty shishyargal also were vidwaans and had the ability to become darsana pravarthagargal themselves. Now Manakkal nambi tells Aalavandhaar that there is one more rahasyam waiting for him with Kurugaikavalappan. Manakkal nambi urges alavandhaar to go and get that rahasyam from Kurugaikavalappan himself. Aalavandhaar asks why that rahasyam is not with Manakkal nambi and why he must go at once to get that. Now Manakkal nambi explains that Aalavandhaar's grandfather, Naathamunigal had called his one shishyar Kurugai kavalappan and

taught him yogabyasam as he wanted to learn only that. Nathamunigal had then called another of his shishya Uyyakondaar (who is acharyan to Manakkal nambi), and offered to teach him both divya prabandham, vedartham and also Yogabyasam. Uyyakondar had said Yogabyasam will not be of use to him as attaining moksham by bakthi margam is that much easier and had concentrated learning only prabandham, vedartham etc. Yogabyasam teaches getting moksham through Yogic exercises which is much more difficult. Aalavandhaar after hearing this stays in Srirangam itself and continues his practice of upanyasam of prabandham and vedantham. Aalavandhaar thus becomes the first acharyan to become darsana pravarthakar. Much later emperumanar (Ramanujar) takes over as pravarthakar and it is called **Emperumanar darsanam**. Manakkkal nambi is very happy that he is able to see the first darsana kartha. He is happy that Aalavandhaar is carrying out that task so very well. Pravarthaga acharyar means one who is able to multiply the number of shishyars. Manakkal nambi had 5 shishyars. Aalavandhaar had 20 shishyars and Ramanujar had several thousand shishyars. Ramanujar truly multiplied the number of shishyars. It is thus the slokam 38 of Upadesa rathinamalai truly says that Udayavar (Ramanujar) is called Emperumanar darisanam by none other that Nampeumaal in Srirangam because he truly multiplied the number of followers. Manakkal nambi kept on thinking that he has to impart the knowledge to Aalavandhaar. Aalavandhar thought that he has to impart to the 20 shishyars, whereas Ramanujar thought that many many shishyars should learn.

2.7.7 Last days of Manakkaal Nambi who departs from Aalavandhaar.

Manakkal nambi's aim is to impart the knowledge of prabandham and vedartham to Aalavandhaar before his time came to go. This task he completed well. Another task was left to be done. Manakkal nambi looks at Aalavandhaar and tells as you are related (upaya sambandham in two ways – one is being the grandson and another is acharya shishya sambandham) to Naathamunigal, his (Naathamuni's) thiruadi is both praapyam/aaru/upaayam(path to reach the goal) and praabagam/peru/upeyam(goal to be achieved). Manakkal nambi also asks aalavandhaar to find a darsakar like him and establish him for the post. Many people may have bakthi, gyanam but darsakar must have vakku chathuryam – the ability to deliver by talking to people – they need to be brought to believe that Sirman Narayanan is Jagath Karanan and one must do bakthi to him to attain moksham. Manakkaal nambi asks Aalavandhaar not to leave the koil (Srirangam) at any cost. Now Manakkal nambi does dhyanam of Uyyak kondar his acharyan and attained moksham. Manakkal nambi established Nithya agnyana paripalanam by pointing to his acharyan (Uyyak kondar and his parama acharyan Nathamunigal). Thus Manakkal nambi fulfilled his acharyan's orders to find Aalavandhaar and make him pravarthaka darsakar. Aalavandhar's shishyas were very sad at the passing away of Manakkal nambi. Aalavandhar did anthima samskaram for Manakkaal nambi. Page 507 of Charamopadhyam. We may recollect that Madhura kavi alzhwar also got a thirumeni of Bavishyad acharyar. It was kept hidden under thirupuli alzhwar of Alzhwar thirunagari. The other thirumeni made by shilpi which nammalzhwar touched and approved was with Nathamunigal, passed on to Uyya kondaar for him to do thiruaradhanam and in turn give it to Easwara kumarara's son. Uyyakondar when he was in the stage of attaining moksham, gave the thirumeni to Manakkal nambi to be given to Aalavandhaar. Naathamunigal asked Yamunai Thuraivan (Aalavandhaar) to be told that it is the most revered thirumeni of Bavishyad acharyar which Nathamunigal liked most. Let Yamunai Thuraivan know that Bavishyad acharyar is the gadi or ultimate religious support to be held on to by future humanity for their well being. Naathamunigal prays to Bavishyad acharyar in his last moments to get him to moksham while telling alzhwar (nammalzhwar) thiruadigale charanam. Once when Uyyak kondaar was telling Thiruvaimozhi artham secretly to Manakkal nambi and Thirupaan perumaal arayar, when they come to Kaliyum kedum pasuram of Thiruvaimozhi, Uyyak kondaar stops and gets reminded of what nammalzhwar told as its meaning. Nammalzhwar told that the person with same thirumeni as of the bavishyad acharyar vigraham is going to be born. He is going to make changes to the ways of life of people such that kali will be left jobless. He will uplift the lives of people. Now Manakkal nambi and Thirupaan perumaal arayar also get bewildered about such

amazing events that are going to happen in future. The two of them wonder who will get the bagyam of seeing such a thirumeni as Nathamunigal did. Nathamunigal was shown Bavishyad acharyar's thirumeni in a swapnam/dreams. If the thirumeni shown in dreams itself has attracted those who saw it, so much, if that thirumeni is seen in real life how wonderful it will be. Uyyakondar says (to Manakkaal nambi and Thirupaan perumaal arayar) that do not think one will get moksham by sambandam of Nathamunigal or myself. Only if we have some sambandam with bavishyad acharyar we will get moksham, we will be blessed only then. In the last days of Uyyak kondaar, Uyya kondaar calls Manakkal Nambi being his parama Shishyar, as he had served Uyya kondar for 12 years without a break, that too after his wife had died, and tells all the rahasya arthangal that he had learnt from Nathamunigal and also what all he had learnt from Nathamunigal's dreams (about Nammalzhwar appearing in Nathamuni's dreams, his getting the divya prabandham and getting Bavishyad acharyar's thirumeni). Hearing this Manakkal Nambi asks who is this mahanubavar Bavishyad acharyar? Uyya kondar says that I am not going to see the mahanubavar and even you (Manakkal nambi) will not see. But the grandson of Nathamunigal (belonging to Sottai Kulam) will be born to Nathamunigal's son, Easwara muni and he has to be named Yamunai Thuraivan. He will be pravarthaga acharyar. After that we do not have to be worried as the real Bavishyad acharyar will be born. Till then we have to worship only his vigraham. Thus only Aalavandhaar will see Bavishyad acharyar in flesh and blood (prathyaksham). **It is at this time that Uyyak kondar gives the vigraham of Bavishyad acharyar to Manakkal Nambi for him to pass it on in utter secrecy to Aalavandhaar.** Uyyak kondar asks Manakkal nambi to tell that " this vigraham of Bavishyad acharyar was most revered for your grandfather (Naathamuni) to which he (Naathamuni) had done thiruaradhanam/poojai every day. Uyya kondaar asks Manakkal Nambi to tell Aalavandhar/Yamunai Thuraivan (Naathamuni's grandson) all that Naathamuni had seen in dreams and asks Manakkal Nambi also to tell all the rahasya meanings (that Mankaakal nambi learnt from Uyya kondaar) to the grandson (Aalavandhaar). Thoodhu vilangiya keerai – Thoodhuvilai keerai. Thoodhu in tamil means message. It was this keerai that enabled the message from Uyya kondaar to be reached to Yamunai thuraivan/Aalavandhaar. This is what is said in the grantham that Manakkal nambi gets the attention of Aalavandhaar by pachai ittu – means by giving the green Thoodhuvali keerai.

2.7.8 Aalavandhaar gets Ramanujar's thirumeni from Manakkaal Nambi.

Now returning to the present times of last days of Manakkal nambi, Manakkal nambi tells Aalvandhaar all about the swapnam of Nathamunigal, Bavishyad acharyar and tells him that your grandfather has a big family treasure (sothu) to be given to you saying that this the treasure which his grandfather (Nathamuni) liked most. Now Manakkal Nambi gives the thirumeni of Bavishyad acharyar which was worshiped (did thiruaradhanam) by Nathamunigal, then Uyya kondaar and then Manakkal Nambi. Manakkal nambi blesses Aalavandhaar that may he live long and spread Vaishnava sidhantham. He blesses that let Aalavandhaar's followers grow in big numbers for the benefit of Vaishnava sidhantham. He asks Aalavandhar to do thiruaradhanam to the thirumeni till Aalavandhaar actually meets Bavishyad acharyar in flesh and blood. Actually Manakkal nambi has not yet given the vigraham. That being so, Nathamunigal comes in Manakkal nambi's dreams asks Manakkal Nambi to tell Aalavandhaar "naatai alithu uyya cheidu nadakkum avanai naam perai chonnom". Naatai alithu means paramapadam. Aalavandhaar is asked by Naathamunigal to search for that person who will uplift the humanity by showing how to get moksham and who tells all those who truly follow him (Ramanujar) is assured of moksham. That person is Ramanujar. Naathamuni continues in Manakkal nambi's dreams "Naam virumbiya vigrahathai thanjamaga avar kaiyile chartri kodum". Mankaal nambi asks Naathamuni in his dreams (Manakkal nambi's) "why are you saying this swami?" Naathamuni replies "namakku Swapna drishtamana vyakthi nam peranukku prathyakshamaanal namakku nenjaara theerum". It means (what Nathamunigal told in dreams) "if the thirumeni (of Bavishyad acharyar) that I saw in my dreams, if my grandson is able to see in person, my athma will attain shanthi" 1.08.03. Now manakkal nambi wakes up and is stunned that

Naathamuni himself has come in Nambi's dreams and has given this direction. Now as Manakkal nambi is awake and wondering, Alavandhar also happens to wake up and comes to Manakkal nambi. Manakkal nambi though he knows that he will not be able to see Emperumanar (Ramanujar) himself – as his days have nearly come to the end, he is happy that Naathamuni – the grandfather of Aalavandhaar himself came in his dreams and told him to give the murthy of Emperumanar to someone who is so close to him. Manakkal nambi is so pleased that perumaal has shown kataksham to him to show him Naathamuni in his dreams and given these directions. Manakkal Nambi now gives the bavishyad acharyar's vigraham to Aalavandhaar with the direction that he must take all efforts to identify Bavishyad acharyar and tell the same to the world. Manakkal nambi tells Aalavandhaar that getting Bavishyad acahryar's vigraham from Nammalzhwar is the most sacred event in Naathamuni's life and this vigraham is the most liked vigraham for Naathamuni more than even Nammalzhwar's vigraham. Manakkal nambi asks Aalvandhaar to carefully keep the vigraham without disclosing this avathara rahasyam to anyone till he sights Bavishyad acharyar himself. Aalavandhaar is asked again to go in search of him secretly. Naathamunigal came to know about this avatharam and even got a thirumeni but he was not able to see the Bavishyad acharyar. Next Uyyakondaar was told about Naathamuni's dreams and was given the thirumeni by Nathamunigal, but he too was not able see the Bavishyad acharyar himself. Uyyakondaar in turn tells the secret of avatharam of Bavishyad acharyar to Manakkal nambi and Uyyakondar gives the thirumeni to Manakkal Nambi but Nambi also did not get the Bagyam of seeing Emperumanar. Now Manakkal Nambi tells the secret of avatharam of Bavishyad acharyar and gives the Thirumeni (of Bavishyad acharyar) to Naathamuni's grandson Aalavandhaar and only Aalavandhar gets the bagyam of seeing Bavishyad Acharyar in person. Mankkaal Nambi tells Aalavandhar that this mahanubavan Bavishyad acharyar will be the reason for this darisanam of srivaishnavam to prosper for a very long time. That is the importance of Emperumanar's darisanam which emperuman (perumaal) himself says so in Emperumanar's time as Emperumanar indeed did all the acts of sowing the roots for Srivaishnavisam to flourish for long such as till today. If one examines all other religions and sects there have been many changes in the way the those religions are followed in these 1000 years but Srivaishanavism is the only religion which has not changed its beliefs/sidhantham for the age immemorial. The 108 divya desangal remain the same, the utsavangal remain the same in these 1000 years. These were established by Ramanujar as per what Naathamunigal had first formed them.

Manakkal Nambi reached vaikuntam after he completed his assigned task of briefing Aalavandhar after correcting his ways of life. In the thaniyan of Aalavandhaar/yaamunaachariyaar composed by Manakkal nambi it is said that the raja of Aalavandhaar/yaamunaachariyaar connecting thooduvalai keerai episode is sung about as it is with this keerai that Aalavandhaar was drawn to spiritual life again. Desikar too has composed a slokam praising Manakkaal Nambi – Raama misrar. Manakkal Nambi has sung a thaniyan in perumaal thirumozhi. "aaram keda paranenbar kollarendru, avargalukkae vaarankodu kuda paambil kai ittavan martralarai veerangedutha chengol kolli kaavalan villavarkon chaeran kulasekaran mudivaendhar sigamaniyae." In the vaazhi thirunaamam of Manakkaal nambi Uyyakondaar is sung about. Manakkaal nambi had come to Srirangam to correct Aalavandhaar. Praise to Manakkaal Nambi who spread the revered divya prabandham (padinmar kalai). Praise to Manakkaal Nambi who appointed Aalavandhaar as pravarthaka darsakar. Maasi magathil avadharithaan vazhiyae.

2.7.8 After so much of delay Aalavandhaar goes to meet Kurugaikaavalappan to learn yoga rahasyam

After Manakaala Nambi left for paramapadam, Aalavandhaar and his shishyars go to Kurugaikavalappan to learn about Yoga rahasyam. Gangai Konda chozhapuram. Kurugaikavalappan was in his last stages of ashtanga yogam of samaadhi (before reaching paramapadam). Aalavandhaar on seeing this did not want to disturb Kurugaikavalappan in this state. They were so quiet that each one even held back sneezing or coughing or even sounds of steps that they take. They hid behind a

small wall. Now Kurugaikavalappan feels someone's presence and turns around and wakes up from yogam. Kurugai asks is there any chottai kulathaan here. That is anyone born in chotaai kulam which is Naathamuni's and Aalavandhaar's kulam have you come here?. Aalavandhaar is truly shaken due to the power of the Yogi to detect his presence even in the deep meditataion. He steps forward and says adiyaen I am Aalavandhaar/Yamunai thuraivan grandson of Naathamunigal. Yamunai Thuraivan falls flat at the sreepaadam of Kurugai kavalappan. Aalavandhaar asks how Appan swami knew about the presence of his group even though they were hiding behind a wall in order not to disturb Appan swami in his yogam. Appan swami says as he was with Sriman Narayanan in his deep dhyaanam, who till then was looking only at Appan swami, suddenly pressed Appan swami's shoulders and looked over him (at Aalavandhaar). Normally Sriman Narayanan does turn even if Lakshmi piratti pinches him but now for Aalavandhaar perumaal turns his face. It happened not once but three or four times. Perumaal was looking over the small wall behind Appan swami. This has never ever happened before in his previous dhyaanam sessions. Appan swami then felt that there must be someone who is very pleasing to perumaal. It must also be someone from his achaaryan's kulam (Naathamuni's kulam). Perumaal indirectly was telling Appan swami that someone whom perumaal likes has come. It is thus that Appan swami decided that someone must have come from Chottai kulam, his acharyan's kulam. Aalavandhaar on hearing this he is so pleased that perumaal is having such a high regard for Naathamunigal, his grandfather. Now Aalavandhaar politely requests Kurugai kavalappan to teach yoga rahasyangal to Aalavandhaar by prostrating at Kurugai kavalappan's feet. Appan swami is also pleased and agrees to teach yogabyaasam to Aalavandhaar. Appan swami fondly touches the head and parts of the body of Aalavandhaar as he is the sweet grandson of his acharyan swami Naathamunigal. Appan swami thus blesses Aalavandhaar. Appan swami tells Aalavandhaar that he will teach all about Yogabyaasam from the coming Pushya masam and in gurupushya nakshaththrathilae when I will be in dehantha avasthai. Appan swami gave this in writing in a olai leaf to Aalavandhaar. Appan swami knew that this gurupushya yogam will be his last days.

Aalavandhaar returned to Srirangam and continued his upanyaasams and his efforts in spreading divya prabandham.

GP 33:

Just as there were rishis before and after Veda vyaasar as sung in sahasranaam "vyaasam Vasishta napthaaram shakthai pouthramakalmasham. Parasharthmajam vandhae shukathaatham thaponidhim." There always is a chain of achaarya swamis through whom the world at large benefits. Same is the case of Ramanujar. There have been acharyas before and after udayavar through whom we are benefitting today. It is about such a guruparamparai that this compilation is about. When we look at the earlier days kings they used to appoint trusted ministers to bring up the appointed young princes after an early death of a king. It is thus that Aalavandhaar passes on the baton to Ramanujar after taking care of it as instructed. There are two instances in guruparamparai. The first is Naathamunigal and Yaamunachaaryar to whom he himself (Naathamunigal) wanted to pass on the rahasyam of bavishadachaaryar. He gave the rahasyam to Uyyakondaar being his shishyar and then Uyyakondaar in turn gave it to Manakkaal Nambi which is the second instance. This chain is about divya prabandham. The chain of Yoga rahasyam was passed on by Naathamunigal to Kurugai kavalappan and in turn is expected to be passed on to Yaamunacharyar. Aalavandhaar/Yamunacharyar is the second chain to pass on the divya prabandham, its baashyams, vedhabyaasam, vedaantham to the future generations. Now Aalavandhaar thinks of the task of passing on to Ramanujar but he (Ramanujar) is still not born and thus he imparts all the knowledge to his shishyars who in turn are directed to pass on all these treasures without any missing gaps to Ramanujar. Aalavandhaar treats these knowledge as five rivers and gives to his trusted five shishyars to pass on the knowledge to Ramanujar. Thus for srivaishnavism the main route of our getting all this treasure of information is first Naathamunigal and then **Aalavandhaar who is also called**

paramacharyaar. When we look at earliest published granthangal of srivaishnavism, it is Aalavandhaar's granthangal that we get today. Naathamuni's three granthangal which he compiled are not available today. Geethartha sangraham, sthothra rathnam are some important granthams of Aalavandhaar. Sthothra rathnam is the saranagathi grantham having 65 slokas. It is all about dwaya mahamanthiram as dwayam teaches us saranagathi. Saranagathi, kainkarya praapthi are the contents of dwayam. 65 number is based on rahasya thrayam. Of 8 slokas correspond to thirumanthiram as it has 8 letters. Dwayam has 32 letters and hence 32 slokas for dwayam. Sarma slokam has 25 letters and hence 25 slokas for that. Total 65 slokas. Thus sthothra rathnam is about rahasya thrayam – thirumanthiram, dwayam and sarma slokam. Next grantham of Aalavandhaar is chathur sloki having 4 slokams. It is piratti's vaibhavam – Mahalakshmi thaayar's (Sridevi natchiyaar) vaibhavam. Next grantham of Aalavandhaar is Geetha grantham. We are now at Page 344 of new grantham of Periavaachaan pillai which has 6000 padi and also augmented by 12000 padi explanations.

2.7.9 Aalavandhaar misses to meet Kurugai Kaavalappan even as the former goes to Thiruananthapuram

Kurugaikavalappan swami wanted Aalavandhaar to come one day before the Pushyam nakshathram. Due to bagavath sankalpam today we do not have yogabyaasam in Vaishnava sampradhaayam. Alzhwar Thiruvarangaperumaal arayar is one of the four sons of Aalavandhaar. The four sons of Aalavandhaar are Alzhwar Thiruvarangaperumaal arayar, Deivathukku arasu nambi, Pillai arasu nambi, Chottai nambi. Aalavandhaar had taught Alzhwar Thiruvarangaperumaal arayar how to do arayar sevai as instituted by Naathamunigal. Arayars are those who sing divya prabandham with gaanam in front of perumaal. One day during adyayana period (in Srirangam Periya thirunaal denotes adhyayana period which is called also as srivaikunta ekaadasi thirunaal) Alzhwar Thiruvarangaperumaal arayar was chanting thiruvaimozhi and he had come upto 10th decade. He was singing about perumaal in thirumogur. At this point nammalzhwar who had composed these pasurams while singing was called by perumaal to Thiruanathapuram to learn how to do perumaal kaingaryam after reaching paramapadam. Kesava enna kedum idar ayinalvellam kedum. Now he comes to 10-2-8. Normally when arayars sing these pasurams, their eyes will stay fixed on Namperumaal in Srirangam. It will not turn here or there. At this moment Aalavandhaar's small son is singing and Aalavandhaar is listening. Nadamino Namargalullir naam umakku ariya chonnom. Alzhwar Thiruvarangaperumaal arayar Aalavandhaar's young son sings this pasuram and looks at Aalavandhaar and keeps repeating Nadamino, nadamino meaning come, come. Come where? To Thiruanathapuram. Though told by his son, "nadamino" who normally looks only at namperumaal while doing arayar sevai, this time having looked at his father and said nadamino, Aalavandhaar takes it as bagawan's aanai to go to Thiruanathapuram and decides to go. Aalavandhaar prostrates before both Namperumaal and arayar swami (his son and his shishyan also still he prostrates. Nampillai writes if anyone is perumaal's bakthar he/she is worthy of being respected by prostrating be it son etc. here Aalavandhaar treats arayar/his son as Nammalzhwar himself as he has shown the way). Aalavandhaar appoints Deivavaari aandaan another son of his and shishyan to take care of the madam and do thiruaraadhanai. Deivavari aandaan is so devoted to his acharyar just as Madhurakavi alzhwaar was to Nammalzhwar. Aalavandhaar reaches Thiruanathapuram and prostrates before ananthapadmanabhanaswamy perumaal. In the pasuram padamudai means perumaal reclining on the panaadhi (panangal/hoods of adiseshan which are 1000 in number). Adikesava perumaal is the oldest of perumaal who is in Thiruvaattaru who was there even before Srishti. Anathapadhmanabaswamy perumaal did Srishti and created Brahmma from his naabhi kamalam. In Thiruanathapuram the perumaal is seen from three doors one for mukham, one for naabhi and the third for thiruadi. Perumaal depicts saamyam gunam in this koil. Thirumudi side is for Nithya soories to worship, naabhi kamalam side is for Brahmma, sivan and other devars and thiruadi side is for people like us. Thus the perumaal shows that he is equal for all – samam gunam and hence saamyan. After spending a day, Aalavandhaar remembers Thirukurugaikavalappan appointment to come and learn Yogabyaasam. He asks for the palm leaf

written by Kurugai kavalappan to be brought. The shishyars bring the same. He sees the month and the day, it is that day when he read it. Only if a there is a pushpaka vimaanam he can reach Kurugai kavalappan's hermitage on the same day. The achaarya purushan Aalavandhaar would have remembered the day but it is the eeaswara sankalpam which prevented him from going to Kurugai kavalappan's hermitage. If one chants alzhwaar pasurams one will feel like getting others also to join (adiyaargal kuzhaam) but if one goes for yogabyaasam it is one on one and is the most difficult way to attain moksham. On that day Kurugai kavalappan attained paramapadam. Aalavandhaar was very sad for not having obtained that knowledge which his grandfather (Naathamunigal) had left for him. Now Aalavandhaar starts his journey back to Srirangam. On reaching Srirangam, he finds that his shishyan Deivavaari aandan is not well because he was unable to bear the absence(Vislesham) of his acharyar Aalavandhaar. Many mudaligal, vaidhyars attend on the aandaan swami, say that it has happened due to vishaya sprugai (he did not get what he liked) which they find out from Aandaan swami himself that he is missing his achaaryan swami. So the mudaligal decide that Aandaan swami must be shifted to Thiruanathapuram where his achaaryan swamy has left for. Aandaan swami was taken in a palanquin towards Thiruanathapuram. Even during the journey the Aandan swami's health improved day by day and he even started to walk. Meanwhile Aalavandhaar also had left Thiruananthapuram and the two meet in a pond called karaimani just outside Thiruanathapuram. Aalavandhaar sees Deivavaari aandaan and is astonished and asks what he is doing here while he had been asked to take care of the madam. Deivavaari aandaan runs towards his achaaryan and falls at his feet. Now Aalavandhaar gets to know what happened in the madam and tells those who have assembled "Did you hear dear shishyaas, "swathantharum, sooriyamaai irukkaiyaal, andru sri barathalzhwaan, avar vaitha idaththai izhandhaar. Naam swathantharum andrikkae, sooragayum andrikkae, irukkayaayilirae, naam vaitha idathil iraamal vandhar ஸ்வாதந்த்ரமும் சூரியமாய் இருக்கையால் அன்று ஸ்ரீ பரத ஆழ்வான் அவர் வைத்த இடத்தை இழந்தார். நாம் ஸ்வதந்த்ரமும் அன்றிக்கே இருக்கயாயிரிலே நாம் வைத்த இடத்தில் இராமல் வந்தார்". Perumaal is swathanthran as he sticks to his decision to be in the forest and did not go with Barathan to Ayodhya and perumaal is shouryan that is he is brave, whereas Aalavandhaar is neither swathanthran he is parathanthran and he is not shouryan. Aalavandhaar says Deivavaari did not stay put in the place appointed by him (Aalavandhaar - Srirangam). Here you can see the subtle pressure put on Deivavari aandaan when his acharyan mentions that he is no where comparable to perumaal to whom Barathan listened to implying that Deivavari aandaan had full rights not to listen to his achaaryan's words as he did not possess swathanthriyam which only Perumal can have. Listening to this Deivavari aandaan felt that this is Swaroopa haani for him as he is being rebuked in public. It means that it is against what Deivvari's swaroopam will expect him to do. The shishyan thinks that he has damaged his swaroopam by doing this – walking away from Srirangam. Such was the regard in those days between acharyan and shishyan. In today's world the shishyan might have started explaining why he had to leave. If Deivavari had regardless of the situation, remained like a stone where his acharyan had asked him to be it would have resulted in achithvath parathanthriyam. That is to do what would please acharyan while behaving like a achit porul. Hearing this Deivavaari fell down again on his aacharyan's feet. He was motionless. Now again achaaryan asks are you going to stay like this till I turn into swathanthran and souryan (which if at all will take infinite time)? Now Deivavari Aandaan swami is even more perplexed and thinks that this act of lying down is also Swaroopa haani for him. He is left with no choice. He got up full of sorrow. This is shown in upadesa rathinamaalai by manavaala mamunigal pasuram 63,64.

ஆசார்யன் செய்த * உபகாரம் ஆனவது *
தூய்தாக நெஞ்சு தன்னில் தோன்றுமேல் **
தேசாந்தரத்தில் இருக்க * மனம் தான் பொருந்த மாட்டாது *
இருத்தல் இனியேதறியோம் யாம்

தன் ஆரியனுக்குத் * தான் அடிமை செய்வது *
ஆவன் இந்நாடு தன்னில் இருக்கும் நாள் **
ஆந்நேர் அறிந்தும் அதில் ஆசை இன்றி *
ஆசார்யனைப் பிரிந்திரிப்பார் ஆர் * மனமே பேசு

Achaaryan is a purushan due to whose upakaaram of having taught us thirumanthiram and showing us the way to moksham, whom if we think of with pure heart, from whom we will never want to live separately thereby not doing thondu to him, manavaala mamunigal asks us to understand this. Also mamunigal says that such a thondu to acharyan should be continued till his breath lasts. These lines by Aalavandhaar should not be taken as said to hurt Deivavaari but these are uttered to make us, who read this charithram thousands of years later, to understand the greatness of this relationship between achaaryan and shishyan. Now Aalavandhaar comes to praising Deivavaari saying that shishyan is one who like a fish out of water will die when not in vicinity of achaaryan, has shown this trait in an exemplary fashion for the whole world to see. Aalavandhaar calls this incidence as " idhu oru adhikaara visesham dhaan" It literally means can there be somebody like this even in this world? The word adhikaara is said to mean adhikaari – the person, Deivavaari. Now Aalavandhaar enquires with great kindness about Deivavaari by saying you have thinned down too much and he rubs Deivavaari's back with Aalavandhaar's own hands. Hearing this in front of all the shishyars Deivavari felt ecstataic. All his pains were gone. Now Aalavandhaar shows the gopouram of the Thiruanathapuram koil which was at a distance and asks him to go and have dharshan of the perumaal. Devavari aandaan replies when my Thiruanathapuram has come in front of me what is the need for me to go and prostrate there. Aandaan swami is satisfied of being back in the company of his acharyan swamy. Whenever we go to Srirangam or other koils we should do gopura dharshanam from a distance. This dharisanam gives us strength to bear the despairs in the world. Aalavandhaar is very happy on hearing this deep devotion for his acharyan swamy from his shishyar. Aalavandhaar decides to return to Srirangam with Devavaari aandan swamy and others.

2.7.10 Aalavandhaar gets Rajapilavai disease which his shishya Maranaer Nambi takes into him.

However upon reaching Srirangam, the achaaryan swami gets raajapilavai disease. It is like cancer in the back. The shishyars are in despair hearing this. One of the shishyaas by the name Maraneri nambi proposes to swamy that he will bear the pains of the disease and thay acharyan swami plead with Perumal in Srirangam to give it to the shishyan. Maraneri nambi is from 4th kulam. Maaraneri nambi proposes for the acharyan to seek with perumaal to transfer the Rajapilavai disease to him (Maraner Nambi) and that acharyan can continue with his tasks which benefit the world by passing on his gyaanam. This went on for many days and one day, he told Maraner nambi that each one has to bear the ills of his own created prarabdha karma palan. Anubavikka arambitha karma is called prarabdha karma. For some days Aalavandhaar continues bearing the pains of Raajapilavai but soon the acharyan is unable to bear and wants to nominate the succession for pravartha darshaner. He is not able to find anyone worthy of taking over charge. But Maraner nambi still insisted and hence he himself prays to Ranganathar who relieves Aalavandhaar of the raajapilavai disease and transfers the disease to Maraner nambi.

For some days Maraner nambi lives with this disease while Aalavandhaar is relieved of the same. Aalavandhaar is able to continue with his activities of giving discourses etc.

2.7.11 Grantham written by Aalavandhaar

Chathur sloki of Aalavandhaar/yamunai thuraivar/periya mudaliyaar: Granthams written by Aalavandhaar are: 1. Sthothra rathinam 2. Chathur sloki, 3. Aagamana pramanyam, 4. Sidhithrayam (this is the grantham which Devaraja perumaal reminds of to Ramanujar to win over another baktha

in a tharkam. This is an important event in Ramanujar's life.), 5. Sree geethartha sangraham having 32 slokas, and 6. Maha purusha nirnayam. Ramunuja noortrandhaadhi has a slokam for Aalavandhaar "Nidhiyai pozhiyum mugil endru #21" till now I was singing in praise of neechargal and I used to get paid for it, from now I won't do it as I have learnt from Ramanujar who had Yamunai thuraivan as his achaaryan says thiruvarungaththuamudhanaar in RN. Ramanujar sings about Aalavandhaar that he remembers thiruadi thamaraigal of Aalavandhaar every day and Ramanujar got all the gyaanam without any remaining portion. Ennai puviyul oru porulaaki #4 RN means that Ramanujar gets made into a scholar of importance only due to Aalavandhaar. Parasara Bhattar in Rangaraja sthavam #4 says there were vigandaavadhigal named as gantakargal who were corrected by Aalavandhaar's teachings. Yathiraja sapthadhi by Vedantha desikar also says just as Kaalingan was driven away by Krishnar, Aalavandhaar drove away the kudharshtigal in those days and also all the theeya gunangal in all of us even today.

Chathur sloki: 4 slokangal. 1st piratti param porul equals Narayanan in that respect. Piratti is bagawathi of bagawan having six gunangal : Gyaana, bala, aishwarya, veerya, Sakthi, Tejas. Baga denotes the six gunangal. Bagawathi also shares the six gunangal of bagawan. She is the kaanthai/priyayai of bagawaan. Due to this she is able to influence bagawaan to do good for us. Bagawaan is reclining on adiseshaan with garudan who is vedha purushan and vahanam cum asanam for perumaal ever ready to carry perumaal to his destination. Garudan is raja of pakshigal. Piratti has the prakrithi as her face mask. The wives of brahma, sivan, indiran and other devars are dasars/daasi for piratti. Piratti is called Shri. Thus the first sloka describes the parathathvam of piratti. 2nd slokam says such a piratti will only do purushakaaram for us it means she will recommend to perumaal that he should do mercy to us. 3rd such a piratti will be upaayam for us – way, means. We must pray to her to get us moksham and should not directly approach perumaal. 4th when we are enjoying palan we must enjoy piratti's grace.

Sthothra rathinam: 65 slokas. First 22 is one part; 23 – 46 is the second part. 47-65 is the third part. In the first part the slokas describe saranagathi. Sreeman Narayana charanou charana prabathyae. Second part is purushartham or kainkarya prarthinai. Third part pleads that these kainkaryam be also for your adiyavargal. 1st to 5th slokam (1.21.13) do the acharya vandhanam. 1st to 3rd are to do vandhanam to Natha munigal his acharyar and grandfather describing his greatness. 4th describes parasara maharishi's greatness. It is because Sri Vishnu puranam by parasara maharishi clearly describes the good of Visishtadhvaitham. Chith, achith and easwaran are described in Vishnu puranam or purana rathinam. In 5th slokam he praises nammalzhwar. Mother, father, people, wealth are all represented by Nammalzhwar for each of us. Maatha, pitha, yuvadayas, thanaya viboothihi, sarvam yadeva niyamena madadvayaanaam; aathyasya na kulapathaer vagulabi raamam srimath thathangri yugalam pranamami moordhana. In the 12th slokam Aalavandhaar clearly establishes who is para thathvam by pointing out all the greatness of sriman Narayanan and asks is any of these or all put together is with anyone else. Who is having Mahalakshmi/Thiru with him? Sriyappathi. Who is parama sathva samaasrayaha? Who has sathva gunam as a permanent resident with him? Who has eyes like that of pundarikakshan? Lotus flower shaped eyes. Who is purushothaman? Who is Achith, chith, muktha, baktha, Nithya vilakshanan? These are the characteristics of purushothaman. In whose one thousandth part of his face this ulagam/prakrithi is found is Sriman Narayanan. In 13th slokam he asks who rescued Brahmma or Sivan when they had difficulties? Who did fight against vedha abahaaram? Stealing of vedas from Brahmma. Who protected sivan when he peeled off a head of brahma his father? Who has protected Indiran from his troubles loosing his post for instance Mahabali has taken away his kingdom? Others like Hiranya kashyapu, ravanan had been troubling Indiran. Who was responsible for purification of Sivan's head when ganga water fell on his hairlock. For all these sriman Narayanan is responsible. In the 20th sloka, who is asrayan for all the achit and chit porul of the Jagath, who is responsible for creation of Jagath and thereafter its protection? Who gives moksham to people who approach him (through piratti)? This perumaal controls the Jagath as a play/game. Twadheeya gambeera manona sarinaha. Those who are daehee to Sriman Narayanan

follow a certain path in this life. **Vedhas follow this path followed by HIS true followers**. In the 21st sloka, it is said that whoever thinks and acts as though he is swathanthran, he can't reach bagawan and bagawaan won't go near him. Whomsoever thinks and acts that he is adiyavan to perumaal then he can reach perumaal and perumaal will reach for him. 22nd slokam is the most important sloka of sthothra rathinam. Aalavandhaar does saranagathi to perumaal in this slokam. Swami says he has not done karma yogam, his athma is not having that kind of gyaanam, he is also not a bakthimaan. The swami is expressing akinchanyam that he says he does not have anything to offer. He says he does not have any other gathi (ananya gathithvam), thwath paadha moolam charanam prabathyae. In the 31st slokam, Aalavandhaar is asking perumaal when he will keep his lotus feet on the swamy's head? Bagawaan has 7 symbols on his feet. They are: sankam, chakkaram (also called ratham), kalpaka vriksham, dwaja (kodi-flag), aravinda – lotus flower; ankusam-the decoration made to an elephant; vajra laanchanam – the weapons with which perumaal fights. In the 40th slokam the swami answers to a question by perumaal as to what he wants from him? Aalavandhaar replies that he wants all the kaingaryam done by adiseshan. Adiseshan offers perumaal the place to stay, recline, seat, also perumaal's padugai (footwear? Yes nindraal maravadiyaam answers this) amshuga, apadhaana – perumaal's clothing, umbrella against rain fall. 41-43 swami asks garudan has served perumaal in so many ways should I not get that task? 48th slokam: Swami cries in despair saying as to how much of wrong doings he has done in his life. In slokas that follow swami requests that he be given moksham due to perumaal's adiyaar's anugraham. Aparadha sahasra bajanam, pathitham bhimavaarno tharae, agathim charanagatham harae, krupayaa kaevalam athmasaath guru. This is sung in thirukaappu neekudhal of thiruaraadhanam. I have done thousands of paapams (sahasra baajanam). Pathitham means falling. Bhimavaaro tharae means " in the samsara kadal". I am falling in the samsara kadal/very very deep well by which I am doing thousands of paapams. I do not have any gathi – agathi. Kidaambiaachaan sang this slokam in front of perumaal in thirumalirunchola. At that time perumaal asked Kidambiaachaan to stop (signalling through archakar). Perumaal says this might have been sung before Ramanujar was born, but after that you have Ramanujar to go to. You are all not agathi. You have Ramanujar. Aalavandhaar requests for the mercy of perumaal through this slokam. In the 55th slokam, Aalavandhaar prays for: any small birth under his charanam. I do not want wealth, do not want brahma post. Allow me to serve your dasan's dasan's dasan. I would like to be even a small insect in such a bagavathan's hermitage. In the 60th slokam, the swami describes the relationships with perumaal. You are my father, mother, my favourite son, my best friend, my best adviser at the right times, you are my revered guru, you are the ultimate goal to be reached by everyone. You are the leader of the whole universe. Please keep me in your adiyaar's group as one amongst them. I want to be under such an incomparable figure as yourself. 62nd sloka: Parasara Bhattar said I did not get time to describe his paapams as he was busy singing all the time in praise of the perumaal. Whereas Aalavandhaar lists all the paapams he has done: He has disregarded people, he is sudhran in that he desires all kinds of worldly pleasures, my manasu is not steady, I am the limits of jealousy as jealousy itself was made by me, I am full of garvam/pride – I define proudness. Nandri illaadhavan means I am not greatful to those who have done good to me. Ahankaaram. I am a head strong fellow. Kaama vasa padubavan. I am filled with lust. I am a deceitful fellow. Kodum thozhil puribhavan. I am involved in acts which will cause harm to others. All of the ten bad actions are told by none other than Aalavandhaar. These are told more to remind us earthly fellows of how much remorseless we are. Aalavandhaar says he has fallen into this sea of sorrow and perumaal you alone can rescue me. In the 65th sloka, Aalavandhaar tells in response to GOD who asks whether he can give moksham based on the good qualities in him, not to look at any good quality in me. Give me moksham looking at my grandfather pithamahar Naathamunigal.

34 GP:

2.7.12 Late years of Aalavandhaar during which Ramanujar took his avatharam and why his avathaaram

Right from the early times when the Srishti was done perumaal had tried many ways to correct us and put us in right path and tried to put us in paths to get moksham. Even in his own avathaarams he was not able fully succeed and hence he made alzhwars and acharya purushars to take birth. Other bakthars be it in South or in North have not been able to succeed. They have been only engaging themselves with bagawaan. Even in bagawath gita, perumaal qualifies as to who will get moksham and what they have to do to get it. It is only Ramanujar who clearly established the only path to get moksham for all us earthlings is to follow him, catch hold of his thiruadi. Ramanujar in his period expressed who will be held in great esteem in this kaliyugam. He took a dip in Ganges, got up and told that it will be women who will be held in great esteem. He took another dip and told it will be shudhrar who will be great. It is to be remembered hitherto the brahmins that too men were held supreme. Ramanujar broke that myth. In his times so many were mis representing the meanings of vedas. It is him who set things right. He corrected so many religious groups from mis representing vedas. He established the greatness of Sriman Narayanan and showed to us that SN is the srishtikartha, jagathkaranan. This is the first task of Ramanujar. The veda vedharthangal got scared at the misrepresentaions made by the earthlings. (15.2) Agyanam irul/darkness was everywhere. A big sooriyan was born as Ramanujar diwaakaraha to remove the darkness. Just as a lotus blooms seeing the sun, Ramanujar was born. This is Ramanujar's avathaara palan. He removed the darkness of agyaanam from kudhrishtigal. He showed to all that Sriman Narayanan is paran or supreme God. He also showed the way to do the karmas said in veda, vedanthangal correctly to all in the world. He established the bakthi maargam in this world. He had understood the declining usage of Sanskrit and hence spread the usage of alzhwar pasurangal written in the easier Tamil language which became the means to do bakthi margam. Alzhwar pasuram being tamil vedam, Ramanujar established same regard for the tamil vedam as for the Sanskrit vedam which the commoners could not easily follow. He established the correct way to do kaingaryam to perumaal in every divya desam. **In doing all these he never ever went against the vedas.** Ramanujacharya divyangnya varthathaam abivarthathaam. He was never settled in one place, he used to go to all the divya kshethrams and used to mix with the people and correct them by enhancing their athma gyaanam and getting them the way for ujjivanam. He saw what the commoners wanted and did exactly that. The greatness of Ramanujar lies in including non brahmins in Vaishnava madam whereas even today sankara madam and madhva madam is predominantly followed only by brahmins. Anuvarthi prasannachaaryargal used exist earlier to Ramanujar. It means that to do the task of spreading vedic knowledge it is possible only by the brahmin kulam – it was the world order before Ramanujaacharya. This swami established the equality of rights to learn tamil vedam to all of those who are interested which included knowing the meaning of thirumanthiram. Kripaamathra prasannacharyar is the term used for Ramanujar. He corrected all using just kripai or kindness or piety. All those who have wish to attain moksham can attain it and it is not the propriety of this varnam or that varnam. This was established by Ramanujar. He was with everyone interested in doing bagawath kaingaryam. We talk of Pathanjali yoga today. Did Ramanujar know about Yoga? The answer to that is that Pathanjali himself is an amsam of adiseshan and so is Ramanujar. Thus he had known about Yogas but determined that it is not needed to do bakthi through which we can attain moksham easily. In kritha, thretha and dwapara yugam one could have attained brahmmam through yogabyaasam/dhyaanamargam but in kali yugam it is very difficult, what is easier is to do bakthi and hence Ramanujar preached to do bakthi in kali yugam to attain moksham. He converted the pathanjali yogam into bagavath kainkarya margam. Just as to be in a divya kshethram and do kaingaryam. The company of baghavathargal gives the shakthi for the mind to be at rest and hence takes care of one's health too. It is due to the enormous thondu which Ramanujar did that even after 1000 years we celebrate Ramanujar's teachings and observe thiruadhirai day in so many koils and homes throughout the world. Ramanujar prayed for the well being of all living forms and that they should attain moksham. It is not said so in other madams. They ask one to join one's religion to

get salvation. This is Ramanujar's avathaara rahasyam. Of course it is endless. In VSA Ramanujar and Nammalzhwar are the tall icons.

2.7.13 Aalavandhaar's shishyas

Returning to Aalavandhaar's dharisanam, he is spreading the VSA in Srirangam through his discourses etc. Dharisanam means to spread the teachings of a particular madam in order to increase its followers for their own benefit. Aalavandhaar has returned to Srirangam from Thiruanathapuram bringing along with him Devavari aandaan swami his trusted follower. He is doing the tasks of darsana pravarthkaacharyaar in the big Koil. He is wondering who will be dharsana pravarthakar after him. He is talking about this with his shishyaas. Now he recollects what Manakkal nambi has told him. He remembers about Bavishyad acharyaar and that he will meet him. He is asked to tell bavishyad acharyar that his grandfather had given him a moorthie of the future acharya swami and tell him that it is the most revered possession of his grand father Naathamunigal. Now he starts to querry himself who is the person represented by the moorthie? When a mahapurushan is going to appear many of the previously revered persons will loose their fame as it will pale in comparison with that of great person born now. It is like we do not see the stars due to the brightness of the sun. The stars are all in the guruparampara haaram with Ramanujar as its center piece. Such stars are aalavandhaar's shishyargal. Now let us see the history of some of such shishyargal.

This is from Periya thirumudi adaivu grantham not found in other granthams. The first 5 in the following list is the pancha acharyargal for Ramanujar. These are artha panchgam for Ramanujar. Thus shishyar for all these 1-5 are only one Bashyakaarar – Ramanujar. Aacharya purushan in 6 & 7 are included as they are born before Ramanujar.

Sno	Name and when born month and nakshathram; kudi/kulam;lived for	Amsam of	Where born; aacharyan; shishyar	Parents and relatives	Perumaal which he did aaradhanam; kaingaryam	Which thaniyan they wrote
1	Periya nambi/maha poornar/paranкusa daasar/poornaacharya; eari kaathavar; 997/8; margazhi kettai; wednes; Panchami thithi Saanthanoor kulam. Baradwaja gothram yajur vedam; died in	Kumudhar Nithya suri	Sriranagam; aalavandhaar; his shishyar was also thirukatchi nambigal; malai kuniya nindraar; aariyooril satagopa dasar; aniarangatha amudhanaar pillai; thiruvaikulam udayaar bhattar	Brahmin Son: Pundarikakshan (Udayavar corrects him later); Daughter: athuzhaai	Azhagiya Singar Brought Ramanujar twice, once to meet Aalavandhaar whose three fingers unfolded even after his death; next time to do pancha samskaaram to Udayavar. Thirumanthra upadesam. Pradhaana acharyar for udayavar. Wrote Thiruppadhi	His thaniyan is mentioned in Yathiraja vimsadhi by Desikan swami. Periya nambi swami fulfilled mahavishnu's wish. Perumaal wished that Ramanujan is made into Ramanujar. Ramanujar was in Kanchipuram doing thondu to perumaal. Periya Nambi only convinced and brought him to

	Pasupathi koil in kumbakonam. He lost his eyes for koorthalzhwan. His daughter and Koortathalzhwaan were besides him at his death. Lived for 105 years.				kovai about divya desangal. He did brahmamedha samskaaram to Marineer nambi who was born in 4th varnam much to the opposition of people then.	Srirangam after doing samskaaram in mathuranthakam. It is Periya Nambi who gave the name Ramanujar. Udayavar was called Ilaya alzhwan till then. 2nd thaniyan for him. Kamalapathy kalyaana gunam, poorna kaamaya, sathatham poornaaya mahathae namah. Periya nambigal sang the thaniyan "Aapadha chooda…" for Thirupaan alzhwaar.
2	Periya thirumalai nambi. Srisaila poonar. Thatharyar as he was called by this name by thiruvengada mudayaan. He was also called thirumalai koottasthar as he was the head of the devotees in thirumalai. Chithirai Swathi nakshathram.	Sumukar Nithyasuri.	Born in Thrumalai Aalavandhaar is his Aacharyan. Ramanujar is shishyan. Taught ramayanam to ramanujar by walking every day from thirumalai to thirupathifor one year.	Brahmin. Periya thirumalai nambi had 2 sisters amsam of Boohmi pirattiyaar/ boo devi natchiyaar/ named as kanthimathi (kaanthimathi married somayyaji and she had Ramanujar as their son) and amsam of periya pirattiyaar /named as	Thiruaradhana perumaal: malai kuniyan perumaal or malayappa swami. This utsavar perumaal of thiruvengadam was inside a cave and was later found. Kuniyan because he was inside the cave and had to bend to be accomodated. He used to bring theertham to perumaal daily from aakasa gangai. Once he was bringing theertham in	After periya nambi sang Sanskrit thaniyan for amalanadhipiran, this swami sang tamil thaniyan "kaattavae kanda"

				Dhuthimathi married kamala nayana Bhattar and had Govinda perumaal /bhattar/Embaar as their son one more son siriya govinda perumaal. Son: pillai thirumalai nambi (pillai thirumalai nambi was corrected by Ramanujar). Also had 2 daughters names not known. Marumagan. Swami Ramanujar. Thus periya thirmalai nambi was mama for Ramanujar and also mama for Govinda perumaal or Embaar whom periya thirumalai nambi brought out of Kalahasthi where Govinda perumaal	clay pot. Perumaal did a trick on him. A child ran behind him and called thathai (father) and said he is thirsty and wanted theertham. The swami told it is for perumaal and asked him to go aside. The child struck a stone and the pot broke. The child drank the dripping water and when he reached temple it was empty. When the swamy turned back and threatened the child it ran and hid behind perumaal in garbha graham.	

				was practicing saivisam.		
3	Thirukshottiyur nambi. Ghoshti purnar; Ghoshti purisar; Born in 987 in thirukottiyur. This nambi is elder to periya thirumalai nambi. This town had big ghoshti and hence the name. Vaikasi masam, rohini nakshathram. Kaasyapa gothram; yajur vedam. 105 years.	Sri pundarikar. A Nithya suri.	Aacharyan: Aalavanadhar. Shishyan Ramanujar.	Brahmin. Thirukoshtiyur nambi had a son therkalzhwaan. A daughter Devaki pirattiyaar.	Soumya Narayana perumaal and Therkalzhwan – narasimhar moorthie and the nambi did aaradhanam to narasimhar. Thirukottiyur nambi tested Ramanujar if he is worthy of learning meaning of Thirumanthiram and charama slokam. Ramanujar walked 18 times to learn the meaning. He gave the name Emperumaanar to Ramanujar. When someone tried to poison Ramanujar, thirukoshtiyur nambi appointed Kidambiaachaan to cook for Udayavar. When Ramanujar corrects thirumalai aandaan in kalakshepam several times, it is thirukoshtiyur nambi who advices ramanujar not to stop aandaan swami saying that there is no	"kalayaami kavim" thaniyan of Periya thirumozhi.

					need for aandaan swami to learn from Ramanujar. Ramanujar learnt from aalavandhaar just as Ekalavyan learnt from Dronacharya.	
4	Alzhwar thiruaranga perumaal arayar/ rangaariyar 1017; vaigasi kettai; chottai kudi; 115 years	Sankuk arnar Nithya suri	Srirangam Manakkaal nambi	Aalavandha ar & sriranga natchiyar; grandson of Easwara munigal; siblings- deivathukk u arasu nambi; pillai arasu nambi; chottai nambi	Azhagiya manavaalan in Srirangam; taught meanings for 3000 pasurams except thiruvaimozhi to Ramanujar. Also abinayam for these.	Thirumaalai and thirupalliezhutchi thaniyan.
5	Thirumaalai aandaan; Maaladharar; Sri gyaana poornar; Born in Thirumalirun cholai. Maasai magam.	Vaaman ar Nithya suri.	Aacharyan : aalavandhaa r; shishyan Ramanujar.	Had a son sundara tholudayaa n.	Did aaradhanam to Alzhagar perumaal of thirumaliruncho lai. Taught meaning of Thiruvaimozhi to Ramanujar.	Thirupalliezhutch i thaniyan “thvameva mathva”
6	Thirukachchi nambigal or Gajendra dasar. Sri Kaanchi poornar. Born in Poo irundha Valli/Dharma puri or poonnamali as called today. Maasi mrigasirsham naksh.	Sabari Nithya suri.	Aacharyan : Aalavandhaa r but since he used to often go back to Kaanchi, one day he asks perumaal there is my moksham assured. Perumaal in turn asks why did you	Vaisya varnam. 3rd kulam.	Most liked by Ramanujar from his childhood. Did alavatta kaingaryam to Varadharaja perumaal in Kanchipuram. He used to go daily from Poondhamalli to Kancheepuram to do kaingrayam. In his childhood he	Perumaal has spoken to 3 persons: a) Thirukatchi nambi in Kaanchi b) Dheevitti Dhadiyan in Srirangam and c)Thondamaan Chakravarthy in Thirumalai. He speaks not as archaka mukhaena but directly.

			ask. You are supposed to just fan me. I am speaking to you in turn. So we are quits. If you want moksham you need abimaanam of acharyan. Now thirukachi nambi goes to Srirangam and stands in front of periya Nambi's house. Being a kaingarya kartha of Kaanchi he was highly regarded and this aspect came in the way of being accepted as shishyan. Thus..A cart puller there infront of periya nambi's house used to daily take periya nambi to Kaveri and bring him back. One day Thirukatchi nambi requested the puller for that job to be given to him. The puller		used to do it. Used to return in the night to Kesava Somayyaji's house and be with Ramanujar and then go back in the morning to Kaanchi. In the later days he stayed at Kanchipuram Koil. Thiruaradhana perumaal : Perarulaalan of Kaanchi koil. He has composed Varadharaja ashtakam. He is Baashyakaarar's hithapravarthar. This term is very important. Best friend. Thirukatchi nambigal used to advice Ramanujar in his early childhood all the good things. Ramanujar wanted very badly to eat the remains of Thirukatchi nambi's meals. (But prevented by his wife).	

			agrees. In the early morning when it was dark Thirukatchi nambi takes Periya nambi to Cauvery and kept nodding for all the words spoken by Periya Nambi on the way. When they returned Thirukatchi nambi had to go in front of Periya nambi and bowed. Periya Nambi recognises Thirukatchi nambi and bows in turn. Aftyer explanation Periya Nambigal became acharyan to Thirukatchi nambi. Thirukatchi nambi comes back to Kanchi with head held high and perumaal asks oh oh “periya nambi sambandha mo? So you think moksham is certain?”Thu s we require			

			a good acharyan.			
7	Maaraneri nambi. Born in maraner also called puraanthakam. Adi ayilya nakshthram. 4th varnam.		Aacharyan: aalavandhaar.	Sudhran 4th vargam.	He was doing Kaingaryam in Srirangam. He took rajapilavai disease from his acharyar aalavandhaar. Periya nambi did anthima samskaaram for maraner nambi. This nambi was doing thondu to aalavandhaar in Srirangam. Aalavandhaar used to speak to Maraner nambi for hours together whereas aalavandhaar used to give only little time to others.	In the thaniyan written on this swamy it is said that he is the most like shishyar by aalavandhaar.

Saka udharan = sakhodharan and saka udhari = sakodhari. Saka udharan means born in the same womb (udharam).

Part 3

Ramanujar varalaru

3 Ramanujar varalaaru early days

3.1 Ramanujar varalaaru:

15th sloka of yathiraja sapthadhi – Desikar bows to Ramanujar who is in the middle of guru paramparai. Page 348 of grantham: "Yo Nithyam achudha padambuja yugma…" One who prostrates every day and for ever to the lotus feet of achuthan/perumaal, and spends his life with passion thinking and singing about him always, and one who considers all other matters as trivial as grass (dry) (compared to fruits, grains and even chith athmas), Koorath alzhwan in this thaniyan given in his grantham Sri vaikunta sthavam says, he is my immediate acharyan, and he is an ocean of mercy/piety, and he is none other than Bhagavath Ramanujar. Koorath alzhwan says, I do saranagathi to such a mahaan.

Periya thirumalai nambi (Aalavandhaar's disciple) who was so very devoted to Thiru Venkata mudayaan, and doing kaingaryam in that koil. His elder sister, Bhoomi Pirattiyaar/Kanthimathi, married aasuri vamsam's Kesava Somaiahji belonging to Sriperumbhoodhoor. His other younger sister Periya piratti/Dhuthimathi married vattamani kulam's Kamala Nayana Bhattar of Mazhalai Mangalam. Periya Thirumalai Nambi's co_student Thirukatchi nambi, used to take thirumaalai from Poonnamalli to Kanchipuram every day and decorate the Devaraja perumaal in this Kaanchi koil. In the evening on the way back from Kancheepuram, Periya Thirumalai nambi used to stay for the night in Kesava Somaiahji's house in the thinnai. This used to happen every day. One day Kesava Somaiahji meets Nambi and after praising his kaingaryam to Perarulaala perumaal/Devaraja perumaal tells the Nambi that he has one thought in his mind and says that he does not know when it will take place. Can the Nambi please find out form perumaal about it? Nambi agrees and goes away. Nambi forgets about this matter and the next day perumaal is intrigued, and smiles cunningly and asks Nambi if he has anything to ask, has he forgotten anything. Nambi then remembers about Somaiahji's request and feels ashamed that perumaal had to remind him. Nambi immediately falls at the feet of perumaal. Perumaal tells Nambi. Perumal replies, tell Somaiahji that they do not have puthra praaptham, that they will be childless as per their jathakam. Still as you (nambi) have asked the perumaal (on behalf of Somaiahji)(this must be seen as purushakaram action of Nambi – just as piratti does purushakaram for the bakthas by recommending good happenings to people, here Nambi is recommending to perumaal some good for Somaiahji) ask Somaiahji to go to Kairaveni theertham in Thiruvallikeni and do puthrameshti yaagam to please me. This is the first act of good which Devaraja perumaal does in Ramanujar's life. The perumaal will be doing many more just as all the good which a mother does to her son. Nambi is very happy and bows again to Perumaal and goes to Kesava Somaiahji and tells him about perumaal's wish. Nambi tells Somaiahji "you must have had some thing in mind but this is what perumaal told". Somaiahji prostrates before Thirukatchi Nambi and tells him I do not know how I will return this favour you have done for me. Somaiahji leaves for Thiruvalli keni immediately and does puthrameshti yaagam in parthasahayan sannidhi. As a note: Arjuna when he heard from Perumaal that HE has already killed the Kauravas and that Arjuna has to simply do play acting in the battle field, Arjuna tells Krishna, if it were so why don't you sit in the place I am and I will be the sarathy. Krishna says I am not interested in that. I want you to be the winner and I want to see that. Krishna says I want to be seen as that winner Parthan's sahayan. Such is the Soulabyam and souseelyam of bagawaan. Thus Somaiahji performs puthrameshti yaagam just as prescribed and with all the bakthi. Now the perumaal in paramapadam speaks to Somaiahji in the form of Parthasarathi perumaal in thiruvalli keni. Perumaal in paramapadam has so many qualities which are not fully with even archavathaaram perumaal. HE is with piratti. HE is sitting in paramapadam with the only aim of protecting all the people of the world. HE is always calm. HE is permanently in paramapadam which has the brightness of several crores of suns. HE sits on a asanam/throne called anatharajan. Anantharajan is the name of adiseshan on which he sits. HE is very happy always. Now HE looks at the Nithya suri adiseshan and tells, there are many

srivaishnavars on earth who are avatharam of other Nithya surigal in paramapadam. They are all waiting for you (adiseshan) too to take avatharam on leelaviboothi/earth. Starting from Nammalzhwar, Nathamunigal, Aalavandhar and other described in the table above are waiting for you to be born. They are all aghast at Kali and its bad effects. Vedam and Vedangangal are all getting to be rotten. Kali is very happy about this downfall. Vedam has lost its ears (no one to chant vedam). Smrithi which has to be thought over by manasu has lost its value. Brahmins have descended to their rock bottom values in following all that they are supposed to do. They have become pathithars (Sanskrit word). Brahmins are like teeth of our body – dwijan being born twice. The teeth fall and grow again. The word dwaj in Sanskrit stands for tooth. Though kali was ageing, it was growing to be strong. People were misinterpreting vedas and hence vedas lost their prominence. Brahmins left out their tasks of practicing vedic life and fell prey to worldly desires. Pathithars are those who do paapams. Brahmins became pathithars. Thus Brahmins are waiting for the avtharam of adiseshan. Paramapadanathan tells you, adiseshan who is doing service to me always, are required to take birth in leela viboothi. As Somaiahji first prostrated before Parthasarathi perumaal Ramanujar is Parthasarathi's amsam. As paramapadanathan asked adiseshan to take birth in leelaviboothi, Ramanujar is adiseshan's amsam. Sanka, chakra, gadha godhandangal are asked by paramapadanathan to accompany. Thus Ramanujar is amsam of these too. Pradhaana amsam is adiseshan but Ramanujar gets parts of the above described in addition. Adiseshan is blessed by Thiruvalli keni perumaal to be born in leelaviboothi. Thus pancha aydhangal accompany adiseshan to help him (adiseshan) in this avatharam. Even today in Thiruvalli keni for Ramanujar's thiru nakshathram, Ramanujar does not come out but for other alzhwars thiruvalli keni perumaal comes out. He does not come out for Ramanujar thiru nakshathiram as Thiruvalli keni perumaal himself was born as Ramanujar. Thus he does not come out for his own birth day. Thus Ramanujar becomes shatamsakar or having been born out of six amsangal viz., adiseshan and five ayudham. Ramanujar abimanathaal avadharithaar. Ramanujar takes avatharam like Ilaya perumaal Lakshmanan to do good (thondu) to humanity. Adiseshan when asked to take avathaaram in leelaviboothi asks for pancha ayudhangal. He (adiseshan) asks for being the leader for ubaya viboothi (both viboothis) also for some time which he gets. Perumaal ordains adiseshan to do the following:

1. Chethana ujeevana margangalai guru shishya kramathaal kaati. This means that he showed the path to living beings for coming up (to reach moksham) through guru shishya kramam or guru shishya lineage.
2. Naataai alithu (by giving moksham)
3. by showing the way of doing bakthi (he achieves the task of showing the way to attain moksham).
4. Do all the things by which your avatharam can be called Ramanuja dharsanam. What is implied here that the world should know that living beings can attain moksham by following what you preach and not due to blind faith on perumaal. People of the world should realise that you are more important than even perumaal. Only then it can be called as Emperumanaar darisanam and not emperuman darisinam.
5. Live for 200 years to do this. Adiseshan exclaimed that it is too much. But Perumaal says do as I tell you.

After directing Adiseshan by all these, paramapadanathan comes in Kesava Somaiahji's dreams and tells him that perumaal is very happy with the yaagam that he did and that he/Somaiahji is going to get a puthiran who is going to be adiseshan's amsam. Thus Adiseshan follows paramapadanathan's directions and is born as a son to Kanthimathi devi. Thiruananthaalzhwaan who does all the kaingaryam to paramapadanathan is the first moorthie. He is born as Lakshmanan in Rama avathaaram. He is born as Balaraman in Krishna avatharam. He is born as Ramanujar in Kali yugam to spread what Nammalzwar has sung as Thiruvaimozhi. He takes this avatharam for akhila

athma ujjevana artham means for the upliftment (to reach moksham) of all the athmas in this world. Just as perumaal as rama diwakra achuytha banu chose Dasarathan and Kausalya for his rama avatharam, Achutha banu chose Devaki garbam for Krishna avatharam, Ramanuja diwakarar chose Kanthimathidevi's garbam for his avatharam. Thus it is seen that Ramanujar's avatharam is indeed perumaal's avatharam in Kali yugam. Ramanujar's avatharam took place in Kali yugam 4119 year, chaali vaagana saga varsham, which as per Dheerlabdha calculations is the year 939, pingala samvatsaram, chaithra masam, sukhla paksham, chathur dasi, Friday, arudhra/thiruadhirai nakshathram, ayushya nama yogam, kataka lagnam in Sriperumboodhoor. The year is 1017AD.

35GP:

3.2 Religions prevalent in Ramanujar's period

Boudhars were preaching soonya vaadhyam. Sarvam soonyam Jagath. Aga madhams were 17 in number. Nampillai wrote in first sriappadhi. He tells what the four shishyas of Boudha madham preached when writing meanings of Thiruvaimozhi. Saptha bandhi vaadham was preached by samanargal-jaina madham. They preached maayay. These two madhams were spreading a lot. Both these madhams were telling that there is nothing called vedam. First person to spread the veda upadesams is adi shankara prabhupadar. Born in kaaladi of Kerala. Sankaracharya had the compulsion of negating sunyam and also the saptha vaadhigal. He wanted to establish that there is only one. Shankaracharya established adhvaitham, means, there are not two entities but only one, brahmmam. After this, taking cue from alzhwar pasurams, visishtadhvaitham got formed by Ramanujar. There are 26 thathvangal and not just one. He established the concept of chit, achit and easwaran. This concept is contained in baghavatham written by Veda vyasar. Actually the name Visishtaadhvaitham was coined by Sugaprakasika later to Ramanujar. Ramanujar named it just Sreebashyam means the true meanings of Brahma suthram. Ramanujar practiced the art of samanvayam which means that he reconciled all the vakyangal of Brahma Suthram those put forth by his protractors and his own interpretations from other parts of Brahma suthram. This includes quotes from Vedangal also. **This is the biggest kaingaryam done by Ramanujar**.

Advaitham as philosophy might be talked of much by some scholars but when we ask what is advaitham to the commoners they do not give any satisfactory answer. Be it Shankaracharya, madhvacharya, ramanujacharya, vallabacharya or Chaithanya mahaprabhu all of them agree on one thing. That is Sriman Narayanan is paramathma or paramporul and is above all Gods. If the modern day saivaites consider Sivan as paramporul, these are more recent modern interpretations and can't be ascribed to Shankaracharya. Advaitham believes in Ekameya ad_dwitheeyam. There is only one and there is no second one. Brahmam sathyam, jagan Nithya idi vedhantha dindivina. Parabrahmam is the only truth. This is maaya vaadham. Brahmmam has multiplied itself into many parts and is seen as you, me or anyone. We are all indeed brahmmam. Dindivina means just as mirrors can be used to show one as many parts it is illusion. And not real. Brahmithu pogudhal means that we are astonished and are floating in illusion and we are not real. Jagath itself is maayayai. Thathvamasi shethaketho is a veda vakyam. Sarvam palvitham brahmam. Whatever we see around is brahmmam. Thath is that. Thvam is you. Asi means are. You are that. It means you are brahmmam. In vedas thath refers to brahmmam.

There is a person called Utharagan. He had a son by the name Shwethakethu. Utharagan sent Shwethakethu at the age of 12 to learn about world in a Gurukula. The course is for 12 years. This is said in chandhoga Upanishad. It is said that vidya vinayam sampathi. It means that when you get vidya you develop vinayam or naichyam or I know nothing type of attitude that is lack of pride. One's head is a little bowing and not held very straight. However when Shwethakethu approached Utharagan his head was very high. Utharagan straightaway realised that his son's study is not complete. Utharagan asked a question what (object or subject) if it is fully understood there is nothing else that needs to be learnt. Also what is that which if you have not learnt about, whatever

you have learnt about is a waste? Did you learn about that, asks Utharagan? Shwethakethu replies that his teacher did not teach him these type of things. You need to know that thvam asi. Did you learn about kaarana boothan brahmmam? If you learn about kaaranam, you can know about kaaryam. That is if you know about raw material, you can learn about all the products. In a mundane sense, if you know about all the elements of periodic table, you can know about all the compounds. If you want to know about an earthern pot you should know all about the mud that makes the pot. Thus if you know about brahmmam, you can understand all the objects that are made from brahmmam. Aham brahmasmi comes from this. It literally means I am brahmmam. Vaakyartham/vaakyajanyan is moksham. It means that we must all realise that we are indeed brahmmam. It is this gyanam that we are brahmmam is moksham. There is no paramapadam, it is in you. When you realise the brahmmam in you this gyanam is moksham. Rest are maayayai. There is no real paramapadam. What then is parabrahmmam? Does it have any visesha lakshanam? No say advaithis or maayavaadhis. **1. They say that brahmmam does not have vigraham or shape. 2. Brahmmam does not have gunangal or attirbutes like happiness, exotic to look at etc. 3. Brahmmam does not have aishvaryam or viboothi. It means that it does not have riches as we consider on earth. These are the three main differences between advaithies and say Visishtadvaithies.** Advaithies say that Brahmmam has only gyanam. Advaithies say that brahmmam which has only gyanam can't be described to say it is like this or like that. Advaithies also say that brahmmam does not have 3 types of bedam or differentiators ascribed by VSA. It is abedam. Sajathiya Bedam, Vijaathiya bedam and swagatha bedam. Sajatheya bedam means, tree is a type of life form it is one class. There are so many different trees like palm tree, mango tree, peepal tree and so on; Advaitham says there are no classifications for Brahmmam within the jaathi. Vijaatheya bedam means: there are trees and there are mountains, seas. They are different and fall under vijaatheeya bedam. Brahmmam does not have classifications like these too. Swagatha bedam is differences in objects of the same class. Take a tree, there are leaves, flowers, bud, fruits etc which are different classes. Advaithies say that Brahmmam does not have such different parts even within a class of objects. Tharkka chamanarum, sanakiya peygalum, #99 Ramanuja Norrtrandhaadhi. Samana madham, Sanakiya madam, Soonya madam, Kuthurshtigal means those who misrepresent Vedas are all nulled by Ramanujar's arguments. Ramanujar is like Karpaga maram/tree. VSA says we are different, paramathma is different. There is a Vaikuntam. We adopt bakthi margam to attain moksham/vaikuntam. We classify things in the universe as chit, achit and easwaran who are entirely different from one another. Ramanujar sees all these differences right from his childhood even while he was learning. Such was his Gyanam. Page 352. He came from Vinnin thalai nindru to mannin thalai kudhithavar. It means that he jumped from the top of Paramapadam to this earth.

3.3 How was Ramanujar born

Of the 16 samskarams to be done for a person born on this earth, the ones which are to be done within the garbam are not done for Ramanujar as he was not born from a garbam. Details of the 16 samskarams follow. However as soon as he took avatharam, the jathakarma was done. It is done by the mother touching the new born's belley. The birth star, lagnam etc are noted. The father then takes bath wetting all the clothes he is wearing. Somaiahji did that. Somaiahji donates dhaanyam, boodhaana, godhana porul upon the birth of the child. He gave grains like rice, small pieces of his land, cows. (29.53) He prayed to perumaal that let the pancha ayudhangal protect the child. It is performed for all children in jaathakarma celebrations. This news reaches thirumalai nambi in thiruvengadam. Thirumalai nambi is maama from mother's side. He blesses his nephew Ramanujar. He sees that the child is sarva lakshana sampannar. It means that all his indriyangal are sparkling with radiance with no shortcomings. He is able to see that the child will be able to master all the sastharangal. He realises that this child will attract everyone with his radiance and also impress everyone with his knowledge of sastharangal. He names him Lakshmano lakshmisampannan. Just as vasishtar named him Lakshmanan, here Thirumalai nambi decides to name him Lakshmanan/Ilaia alzhwan. At the end of 12 days, during naama karma, Thirumalai nambi

names the child Ilaia Alzhwan, even while incorporating chanku, chakram on his shoulders. At this time, the child is brought out and shown sun, moon etc.

3.4 Childhood of Ramanujar

During the child's growing up, thottil function, anna praachanam are all performed as per ritual. Athi suzh anatha avathaaram chithirayil adhirai naal udhitha desikano? Meaning: athi – water. The anathan in thiruparkadal has taken avathaaram in thiruadhirai of chithirai masam. The aasuri vamsam in which he is born is also praised thereafter in the song. This is the thalaattu song for the child. All the people around in Sriperumboodhoor used to come and play with the child. This was just like what happened to Ramar or Krishnar. In the fourth month they perform adhithya darsanam, Chandra darsanam as per ritual. Next is ear piercing ceremony. 6th month anna praasanam. After one year, aandu niraivu kalyaanam was done. In the third year, choula dharmam (having tuft). The child was very cute to look at with all the ornamental decorations, small tuft, thiruman kaappu etc. arai jaan kayaru is put on him. We used to call it as arana kayaru. In his childhood he used to run around with vaidiga puthirar. Their plays used to be bagawan leelai. Perumaal avatharam stories, purappadu of perumaal in various utsavams, the rituals at home such as thiruaraadhanam etc. They often used to utter the name of kesava in their plays as the deity in Sriperumboodhoor is Kesava perumaal. They used to speak of Kesavan always and they even used to have mock processions of Kesava perumaal. They used to mock softly squeezing kesava perumaal's feet for the pain to go. The elders around used to be very pleased by these play acts of children. His thirumeni used to shine like a jewel golden in colour. Manavala mamuni also was very light coloured shining like a golden ornament. Ramanujar's walk was also very pleasing to look at. It was as pleasing as to look at full moon. Aksharabyaasam was next done for the child. Father starts off the learning process for the child. The child is taught that the tamil letter ah denots perumaal. It was done in manna vandha perumaal sannidhi in the koil. Even today, emperumaanar's avathaara place is there in the koil. Ramanujar learnt the letters very fast. A professional teacher was engaged for that. He learnt reading also very fast. Upanayanam was done for him at his age of 8. This is the stage where we send the child to an acharya purushan for pursuing studies. Yagnyopavitha dhaaranam. This is performed by Kesava Somaiahji. Now he is full, with tuft, arai jaan kayiru having ornamental pieces hanging from it, kaupeenam, a dress made of deer skin, palaasa dhandam, kundalam and now the yagnyo paveetham too. His shoulders are very beautiful to look at. This is the Pratham upakarmam. The first lesson is learnt. Now he is ready to learn vedas. Now the students are separated to learn their respective vedas. Yajur vedam, sama vedam etc. Vedha adhyaanam begins now. As far as he is concerned he learnt all the four vedas, the six vedangangal and upangangal, which formed visthaara kalvi or far spread out lessons. He has learnt how to do adhyayanam/pronounce vedas and has not yet learnt their meanings. This is like how Krishna learnt vedas from Shantheepan. Krishnar learnt in 64 days. Ramanujar learnt all these from his father himself. Kesava Somaiahji being born in agnihothra gothram is an aasuri and was well capable of imparting this knowledge to his son.

3.5 Ramanujar marries

By now he is 16 years old. Shotasa varsigar is one who is 16 years old. Now he has to do acharya dhaanam and then samavartham where in he decides if he is going to get married or go into brahmmacharyam. He is advised to choose married life by giving godhaanam. He is made to marry a girl named **Thanjamambaal**, having background compatible to his upbringing. Now Ilaya alzhwaar goes into grihastha ashram. While being in it, he gets involved in velvi aindhu (yagnyam) pancha maha yagnyam.(58.44). Those who have had upanayanam should recite vedam at least for some time. This is the first of the pancha maha yagnyam. Brahmmam gets pleased with that. Srisuktham, purusha sooktham are also included in that being part of vedam. This is also equivalent to pithru yagnyam. (page 367). Second is Perumal's amsa prasadam should be shown to them that is the yagnyam. Jala tharpanam in the name of pithrus is even better. Doing agni yagnyam in the name of devadais is the third. Only if we keep offering the required prasadams to devadaigal the earth will be

blessed such as adequate rainfall etc. Indraya swahaha, varunaaya swahaha etc. The fourth yagnyam is offering food to bird such as crow, animals etc. This is called Bootha yagnyam. After offering to perumaal as amsai, one must wait for 15 mins or 30 mins to see if any guest/athithi is coming. Only then it must be consumed. My mother in law hearing this related as how in her home town Singa perumaal Koil her mami used to wait after doing amsae to perumaal for half on hour looking in the street for any guest. If no one comes then she used to call walker by and offer some prasadam to him and then only she used to eat. Fifth yagnyam is manushya/purusha yagnyam in which too we offer food to all the mukya praanans and only then we eat. We can do these as per our means. Such persons even if they are in grihasthashram they do not get the doshangal due to this stay. This is said in manu dharma sasthiram 3rd chapter. The five velvis. 1. Pirama vedam odhudhal. This is called as Brahmma yagnyam. 2. Pithru yagnyam. 3. Deva yagnyam to 8 digbalakargal. 4. Bootha yagnyam. 5. Maarudaya yagnyam.

3.6 Ramanujar's first guru Yadava prakasar

Now Ramanujar turns to furthering his knowledge of vedas. Perumaal koil in ThiruputKuzhi Yaadava Prakasar is his first guru. (Sankara Bhaskara Yaadava… in vaazhi thirunaamam. This is the same yaadava prakasar). He is Eka dhanda sanyasi. He belongs to adwaitham. Maaya vaadhi. For anything this group will say it is maayai. Though Ramanujar had his mama who was shishya of Aalavandhaar from whom he could have learnt all that he wanted to know, he learnt from Yadava Prakaasar to know poorva pakshi's views. This will come very handy to him when he writes Sribashyam. To do proper sidhantham of poorva pakshi's views. As an anecdote a class was going on within mayaawadhis. The teacher said this maayai, that is maayai, you are maayai, he is maayai, I am brahmmam, he is brahmmam etc. Just then a tiger came near the group and everyone in the group ran helter skelter. After some time when the tiger was gone, the group returned. They then asked the guru you said every thing is maayai then why did we all run away seeing the tiger. His reply was "Was there a tiger here? Did it really come? It is all maayai. It is only your perception".

Here Eka thandam used for Yadava prakasar means that there is only one. Only Brahmmam. Rest are all maayai. Nowadays our acharyas, Jeer swamis in the maths who belong to Visishtadhvaitham have thridhandam that is three sticks to signify that they are thridhandis that is they believe thathvams are three – chith, achith and easwaran. Mukkol piditha muni. Thridhanda sanyasi. VSA opposes maayai. It says Sriman Narayanan is real. We need special eyes to be able to see him. He has roopam, gunam etc. Yadava Prakasar was explaining meanings of vedanthangal. So Ramanujar comes from Sreeperumbhoodhoor to Kanchipuram – its outskirts – Thiruputkuzhi. Today this is the only koil in which Ramanujar is clad in white veshti as it can be seen that is before he became a sanyasi. The place where Ramanujar got the knowledge from Yadava Prakasar can be seen even today.

Ramanujar joined all the other students who were in the class of Yadava Prakasar. At this point of time Ramanujar's cousin Govinda raja perumal, athai's son, periya pirattiyaar's son joins this class. While Ramanaujar is adiseshan's amsam, Govindaraja perumaal is Garudan's amsam. Govinda rajar is some years younger to Ramanujar. When Govinda rajar was born, Periya Thirumalai nambi comes (from Thiruvengadam) and pronounces that this child will learn all the vedas and become very famous. However we will see that he will become ullangai kuzhandhai nayanaar and was following saiva madham before Ramanujar sends his mama to bring him back to Srivaishnavam fold. Govindan's father also had performed all the karmas needed to bring up the child just as was done for Ramanujar. Govindan was also married off at the age of 16. He hears that his cousin Ilaya alzhwan (ramanujar) is studying under Yadava Prakasar in Thiruput kuzhi. He asks for joining there and he joins. Both of them are keen students learning vedantha meanings. They come across the statement **Sathyam Gyanam anatham brahmmam** which yadava prakasar tries to explain to them. Sathyam is nithyam means existing permanently, gyana swaroopam and anantha swaroopam are all the properties of Brahmmam. Anatham means one who can't be

scaled/measured/described/limitless. Gyana mayan, anathamayan. Kala, desa and vasthu. One can't measure him using these three attributes. Kaala – he existed for ever – means you can't say he is this this many years old. You can't say he is in this place – desa- as he is everywhere. You can't say he is like this – vasthu – as he is not like what you think. He is beyond your comprehension. These are the viseshanams of brahmmam as said in thaithriya Upanishad.

Yadava Prakasar's interpretation of **Sathyam gyanam anatham brahmmam**. Nirvisesha chin mathram brahmmam. Brahmmam has no viseshanangal and has only gyaanam. Yadava Prakasar read the line as Gunam yogam in respect of perumaal. Actually it is gunayogam. When split it means Brahmmam has Gunam Yogam that means it has no gunam. Ramanujar corrected it as Brahmmam has gunayogam which means Brahmmam is full of gunam. Yadava prakasar said Dhandathvam, Mundathvam, poorna sundhathvangal gobyathirae (belonging to cow). Explanation. There is a cow. It has a full (grown) horn, half horn and without horn. Is this possible. Can you have full horn, half horn and no horn in the same cow? No it is not possible says Yadava Prakasar. Like that gyanam, sathvam, anatham is not possible to be with one brahmmam. Yadava Prakasar told that this is the meaning of the statement "Sathyam gyanam anatham brahmmam" of thaithriya Upanishad. Bedam and abedam. Bedam means there is one other than this. Abedam means there is nothing other than this. Thus bedam followers (Dwaitham, visihtadvaitham) say there are more than one thathvangal for eg chit, achith and easwaran. **Abedam followers (Advaithis) say there is only one Brahmmam and all others are mayai**. In veda vyakyangal there are both beda Sruthi and abeda Sruthi. Adishankarar took only abeda vyakyangal as the main and wrote his bashyam of brahma suthram. **Madhvacharyar (belonging to Dwaitha madam) took only beda Sruthi** and wrote his bashyam of Brahma suthram. Ramanujar asks what will advaithis tell as meaning to beda Sruthi and Dwaithis tell as meaning to abeda sruthis of Brahamma suthram? They simply ignore other's views without explaining why it is wrong. It is thus **Ramanujar formed gadaga Sruthi by reconciling beda Sruthi vyakyams and abeda Sruthi vyakyams and did samanvayam** (reconciliation) of all these sruthis. Reconciling between these seemingly separated statements belonging to beda Sruthi and abeda Sruthi led to formulation (the gadaga sruthis already existed in brahma suthram. Ramanujar took the help of these to do the reconciliation) of gadaga sruthi.

Ramanujar first corrected Yadava Prakasar in description of cow itself. He took exception of Yadava Prakasar. He said there are **1000's of cows**. In those there are the ones **with sharp horns**. There are ones with white and black coloured ones and some having a mix of these colours. Some having beautiful tails thus there are so many features of these cows. Why did you pick only on its horns. He went on to say why even a given cow be it male can have very sharp two horns. Then **maybe in a fight of jalli kattu it lost one horn and hence it became single horned cow**. Now when the cow returned home **the owner removed the remaining horn** also and it became hornless cow. Thus just one cow had all the three features though at different times. **Sajaatheya bedam, Vijaatheeya bedam and swagatha bedam**. Yadava Prakasar said that they are not there. Ramanujar first said **sajaatheya bedam** exists. If you take gyaanam, jeevathma in as much as brahmmam have gyaanam. But their **gyaanam are different**. Thus brahmmam/paramathma and jeevathma are different in this aspect of gyaanam. **Vijaatheeya bedam again taking gyaanam chith and achith** are different. The former has gyaanam and the latter does not. **Swagatha bedam – in a tree there are many parts such as leaves, flowers, buds, fruits etc**. If you take the toughest example of **brahmmam, its Swaroopa thirumeni is different, its ornaments are different, its gunangal are different, its aiswaryam is different**. It must be noted that all the **three bedams given above are with brahmmam** also. Sakala Chethana achethana visishtam brahmmam. Here visishtam means collection. **Thus brahmmam is collection of all the Chethana and achethana porul/objects and it has all the three thathvangal – chit, achith and easwaran**.

Advaitham says **kshanitha vyavruthi**. It means objects on earth **keep changing every moment**. They say it applies to Brahmmam also!!! **Ramanujar said NO. Brahmmam is Sathyam** it

means it has been there in the past, present and will also be there in future. **Avikaaraya shudhaaya … paramaathmanae. No vikaaram – Nithyam. Anantham means – the one which is unmeasurable**. We have gyaanam, brahmmam also has gyaanam but brahmmam's any thing can't be measured by kalam, desam or vasthu. **Brahmmam is chethananai vida vaeru pattavan**. Our athma is not spread in all places whereas paramathma is spread all over the universe. Vyabithal. Our 24 thathvams do not have gyanam. Jada porul will die with the body. Some said that our athma will merge with brahmmam. Ramanujar said NO. It will not merge. They are different entities. Sathyamagavum, gynamagavum, anathamagavum iruppadhu brahmmamae. **Only Brahmmam is Sathyam, gyaanam and anantham. Brahmmam is different from chith, achith porul and it is sathyam**. Sathyam – nithyam; gyaanam – achethana; anantham – chethana. To understand advaitham let us look at this small story. There used to be a raja of one place. He had a poet with him who always wanted to sing in praise of raja however untrue it may be. He used to sing about raja that there is no one to match you. You are the only one. Raja was very happy and gave a lot of money to the poet. In the next town there used to be another poet. The second poet got jealous of the first and came to Raja and said that the first poet indeed is a liar and you have given riches to him. He said do you really think there is no raja like you. There are many rajas. The raja is very upset and immediately sends word for the first poet with the intension of imprisoning him. When the first poet arrives the raja asks why did you tell that there is no one like me. There are so many rajas, princes, chakravarthies and how can you say there is no one like me. The poet then replies raja you have misunderstood me. What I said was that there are no rajas like you who are so caring for their respective wives, or so caring for their sons, or having such efficient ministers, or those who care so much for their kingdom or those who are so handsome to look at. Such viseshanangal of your no other raja has is what I said. Thus when we talk of brahmmam as being one it means that there is no chit or achith porul having all qualities/attributes of brahmmam. We should not keep telling I am brahmmam or you are brahmmam. These are wrong.

36 GP:

One of the most important contribution of Ramanujar in this boologam is to establish procedures in temples for worshipping perumaal as per temple agamana and he visited all the 106 divya kshethrams for the same. Ramanujar gets kataksham of every divya kshethra perumaal. Adi kesava perumaal of Sriperumbhudur does kataksham in his childhood. In vidyabyasam he was protected by Thiruputkuzhi paeretru nayanar/vijayaraghava perumaal. Next Kanchi deva perumaal Perarulalan, varadharaja perumaal and perundevi thaayar protected him. They protected him like his parents. Aththi giri nadan is his other name. RN #1 aandugal naal thingalaai…We were all in samsara bandam for ages immemorial. We were in different yonis or forms of life. Thriyak/sthavaram/manushya life. Thiruvarangathamudhanaar advices his nenjam. Today we have got hold of thiruadi of one person (Ramanujar) and from now on we do not have any worries. Devaraja perumaal is kaan thaghu thol annal. It means that thol kandaar tholae kandaar. It means that the thol/shoulders of Devaraja perumaal is so very nice to look at. One who looks at the shoulders of this perumaal keeps looking only at his shoulders. Annal is one who protects all of us and can give what we ask. He is Athiyurar or then (south) athiyurar. Kazhalanai keezh poonda anbalan. It means that one prays to thiruadi of Ramanujar who in turn got what he asked for from devaraja perumaal. Kanchi perarulaala perumaal Devarajan Varadharaja perumaal and Perundevi thaayar looked after him like his own mother and father.

3.7 Ramanujar learning with Yadava Prakasar

Continuing from where we left the story of Ramanujar, he (Ramanujar) brings out to Yadava Prakasar, all the attributes and reasons as to why we say there can be nothing equal to brahmmam as described above in detail. Taking the example from Baghavth gita wher in first chapter 11 slokas

in which Arjunan tells the confusions he has as to why he does not want to fight the war, the first words told by Krishnar are: “Nathve vaham jaathu naasam nathvan naemae na janaathi paahaha. Na chaivana bavishyamaha” It means that one day everyone has to die. Just because you are firing a baanam at Bhishma he is not going to die. He has to die at the appointed time. As per kshathriya dharmam, you are expected to fight the war and not refuse. But remember what dies is only the udal, we will always be alive even after our body dies. Our athma is sathyam – will live for ever. Nathve vaham jaathu naasam means “Naan munbu oru kaalathil illai enbadhu illaamal illai” means that once upon a time I did not exist is not true. It is true for you, or anyone else as our athmas have always been there. It is only the body that we keep changing when we die and take another birth. In VSA illai enbadhu illai. In a manner of speaking, to emphasise we use two negatives. Raman Villali. Ramanai thavira vaeru oruvarum villai alla. In the first sentence we have just stated that Raman is an archer. In the second statement which uses two negatives we have said that there no one other than Raman who is an archer. Thus the second is an assertive form of saying the same thing. nathvan naemae na janaathi paahaha means that you (other than me) also “munbu oru kaalathil illai enbadhu illaamal illai” means you (your athma) did not exist is not true. We must understand from the words Naan and Nee that HE is separate no one can equal him. HE is brahmmam. This adwaitham. There is no second to brahmmam. VSA speaks of visishtam of adhwaitham or visishtam of Brahmmam. While Adi Sankaracharya’s adwaitham tells brahmmam has no gunas, no shape and no to so many attributes, Ramanujar’s VSA tells indeed Brahmmam is full of all these qualities which are matchless. If Brahmmam is abedam then Kannan being abedam how can he advice to other abedam arjunan or today’s each one of us classified as abadies? Thus Adhvaitham is flawed is what Ramanujar tells his Acharyan swami Yadava Prakasar. Ramanujar in his Geetha Bashyam condemns Adhwaitham taking this sloka from Bagawath Geetha. Yadava Prakasarai, Thaduthu, maruthu, akshebithu, abekshibithu kaatinar Ramanujar. Yadava Prakasar in turn just said Hmm and went away. Guru will not agree to shishyan being superior than him in interpretation. Secondly Yadava Prakasar did not like condemning Advaitha madam. Yadava Prakasar acted as though he had not heard what Ramanujar had told. Ramanujar also left it at that.

A lot of matter told here is given in 12000 padi. This grantham gives more in detail than 6000 padi. On another day Ilaya Alzhwan (Ramanujar) was applying oil to Yadava Prakasar and giving him bath. One of the srothas of the class asks a doubt to Yadava Prakasar. Thasyayatha kapyasam pundarikam evam akshini. தஸ் யயத கப்யாஸம் புண்டரீகாம் எவம் அக்ஷினி This is a vakyam from Chandogya Upanishad. This vakyam gives another lakshanam of para brahmmam. Nirvisesha chin mathram brahmmam நிவிஸேஷ சின் மாத்ரம் ப்ரஹ்ம்மம் is what Adhvaithis say. It means that Brahmmam has no visesham, it has only gyanam (chin). The student’s doubt is that what is told in “thasyayatha…” about para brahmmam is some what different. He asks for explanation. He tells that as per this vyakyam, eyes of para brahmmam is seen to be beautiful. It means that brahmmam has eyes. How is it possible if it does not have vilakshanam and only gyanam? He asks does brahmmam have vigraham? Yadava Prakasar in turn makes fun of this Chandogya Upanishad statement. The true meaning of this vakyam is that brahmmam’s eyes are beautiful and is even better than that of a fully bloomed lotus flower. Pundarigam – thamarai (lotus) kannan. Yadava Prakasar told a very wrong meaning for this statement. The meaning which Yadava Prakasar told was very jarring to the ears. Ramanujar could not bear to hear such a meaning and his eyes were filled with tears. The tears fell on the thighs of Yadava Prakasar. The tears of sorrow are usually hot and that of joy are cool. Yadava Prakasar felt the tears were as hot as molten iron. Yadava Prakasar looks up sharply as he is hurt deeply by the hot tears falling on his thigh and asks Ramanujar why is he crying. What is wrong in the meaning that I told? Yadava Prakasar made a mistake in separating the Sanskrit words which led to a wrong meaning. He split Kapyasam as Kapi + aasam. Its meaning is monkey’s arse. Yadava Prakasar told that para brahmmam’s eyes are like monkey’s arse. Ramanujar replies you are talking ill of creator of universe. For this mahanubavan to describe his eyes which is the most beautiful part of his one should not be using such low words. We should not be comparing such a mahanubavan with a lowly born animal. Even amongst animals

monkey is lowly placed. The excreatory organ of monkey is such a bad part. One should not be comparing the eyes of Jagath rakshakan with the back of a monkey. Will the vedam be making such a grave error as comparing with such a low part. Yadava Prakasar then asks Ramanujar himself to give the meaning. Kapyaasam should be split as Kam Pipathithi kapi. Kam is water, pibathi is to drink. As the sun drinks water due to its heat sun is called Kapi. Aasam translates to upavaesane - that which makes a flower to bloom. Surya asrayanathai udayanaana. ஸூர்ய ஆஸ்ரயத்தை உடையனான One which is looking towards sun to bloom. Thus kapyaasam means one which is bloomed by sun. It is a lotus flower. Hence perumaal's eyes are like two fully bloomed lotus flowers. Ramanujar tells Yadava Prakasar, I was not able to bear the wrong meaning told by your good self and hence the tears in my eyes. This vyakyam of Chaandyogya Upanishad is not referring Sivan as he has three eyes. In the later years Swami Ramanujar has given a slokam in Vedartha Sangraham "Gambi raambas samudh bootha sumurshta naala ravikara vikasitha pundarika dhala amalaaya dekshana" கம்பீ ராம்பாஸ் ஸமுத் பூதா ஸ்ம்ருஷ்டா நாலா Gambi raambas samudh bootha - a very big water body; sumurshta naala – a long reddish and thick stemmed; ravikara vikasitha – one which is bloomed by sun's rays (kapyasam); pundarigam dhala – lotus flower having beautiful petals; amalaaya daekshana: the eyes which have no shortcomings – those of perumaal.

After hearing all these explanations given by Ramanujar, Yadava Prakasar becomes very angry nd tells if you are agreeing to what I teach you can be my student else you can leave. There are many examples of guru not being right in the epics. One such example is Santhibini after teaching vedam to Krishnar asks for getting his dead son back as guru dakshinai whereas he should have asked for moksham from param brahmmam. Ramanujar is upset at this and does not go the class. Yadava Prakasar calls his four trusted students separately and tells them when you have always agreed to the meanings that I tell why is Ilaya alzhwan alone is objecting to what I say. If this goes on our adhvaitham will vanish shortly. So we must finish him soon. Ramanujar has faced such threats number of times later in his life. First at such a young age. Next by Muslims. Then by a tamil king who wanted remove his eyes. Even today in 2026, we do not encounter such frequent threats. Such was the happenings in the life of Ramanujar. Yadava Prakasar asks the four for a way to execute it. The foursome also suggest ways as would be liked by Yadava Prakasar. Yadava Prakasar sees that if he follows the ways told by these four he will stand to be blamed for having killed Ramanujar and it is un religious. In Ganges in Varanasi at Manikarnika ghat, if a person is pushed into the river one does not get paapam of having killed him. Let us drown him there is the plan. Both the person who pushes him and the dead person are relieved of the paapams is what Yadav Prakasar has read in the old scripts. Actually what is meant by the theertha mahathyam of vedas (sthala puranam of Varanasi) is that the person who pushes the dead body does not get any paapam but Yadava Prakasar misreads it as the person who kills does not get paapam which is wrong. It is just like how Duryodhanan plans for killing Pandavas in the wax palace. To induce Ramanujar to join his classes by which he can plan for the entire class to visit Ganges as pilgrimage and carry out his plan to finish Ramanujar, Yadava Prakasar invites Ramanujar privately to attend the classes. Yadava Prakasar tells that without Ramanujar, the class looks empty. Yadava Prakasar asks Ramanujar to continue attending the classes without a break.

3.8 Going to Banaras with yadava prakasar

After some days Yadava Prakasar announces theerthaadai to Varanasi in the class. He invites Ramanujar and they set off. In the places of intermediate stay, Yadava Prakasar instructs his trusted group to ensure that Govinda perumaal Bhattar and Ramanujar to stay separated. Let them not talk to each other. When the group were passing through Vindhyaranyam, one day in a valley area, govinda perumaal calls Ramanujar and they set off for answering nature's call. Govinda perumall follows Ramanujar even as he was hiding amongst the bushes so as not to be seen by other class students, tells Ramanujar about the plan to kill him. He asks Ramanujar to somehow escape. Govinda perumaal hurriedly goes back and joins the rest of the group. Now Ramanujar is all alone in

the thick forest with no human activity and surrounded by wild animals. He does not know where to go. He allows rest of the group to proceed and retraces the path by which he had come. He was in deep sorrow. He takes a diversion at a place and travels a long distance. He stands under a tree looks around and feels the thick forest burning due to the heat of the day. A lot of irregular shaped stones even having sharp edges were under his feet. These stones were also very hot due to the burning sun. There was no water nearby. Dry thorny bushes surrounded him. He gets reminded of the Dasrathan pulambal pasuram. “Evvaru nadandhanayo emmi raamavo…” The stones are as sharp as the sharp bow tips of HIS distractors and Dasarathan weeps that the gentle feet of Rama will get hurt by these and he will be bleeding. Dasarathan weeps that I should have gone for vanavasam but you are going into these thick forests that too without any food and you must be hungry and thirsty. Thiruvaimozhi 5.1.9:

ஆவார் ஆர்? துணை என்று* அலைநீர்க் கடலுள் அழுந்தும்
நாவாய் போல் * பிறவிக் கடலுள் * நின்று நான் துளங்க **
தேவார் கோலத்தொடும் * திருசக்கரம் சங்கினொடும் *
ஆவா! என்று அருள் செய்து * அடியேனொடும் ஆனானே

Nammalzhwar sings I am in this sea of birth and am in trouble. Perumaal asks nammalzhwar, what is your trouble. In this life everyone is living happily and is only worried about his death, that he does not want to die early, then what is your problem? I, Nammalzhwar replies, am born like a person whose katamaran is going to sink and there is no help to be seen around, no one to save me or even protect me. I have been having many births like how the katamaran is thrown from here to there due to sea waves. You appeared before like a devan with all your original roopam and I was able to see you. In order that perumaal should not be mistaken for some other devan, he is holding thiru chakkaram and sanku. Perumaal says ha ha don’t fear and protected me. HE came very close to me and protected me.

3.9 Ramanujar dreams of perumaal and seeks help in jungle

Ramanujar gets help in jungle of Vindhyaranyam.

Ramanujar thinks like Nammalzhwar and gets reminded of this pasuram. Thiruvaimozhi 3.2.9 says Perumaalae? For how many births should I be in this samsaaram? Alzhwar has been experiencing despair due to the koduvinai – cruel bad acts of the past births. Like that Ramanujar here in this thick jungle is not able to know in which direction he has to go and is in a state of brahmmai – scared like in a dream. He was afraid of snakes and wild animals harming him. He was not even able to take one step and was standing amazed. Perumaal will never let down good bakthargal. He will always be there to help them. However we must have firm belief in this ability and actual performance of perumaal. Perumaal also has this thinking that he will be happy only if he is amongst his bakthars. Perumaal is never happy seeing his true bakthars in a lot of trouble. This is perumaal’s swabavam. That being the swabavam, the perumaal in Thirukatchi (Kancheepuram) leaves his abode and comes to the rescue of his bakthar Ramanujar (his birth name being Ilaya alzhwan which has not been changed till point in his life).

Thayar in Thirukatchi asks perumaal, how can you be silent seeing the trouble Ramanujar is going through. This is really the act of purushakaram of thaayar to influence perumaal on behalf of the bakthas. Hearing this, perumaal asks piratti to accompany him and they go to the forest dressed as hunter and his wife. To a querry from piratti that she does not how to dress as hunter’s wife, perumaal reminds her of the life of sita that she played in which she had clad deer skin. They came down as Rama and seetha. Kanchi deva perumaal and perundevi thaayar dressed as hunter and his wife came in front of Ramanujar. They ask Ramanujar, you are very good to look at what are you doing in this thick jungle. Ramanujar tells them about his yathra and how he got lost from the path that his acharyan had followed. Note that Ramanujar did not tell that his acharyan had planned to kill him. This is like as said in Sree Vachana Booshanam, Sitha piratti never told about the miseries

she underwent with the rakshasis or ravanan to Hanumaan. Ramanujar asked to which place does the hunter belong? The hunter immediately replied, I am coming from Siddashram and going to sathyavratha kshethram which is the name of Kanchipuram. I keep roaming around generally and am not in one place. Siddashramam is the place where rama protected the yagnya of viswamithrar and after that success they go to Janakapuri. It actually means that I was vamanan at one time and I am like raman now. The hunter says that Kanchipuram is also my place of stay. Ramanujar agrees as he has also has to go to Kanchipuram to see punya koti vimanam and continue to serve Kanchi deva perumaal. The hunter and his wife go in the front and he/Ramanujar follows. Look at the simili. One must follow the path shown by perumaal. Perumaal and thaayar care for Ramanujar as though he is their son. The hunter asks Ramanujar you appear to be a good brahmanar and you must be well read why don't you tell some tales. Ramanujar says when I look at you I feel as though I am seeing Raman and Seethai. Perumaal then asks who is raman and who is seethai? Thus Ilaya alzhwar relates Ramayanam to the two what ever he learnt at his young age from his mama (Periya thirumalai nambi), Thirukatchi nambi and from his father Somaiahji. On telling every event of Ramayana, both the hunter and his wife look at each other and even as they nodded to each line which they heard with interest, Ramanujar kept relating the entire Ramayana. When they heard about Guhan they uttered in surprise that Rama who was a kshathriya that too Dasarathan's son was a very good friend of his jaathi person, Guhan, as Guhan was also a hunter and hence is from the hunter's jaathi. As they kept hearing the story and kept walking, the evening set in. Ramanujar tells that it is the end of story for the day. The hunter couple also agree and tell that all will rest under the banyan tree there. They ask Ramanujar to do the evening duities of a brahmin such as Sandhya vandhanam and be ready for the next morning. Perumaal looks at thaayar and tells hm hm. Thaayar in turn tells that she is very thirsty after such a long walk. Ilaya Alzhwan's manasu was quivering on hearing this. He is not able to bear the pain of looking at a thirsty lady. The couple afterall had saved him. He must do some thing to quench the lady's thirst. But then it had become dark. The hunter tells his wife, there is a very nice pond nearby but we can't go in the dark to fetch water. Wait till daylight and you will get very fresh tasty water in the morning. The water to be used for perumaal thirumanjanam should be Mathura, Nirmala, sheethala, gandha.[13] Ilaya alzhwan is also asked to lie down and he sleeps off in no time. Even as his sleep gets over due to keezh vanam velluyirndhu, keesu keesu endru anai chathan kalandhu pesina, pullum silambina kaan, kozhumalar anavi koorndhadhu gunadisai marudhum idhuvo, mandha marudham veesa, hari endra peraravam kettu, Ilaya alzhwan realises/sees that it is daylight and gets up immediately. He finishes the early morning duties and after that looks for the hunter and his wife but he sees that they are not there. Ramanujar is so sad that the lady had asked for water and he was not able to give. He walks a little looking for water and sees a nice well and the village ladies come there to draw water. The ladies and the young boys and girls keep chanting hari namas. He goes near them and asks which is this desam. What is the name of the town. What is this sthalam? Desam, oor, sthalam are the first questions to be asked of a place. They reply oh brahmin are you not able to recognise. Look at the distant gopuram. The punya koti vimanam. Are you not able to see it? Seeing this do you need to know desam, oor and sthalam? Ramanujar is pleasantly amazed. This amazement is just like what piratti experienced when she heard ravanan maandu ponaan. Or that of Ramar when he heard Kandaen seethaiyai. Or that of hanuman when kurangugal were enjoying in ravanan's madhu van. He sees the Kaanchi koil. Can one in one night cover the distance from Vindhya mountains to Kanchipuram? While going it took several days of journey to reach and the trouble that they had to undergo but on the way back I have come to this place overnight and that too without any troubles. He thinks and understands. He now knows that this is the work of perarulaalan perumaal and perundevi thaayaar. He experiences the sweet shock (mohithu kidandhu) like that of nammalzhwaar. Ramanujar thinks Nammazhwar only sung the above given pasuram 5.1.9 but he (Ramanujar) actually has experienced it in his life. Arjunan used to call Krishna as hey krishna, hey saki etc till he heard Baghavath Geetha and after that he got to see

[13] In today's world as we are not able to get Bhoomi jalam, we can have a mud kuzhi into which we pour water overnight and use this for thirumanjanam next day. The water should have mud/Bhoomi sparsam.

perumaal's Viswa roopam. However Ramanujar feels bad that he was so near to perumaal as Arjunan was but he could not see the perumaal in his swaroopam. As the amazement started to go away and when his senses came to the earth, he immediately goes to the temple and falls at the feet of perundevi thaayar. He prostrates before Devaraja perumaal. He determines that he should do purushartham to perumaal from that day. The well that he had seen in the morning is saalai Kinaru/well. This is the well which perumaal had said that it has Mathura, Nirmala, sheethala and gandha theertham fit for perumaal as he himself had told piratti that there is a well having water fit for her to consume. He determines that the koil archakar of kanchi perumaal koil will perform thrumanjanam using the theertham that he will bring from saalai kinaru every day. It is being done that way every day even today 1000 odd years later. Ramanujar determines that he will never ever leave perumaal's thiruadi.

3.10 Yadava prakasar bakthas in benaras

Returning back to Yadva Prakasar, he notices in the morning that Ilaya Perumaal is not to be seen in the touring party and asks Govinda Bhattar if he had seen him. Bhattar replies that he has not seen. Yadava Prakasar expresses that what trouble might have come to him in this thick forest infested with wild animals. All the assistants loyal to Yadava Prakasar outwardly acted as though they are concerned by Ilaya Alzhwan's disappearance. Inwardly they were thinking that the mission for which they had come has succeeded (that Ilaya alzhwan is no more). They proceeded to Ganges and did maasi masa snaanam in Ganges. One day when Govinda Bhattar was doing a deep snaanam, he got a figure of siva lingam from the Ganges river. It fell into his hand when under water. Govinda Bhattar was very surprised to find it. He showed it to Yadava Prakasar. Yadava Prakasar also was surprised and told that you, Govinda Bhattar have got a varan straight from the God and that Govinda Bhattar has special powers as he has lot bakthi towards God. You have got Gangadharan (sivan) in your hands. Govindha Bhattar is given the title ***Ullankai konarndha Nayanaar*** by Yadava Prakasar. The meaning of the title is that nayanar (equivqlent of Alzhwar amongst siva bakthars) who got siva lingam in his palm (ullankai). Even today Govindha Perumaal is counted one amongst 63 nayanmaargal.

Now the touring group return and visit Jagannath Puri, Ahobilam, etc. Govinda Perumaal now proposes that he wants to place with all holy glory the siva lingam he has got in a holy siva sthalam. Yadava Prakasar agrees and allows Govinda Perumaal to break from the entourage on the way back. Yadav Prakasar comes with the rest of the group to perumaal koil in Kanchipuram. Govinda Perumaal returns to his place of birth Maralai Mangalam, near Kanchipuram. In Maralai Mangalam, Govinda perumaal collects all the siva bakthars who have interest in bakthi matters. He does holy samsthapanam/parathishtapanam of the holy lingam that he got in Ganges in a temple in Maralai mangalam. He becomes siva bakthar. Thus Ramanujar's cousin brother becomes siva bakthar. Now Kalahasthi Nathan comes in the dreams of Govinda Perumaal and asks him to come to Kalahasthi. That Kalahasthi Nathan also appears in the dreams of siva bakthars in Kalahasthi and asks them to go to Maralai Mangalam and induce Govinda Perumaal to come to Kalahasthi and take over the reins of the matham in Kalahasthi and do sivan puja in Kalahasthi. Now all the bakthas from Kalahasthi come to Maralai Mangalam, pay respects to Govinda perumaal and perform all the respect filled poojai and plead with Govinda Perumaal to come to Kalahasthi. Now we must recall that Govinda Perumaal has had chanku chakra dhaaranam in his hands at his child hood by his mama Thirumalai Nambi. The siva bakthas give a ring to be worn by Govinda Perumaal to signify that he will be matadipahi to this sthalam. This signifies handing over the responsibilities of stahan nirvaham. That is to run the Kalahasthi matham. Govinda Perumaal accepts and goes to Kalahasthi.

3.11 Yadava prakasar in Kancheepuram driving the ghost out of king's daughter

After this event, one day, Yadava Prakasar when he was visiting Arulaala perumaal sannidhi with his shishyars, he sees Ilaya alzhwaan and is wonder stuck on seeing him and enquires how he is. Yadava

Prakasar tells that they searched for Ilaya Alzhwaan a lot when he was not to be seen in the jungle and that he is happy to see him in flesh and blood today. Ilaya alzhwaan replies that he had lost his way inside the jungle and was looking for the party and did not find them. Then a hunter couple coming from Siddashram and going to Kanchipuram had come inside the jungle and had shown him the way back to Kanchipuram. Ydava Prakasar felt that the experience of Ilaya Alzhwan was a bit out of this world. Yaadava Prakasar starts to get a little respect for Ilaya Alzhwaan from then on and begins to like Ilaya Alzhwaan. **Yaadava Prakasar invites Ilaya Alzhwaan back to his goshti.**

Ghost enters raja's daughter – early days of Ramanujar

Just at this time, the raja of that region had a daughter who was suffering from the effect of a ghost having entered her body which was controlling her. Such ghosts were called brahma rakshasu in those times. This ghost used to live in a peepal tree nearby. It used to enter the daughter's body and speak through her voice. That raja came to the koil asking if there any manthira vaadhi who can drive away such ghosts from her. The people in the town refer him to Yadava Prakasar. The raja sends word for Yadava Prakasar. Such treatments are described as a part of atharvana vedam. Yadava Prakasar is a bit head strong. He tells the king's men that they go back and tell the ghost that Yadava Prakasan has asked you (the ghost) to run away leaving the body of king's daughter. The king's men do accordingly. But the ghost did not go away and in turn tells them (through the daughter's mouth) ask Yadava Prakasar to come to me. Thus the angry Yadava Prakasar takes his shishyas and proceeds to the palace immediately. When Yadava Prakasar tells a manthiram asks the ghost to go away, the ghost repeats the same manthiram told by Yadava Prakasar and does not go away. The ghost which was sitting with legs folded till then, now spreads out its legs. It is done by the daughter following ghost's commands. The ghost tells Oh Yadava Prakasa, I know who I am and also I know who you were in the previous birth too which you do not know and still you are asking me to go away. I will not go away. Yadava Prakasar then asks as you know every thing who were you the previous birth and why are a ghost in this birth? You Yadava Prakasar were a udumbu/leech in the previous birth and were living besides Mathuranthakam lake. Those who were on yathra to Thiruvengadam, came here took bath, did aradhanai to perumaal and ate the food prepared. You coming out of the pit you made for your protection, used to come out and were eating the remains of the bakthars going to thiruvengadam. Due to the punyam of having eaten the remains of what bakthas ate you are born as a brahmin in this birth and have become a pandithan. The ghost continued, I was a brahmin in the previous birth and was much accomplished. When I was doing yaaga yagnyam, I did the mistakes of kriya lobam, manthira lobam and dravya lobam. Yadava Prakasar asks tell me as I have eaten the remains of baghavathars I should have got moksham but why did I take birth as a human though a brahmin? The ghost replies you made the mistake of eating the baghavathas remains just to satiate your hunger but did not do that with the bakthi that the act deserves, you must have realised that it is baghavathas' remaining food. The ghost says further that you, Yadava Prakasar, utilise this birth properly and be a brahmin do not be a leech. Only then you can get moksham. Yadava Prakasar tells if you do not go away we will not get king's sammanam/prize/riches and he asks on whose word will you go away? The ghost continues that in your team of shishyas, if Ilaya Alzhwan tells I will go away. If Ilaya Alzhwan's thiruadi falls on me (on the daughter's head) I will go away. It will be the time I will get blessed as it is the saba vimochanam. Yadava Prakasar asks how will we know that you have gone away. The ghost replies when I go I will break the branch of the peepal tree where I live (in that place in the koil where the group have collected). Now Ilaya Alzhwan, prays to Kanchi devaperumaal and tells the manthiram and gently asks the ghost to go away. The ghost gets up and prostrates before Ilaya Alzhwan using the body of king's daughter and pleads for his (Ilaya Alzhwan's) lotus feet (podhu nindra ponnan kazhal as said in RN) which will give ujjivanam to all on earth to fall on his body. Ilaya Alzhwan touches the ghost's head (daughter's head) with his feet and the brahma rakshasu goes away breaking the branch of the peepal tree on which it used to live. This is the first instance in Ramanujar's life that he is able to get sadgathai to someone from this earth. It was a brahama rakshasu. The brahma rakshasu also tells that Ramanujar was in vaikuntam as adiseshan nithyasuri

before he took avatharam on earth. The ghost also tells that you Ramanujar are born on this earth to give us moksham. Irul tharuma gyalam which comes in some pasurams means that this feature which we get upon birth on this earth hide/will not show the true power of paramathma. It comes due to prakrithi and samsara sambandham. It shows perumaal's gunam are mayayai or shows it with a deception. The ghost asks Ramanujar's thiruadi to be kept on its head as a saba vimochanam. Ilaya alzhwan/Ramanujar does as asked. He prays to Deva perumaal. Brahma rakshasu is very happy and looks at Yadava Prakasar and laughs. The ghost advices Yadava Prakasar to get reformed and lead a good life. It asks Yadava Prakasar, don't you read yadavacha mahavathvam? **Kalow kashchith bavishyathi is told in yadavacha mahathvam – ahitha samhithai vakyam. Signifies birth of Ramanujar in kali yugam. Anantha prathamam roopam lakshmanasthu thathabram. Trividiyaha valabradhyashchu kalaow kashchith bavishyathi.** அனந்த ப்ரதமம் ரூபம் லக்ஷ்மணஸ்து ததப்ரம். த்ரிவித்யா வலப்ரத்யஷ்சு கலௌ கஷ்சித் பவிஷ்யதி. It means that in kali yugam a mahan will be born who will reform the world and help in getting moksham to those who follow him. Even after reading this and realising this meaning why Yadava Prakasar are you so bad asks brahma rakshasu? You have not only read it but also have been advicing others in this world about it but you are not following it. The mahan who is told in the mahathvam is not only born but is next to you and you have not realised it. It tells to Yadava Prakasar I am going to get divya thirumeni because Ilaya Alzhwan touched my head with his feet. As the brahma rakshasu told this, it broke the branches of the arasa maram – peepal tree and it produced a bright light. The light went around the tree several times and in the middle of the light a divya deham/thirumeni got formed. The brahma rakshasu says "Ramanusan thal vaazhi athaal thozhuvar thaam vazhi". ராமானுஸன் தாள் வாழி அத்தால் தோழுவர் தாம் வாழி. The meaning of this is: we must all say Ramunajar thaal (padam/lotus feet) vaazhi. Due to this, those who pray to Ramanujar's lotus feet will attain goodness. Vazhi means to prosper. Saying the above vazhi thirunaamam, brahma rakshasu disappears going a little distance away and then climbs into the skies. Through this act of Ilaya Alzhwaan, perumaal wants us to see his Sakthi. Ilaya Alzhwan had gyanam, Sakthi and bakthi like Hanumaan. Even later in his life Ilaya Alzhwaan does not go about exhibiting his Sakthi. It is for us to infer that He had perumaal anugraham. Uyya orey vazhi Udayavar thiruadi. உய்ய ஒரே வழி உடையவர் திருவடி.

3.12 Aalavandhaar charithram contd

By this time, Aalavandhaar realises that pingala varusham being told for Ramanujar's birth has come and hence he must have been born. Such a mathematics has been worked out in Dheerlabdha. Aalavandhaar is already old. He had been doing aradhanai to bavishyad acharyar's thirumeni daily as was instructed to him by Nathamunigal through Uyyakondaar and Manakkal nambi. He wants to meet the bavishyad acharyar. Aalavandhaar begins his enquiry for anyone having seen such a bright person. Aalavandhaar now recites the bavishyad acharyar's story to his shishyars. The shishyas, Periya Nambi, Thirukoshtiyur nambi, Thiruvaranga Perumaal Arayar are near to Aalavandhaar at that time. At that time two srivaishnavars who are shishyas of Yadava Prakasar from Kancheepuram come to Srirangam prostrate before Aalavandhaar and tell about the Ilaya Alzhwan's and Yadava Prakasar's tales starting from when Yadava Prakasar tells Brahmmam does not have gunam, roopam etc. It has only gyanam. This was corrected by Ilaya Alzhwan who shows Brahmmam indeed has gunam, roopam etc in addition to gyanam. This incident was picking an argument with his acharyan which was taboo in those days. Aalavandhaar praises the interpretation of Ilaya Alzwaan. It is just like what Parasara maharishi/Vedavyasar's explanations. These explanations given by Ilaya Alzhwan match well with Alzhwar pasurams thinks Aalavandhaar. Aalavandhaar enquires what Yadava Prakasar told for this explanation. The two of them tell that Yadava Prakasar just said Hmm angrily. They went on to describe another incident - the misinterpretation of meaning of perumaal's beauty instead of describing it to be blooming lotus blooming due to the sun's rays, Yaadava Prakasar compares it to be the back portion of a monkey.

The two of them tell when this was told by Yadava Prakasar, Ilaya Alzhwaan was so sad that his super hot tears fell on the acharyan (Yadava Prakasar's) thighs. Yadava Prakasar asks Ilaya Alzhwaan what is there to be so upset about this? At this point Ilaya Alzhwaan tells why he got upset and gives the correct meaning of the expression that it describes that the eyes of perumaal are like the blooming of lotus flowers due to the sun's rays. The two of them tell Aalavandhaar that one more thing that happened. They describe the brahma rakshasu event. They tell all of these to Aalavandhaar praasangigamai – means without his (Alavandhar's) expectations. Hearing about Ilaya Alzwan's avatharam, Aalavandhaar is extremely happy and gets reminded of a sankrit shloka which means that how such a strange event can happen in kali yuga. The shlokam also tells of an oven with full fire having a lotus flower in it. This event of Ilaya Alzhwan having taken avatharam is as strange as the lotus flower in an iron oven.

3.13 Aalavandhaar goes to Kancheepuram to see Ilaya Alzhwaan

He calls all his shishyars takes permission of Namperumaal to leave. The troupe goes to Thirukovalur (first three alzhwars sang here) on the way and take the blessings of the mudal alzhwargal and aayanar perumaal in thrivikraman posture there. They go to Kancheepuram (brahma has done yagam here before athi varadhan. This town is believed to be most sacred of all towns and blesses all the devotees by removing their paapams and give punyam to them), prostrate before Devaraja Perumaal and are in Kariya manikka perumaal sannidhi (by which time hearing that Aalavandhaar has come all the srivaishnavargal assemble in the temple, and the arayar there called Varam perum perumaal arayar who comes there with shri satagopan and theertha prasadam) and Aalavandhaar accepts the theertha prasadam. Just then Thirukatchi nambi also comes there and prostrates number of times before his Acharyan swami, Aalavandhaar and he does not get up as he is so happy. Aalavandhaar helps Thirukatchi nambi to get up and Aalavandhaar is also very happy seeing Thirukatchi nambi whom he addresses as Shri Gajendra dasar as that is the name given by the acharyan swami and enquires if the aalavattam kaingaryam to Perarulaalan perumaal is going on well. Avichinnam is a word used to denote that a kaingaryam is happening without any break, in this case aalavattam kaingaryam. Devarir's nirhethuga kripayaal perarulaalan konduarulugiraan. Nambi's reply is; due to acharya swamy's unqualified mercy on Nambi, perarulaalan perumaal is accepting my kaigaryam and blesses me. Boodhathu alzhwar in second thriuandhaadhi sings in praise of Athiooraan ulagethum alzhiyaan – this perumaal. This chakram or aazhi – ulagathai uyya koodiya Sakthi ulladhu. Srivaradharaja sthavam by Koorathualzhwaan has songs on this perumaal. "Srinidhim nidhiabaaram arthienaam **arthithartha paridhaana deekshithan (=varadharajan** varam dhadhaheethi varadhaha**)** sarva bootha sukrutham dayanidhim adhiraja madhirajam aasrayae" HE is sri's nidhi (care taker for perundevi thaayar). HE shows his mercy to those who are arthithavargal – means those who come and pray before him saying that I do not have eyes or legs etc. the perumaal gives them the eyes, legs or ears as they wish. Arthithaartha paridhana deekshitham அர்திதார்த பரிதன தீக்ஷிதாம்– means HE gives that which the bakthar wants. HE – perarulaalan considers this as HIS vradham. Aalavandhaar prostrates before Perarulaalan and Perundevi thaayar comes as a pradakshinam[14]. To the north west of perumaal sannisdhi there is a snake pit in which sacred adiseshan lies. It is Kariya manikkath alzhwar/perumaal sannidhi. The adiseshan sannidhi is also in

[14] Description of Kanchi Devaraja perumaal koil. When you enter from West entrance before which we have a kalyana mantapam to the right and few houses later a new hall contructed by thengalayaars. We enter from this entrance. We see a temple pond to the left and a 116 pillars mantapam again to the left where many upanyasams take place. Velukudi swami did upanyasam of varadharaja sthavam and had its sartrumurai in that mantapam. Our group Bhakthas from blore also went for that. Then we get dwaja sthambam and then we go to perumaal sannidhi on Athigiri – a few steps high. On another smaller giri is thaayar sannidhi. Then when we come as pradakshinam we have 2 mantapams. Now comes palli mantapam. Lizzard on the ceiling. Golden lizard. Next comes Katchikku vaaithaan mantapam. This is where Perumaal is brought in the evenings and Thirukatchi nambi/Gajendra dasar used to do aalavattam kaingaryam here. When we come as pradakshanam we come across adiseshan koil. After that is kariya manikka perumaal sannidhi.

that palce. Aalavandhaar reaches the sannidhi and after prostrating the perumaal is talking to his sishyars. Yadava Prakasar comes to this same sannidhi with his shishyars which includes Govinda perumaal and Ilya Alzhwaan. This Goshti also prostrates before Kariya manikka perumaal. After confirming from his shishyars about who is Yadava Prakasar, Aalavandhaar asks Thirukatchi Nambi who in this group is Ilaya Alzhwaan. Thirukatchi Nambi points at Ilaya Alzhwaan and describes Ilaya Alzhwaan as: that the person having dheergamaana thiruthol udayavan, having long hands, having long neck, uyarndha thirumarbu udayavan, kuruginana ilayodae, uyarndha kolathodae, sivandha uruvathodu, parkaruthukkae ayurdascha, bagrurascha solgirapol iruppavan thaan Ilaya Alzhwaan. Aalavandhaar looks at Ilaya Alzhwaan intently. He gets the thirumeni of bavishyad acharyar, which he is doing thiruaradhanam every day in his mind and compares it with IlayaAlzhwan's thirumeni. Aalavandhaar gets reminded of what Nathamunigal had told about Ilaya Alzhwan. Naathamuni says that Bavishyad Acharyar now named Ilaya Alzhwan is Nathamuni's most liked person who is yet to appear. That Aalavandhaar must always be with bavishyad acharyar and protect him. Till now Aalavandhaar was performing thirumanjanam to Bavishyad Acharyar/Ilaya Alzhwan's vigraham. Now he gets to see him directly. He tells loudly in the gathering, **Aam Mudalvan ivan.** It means that yes, he is our leader, after Aalavandhaar he will do all that is needed to take forward the sampradaayam. Aalavandhaar does visesha kadaksham for Ilaya Aalzhwaan even as Ilaya Alzhwan does not get to see Aalavandhaar as Aalavandhaar is behind a pillar of the temple. Aalavandhaar gives him the title Jagadacharyan. The kataksham of acharyan is far more powerful than even perumaal's or brahmma's kataksham. The kataksham itself makes Aalavandhaar as Ilaya Alzhwan's acharyan. Through the kataksham itself Aalavandhaar passed on gyana, bakthi and vairagyangal to Ilaya Alzhwan. Now Aalavandhaar comes to Perarulalan and does saranagathi to the perumaal. Perumaal asks Aalavandhaar you have all that is required what have you come asking for? Aalavandhaar asks Ilaya Alzhwan to be made Darsana Pravarthaka acharyar as he is old and wants Ilaya Alzhwan to take over. He wants Ilaya Alzhwaan to come and meet Aalavandhaar as soon as possible. Aalavandhaar prostrates again before Perarulaalan and asks for permission to leave but asks Thirukatchi nambi to stay back and do perumaal kaingaryam. Aalavatta kaingaryam. However Aalavandhaar does not get a chance to speak to Ilaya Alzhwan and tell few good words, the reason being if he does so, he has to tell all the secret of bavishyad acharyar to Thirukatchi Nambi which he does not want to do now. He returns to Srirangam.

37 GP:

3.14 Ilaya Alzwaan continues perumaal kaingaryam in Kancheepuram

Ilaya Alzhwaan does not see Aalavandhaar directly when alive. He gets to see only Aalavandhaar's charama Vimala thirumeni. Achaarya purushargal leave behind a lot of advices for us to follow. When followed, these advices bring out our athma swaroopam. Page 369. Yamunai Thuraivan vaibhavam continues: One day Shri Yamunai Thuraivan is doing Vyakyayanam in Koil (Srirangam koil alone is called Koil as it is the most prominent to Visishta adhwaithies). It was Aalavandhaar's upanyasam which captivated Thirumalai andaan, Thirukatchi nambi and others to follow it up. He was doing upanyasam on thiruvaimozhi 4th pathu – ondrum devum. It is 4.10.5 pasuram. This is mangalasasanam on thirukurugur perumaal. It says samanr, sakkiyars will have to be defeated as they are misinterpreting Vedas. At this point Aalavandhaar thinks who will uphold this darisanam after me? I might be able to win over the above said but what after me? Who will be the pravarthaka acharyaar? Now he gets reminded of Ilaya Alzhwan. He tells his shishyaas is it possible to remove Ilaya Alzhwaan from the influence of Yadava Prakasar? IlayaAlzhwan must not be spoilt by the wrong interpretations of Yadava Prakasar. Now he again asks Perarulaalan (instead of Ranganathar in Srirangam) as he grants whatever bakthas plead for. He reminds Perarulaalan to fulfil the promise of making Ilaya Alzhwan as the next Pravarthika acharyar. Just as this happened in Perumaal Koil (Kancheepuram) – while Koil refers to Srirangam, perumaal koil refers to

Kancheepuram in our circles, Yadav Prakasar is continuing with his classes. Yadava Prakasar in his discourse comes across sarvam Kalvitham Brahma. Nehanaanasthi Kinchana. It is in chandhogiya Upanishad. Yadava Prakasar says it means that since everything is emanating from Brahmmam there is nothing other than Brahmmam. This is because everything is born from brahmmam and lives in brahmmam and goes back (lahithal) to brahmmam. Ilaya Alzhwan takes objection to it. He says in a tree there are fruits, leaves, branches. Can we then say the fruit and tree are one and the same. We eat the fruit but we can't eat the tree. There are seas and oceans and they have waves and pearls. Are pearls and seas the same? The pearls, fishes and seas can they be same? Though they are all inside the seas and we call all of them as seas we can't say they are the same. They are different thathvangal. If a fruit is plucked away from the tree, it continues to be there. Ilaya Alzhwan says yes they all have sambandam or relationship with brahmmam. Ilaya Alzhwaan went on to say there is nothing which does not have connection with brahmmam. Just because they have relation to brahmmam they can't be termed as brahmmam itself. (Each of these entities have different distinguishable properties even though they have a direct adherence to brahmmam). Yaadava Prakasar told Jeevan and brahmmam are one and the same. Uyir/athma leaves mei/udal when we die, and it joins brahmmam (aikyam) was what mayavadhis used to say. Such wrong interpreters were defeated through discussions by Ilaya Alzhwaan/Ramanujar as he was called in the later years. Ramanujar never agreed to such aikyams. The athma gets 8 gunams from brahmmam in the ultimate state but never does it becomes aikyam with brahmmam. Adhu adhuvae. It means para brahmmam is para brahmmam. We/our athma can never be aikyam or join para brahmmam. It is called samyabakthi moksham when we become equal in gunam alone with brahmmam but we do not join brahmmam. We/our athmas have different thathvam than para brahmmam. Thus at this point of discussions with Yadava Prakasar gives interpretations from the angle of Visishta adhvaitham. He gives pramaanams for all his arguments. Hearing all these Yadava Prakasar becomes very angry. He asks Ilaya Alzhwaan to go to another place and learn where his knowledge will get satiated. If you find any guru to match your budhi you learn from him.

3.15 Ilaya alzhwaan parts with Yadava Prakasar

Ilaya Alzhwan was also very pleased to leave (note on an earlier occasion Ilaya Alzhwaan was very sad to leave Yaadava Prakasar, when the latter asked him to leave the class). It was thus a leelai of Perarulaalan to have created this situation. Ilaya Alzhwan returned to his thirumaligai/home, (in some other grantham it is said that Kesava Somaiahji Ilaya Alzhwan's father died early and thus there is no mention of him hereafter) where his mother Kanthimadhi (Kanthimadhyam prasudaya yathirajaya mangalam – it is this kanthimadhi devi his mother) advices him, you have learnt enough, go seek the blessings of devaraja perumaal and do as he orders you to do. The anthrangar who talks to Devaraja Perumaal is Thirukatchi nambi and Ilaya Alzhwan approaches him. We may recall Thirukatchi nambi is born in 3rd vaisya kulam. Just as Lakshmanan also called Ilaya Alzhwan in his days used to ask Ramar to give him orders and he used to do just that, this Ilaya Alzhwan asks Perarulaalan through Thirukatchi nambi what he should do as kaingaryam as he thinks he has learnt enough. Thirukatchi nambi is very happy to hear this and says as Ilaya Alzhwan knows Perumaal and Thayaar like the theertham of salai kinaru he (Ilaya Alzwaan) can get the water every day for thirumanjanam of perumaal. Do this just as your mama Thirumalai nambi is doing in Venkata giri.

3.16 Aalavandhaar in his last days. His advice to shishyas. Thanjamaana vaakyangal.

At this time they also come to know that Yamunai Thuraivan/Aalavandhaar is ill (Novu sartri kondaar). Thirukoshtiyur nambi and Periya nambi approach Aalavandhaar through Thiruaranga perumaal arayar – son of Aalavandhaar who is also of the age of Ilaya Alzhwaan, (such an act is called as purushakaram – that is to approach some one through another person as this another person is more liked by the person who is approached) and the two prostrate at the feet of Aalavandhaar. They ask for advice which will be thanjam means which will be useful in their lives – in

tamil another way of saying thanjam is pugalidamai irukka koodiya arthathai prasidikka arula vendum. Such advices are sought and with such vinayam (benevolence?) from big acharya purushans who are about to leave this world. Shri Yamunai Thuraivan looks at the two mudaligal from his bed, and does kataksham to them and says What I am going to say will be thanjam to you.

1. Koil alzhwarae ungalukku uyir nilayum, thanjamum, endru budhi panni porugaiyum periya perumaal thiruadigalin keezhae veenaiyum, kaiyumai sevithu irukkum Thirupaan alzhwarin udaya divya mangala vigrahathai paadhaadi kesanthamaga sevithu kondu porugayumay ungalukku thanjamanadhu. கோயில் ஆழ்வாரே உங்களுக்கு உயிர் நிலையும், தஞ்சமும், என்று புத்தி பண்ணி போருகையும் பெரிய பெருமாள் திருவடிகளின் கீழே வீணையும் கையுமாய் சேவித்து இருக்கும் திருப்பாண் அழ்வாரின், உதய திவ்ய மங்கள விக்ரஹத்தை பாதாதி கேஸாந்தமாக ஸேவித்து கொண்டு போருகையுமே உங்களுக்கு தஞ்சமானது.(1.04.20) Here Koil is Srirangam, Alzhwar in that Koil is Ranganathar. (Namperumaal is the name of utsava murthy and it got prominence in the present days as this moorthie was away for 48 years during Malika pur attacks on Srirangam and when similar looking moorthies were presented, a washerman who was washing Namperumal's vasthiram daily, had to come to the rescue to identify which of the moorthies is original utsava moorthie and called the original as Namperumaaloe). Upaayam and upaeyam both are periya perumaal. Uyir nilai is praapthi, thanjam is prapagam. Thus thought Thirupaan alzhwar. Thus we must prostrate before adiyaar's adiyaar. Thirupaan alzhwar's divya mangala thirumeni. (1.09)

   As a proof of the above (that worshipping thondar's thondar is thanjam for one), think of Kurumbarutha nambi who was a potter in thirupathi and used to pluck a lotus flower with his clay filled hands and used to make a lotus flower using the clay and used to throw it from down below itself to Thiruvengadamudayaan after thinking about him deeply. (Clay flower offered to Perumal in Thiruvengadam). The Thiruvengadamudayaan used to accept and decorate his hair lock with these fowers made out of clay and used to scatter away the golden flowers made by Thondamaan Chakravarthy. Perumaal used to tell that Kurumbarutha nambi (kurumbu arutha nambi) offered it with his pure heart but you (Thondaman Chakravarthy) used to think your rich gold decked flower should be worn by me when you came in, which shows your arrogance. Thus perumaal cares more for adiyaar's adiyaar. Surul naaradha poo, sunnambu thadavaadha chandanam are not aceepted by perumaal if they are offered not with a pure heart whereas surul naarina poo and sunnambu chandanam are accepted if offered with a pure heart. Flower of very high quality bought at a large price or a very highly scentful pure chandanam again bought at a high cost are not accepted by perumaal as such buyers will be boasting of the high cost they paid of the offering to God). 1.11.04 We must offer with our heart. The second proof is Thirukatchi nambi who is doing alavattam kaingaryam to Perarulalan. He is in continuous thought of Perarulalan. Third is Thirupaan alzhwar who thinks always about Ranganathar in Srirangam. One who knew Thiruvengadamudayaan's uyirnilai is Kurubu arutha nambi; that of Peraraulalan is Thirukatchi nambi; and that of Ranganathar is Thirupaan alzhwar.

   Now Thirupaan alzhwaar's uyir nilai arindhavar is Thiruaranga perumaal arayar. So pray to Thiruaranga perumaal arayar. Now he (Aalavandhaar) looks at Thiruaranga perumaal arayar (his son) and periya perumaalai arindhu saevithu pogira vigrahamae (it is Thirupaan alzhwaar) adiyanukkum (means for me, you and Ilaya Alzhwaan) upaaya, upaeyam aga irukkira vigraham.

Now Thiruaragan perumaal arayar (Aalavandhaar's son and his shishyan) prostrates before the thirupadham of his father & acharyan and asks, devarir Nithya viboodhikku chendru paramapadha nadhanai saevithu imayaaga kannarai (kann imaikkamal happens only for Nithya soorie) kondu poga thiruullam partriaruliyaradhoe?

Aalavandhaar replies: Neer parasamridhikku ugandhu adhyavasithirum. நீர் பரசாம்ரதிக்கு உகந்து அத்யவஸ்திரும். It means that you should do all (prayers, upadesam,kalakshepam) to make more and more people seek paramapadhanadhan/moksham.

Oruvan prapannan agayil, (that is when one has done saranagathi one should be nirbarar – one should not have fears or doubts) do we have to do anything for deha yathrai (to protect ourselves from diseases) and athma yathrai to happen. The answer is: no both will be taken care of by Perumaal. Deha yathrai is karma adheenam. It is not our deha adheenam. After saranagathi, perumaal will be waiting when prarabdha karma accumulated in this birth will get over, whereas he will release the prapannan of sanchitha karma. Just like Raja pilavai Noi of Aalavandhaar is prarabdha karma which only he can get rid of by good deeds or someone else taking over. As far as athma yathrai is concerned just samarpanam at saranagathi was sufficient. It will be taken care of by Perumaal. It is bagavath adheenam. HE will take us when HE gets pleased. So what is to be done by us. Here it comes:) **Oruvan prapannan agayil bagavath adheenamaana athma yathrailum, karma adheenamaana deha yathraiyulum sera – thanakku anvayam undu endru irundhaan agil (I can control it if one thinks) athma samarpanam kulaindhu naasthigan aai viduvaan**. ஒருவன் ப்ரபன்னன், ஆகையில் பகவத் அதீனமான ஆத்ம யாத்ரையிலும் கர்ம அதீனமான தேஹ யாத்ரையிலும் சேரா தனக்கு அன்வயம் உண்டு என்று இருந்தான் ஆகில் ஆத்ம சமர்ப்பணம் குலைந்து நாஸ்திகன் ஆகி விடுவான். Aagayaalae

2. Thrivitha karanangalilum (mansu, vaaku, karmam=thought, deed and words), upaya yathrayilum/spending life seeking moksham (athma yathrai, deha yathrai;here yathrai means passage of time) sera anvayam illai means we can't control them. த்ரிவித காரணங்களிலும் (மனசு, வாக்கு, கர்மம்), உபாய யாத்ரையிலும், சேர அன்வயம் இல்லை. We can't do anything about them. Narayanukku nayananthara vesham irukku. Antharangamaana gunam of perumaal. It is called Owdhaaryam. He will give what you asked for, just as you have asked for. We should be conscious of namaha. I am not capable of protecting myself. If someone does not mean namaha, they are told that you yourself take care of reaching paramapadam (vaanavar naadu) also. For those who believe in namaha, we should be nirbarar, that is transfer all the responsibility of giving moksham to HIM. If we don't do that (if we are not nirbarar) it is Swaroopa haani – means it does not match with your swaroopam. Nirbarar is maha viswasam. A) If we keep doubting it and keep asking will I get moksham, when will I get it or what else to do to get moksham should I do kolam, should I do this or that, it amounts to having no viswasam. B) You have already entrusted that emperumaan is your rakshagan and if you keep telling it so many times that also amounts to Swaroopa haani. C) Emperumaanae rakshagan endru ninaippadhum Swaroopa haani. That is thinking that I am protecting emperumaan's sothu etc. is Swaroopa haani. If someone does A or B or C it amounts to ananyartha seshathvam.
3. Swaroopam here means Ananya harha seshathvam. I am adimai to HIM and only HIM. It is called swa swami sambandham. He is swami. We (our athma) is HIS sothu. HE will take HIS sothu into HIS fold when he desires so why fret? Sakatasuran story: The wheels of a chariot

disguised as a demon was going to kill child Krishna when its mother had left it by its side. Krishna protected himself by kicking the wheel away. Thus we have to be Nirbarar.

4. When the shsishyars still persisted and asked what they should do attain moksham. Aalavandhaar said if I tell seek my thiruadi it will be Swaroopa haani to me. Emperumaan thaal thozhuvaar eppozhudhum in manathilaeyae irukkindraarae. Thus what is upaayam is those who hold on to emperumaan's thiruadi. That is get hold of thiruadi of adiyaar's adiyaar's adiyaar's….adiyaar.

Now when shsihyars were still looking sad, Aalavandhaar continued when asked what is thirumanthiram and what is dwayam what is charama slokam for them, Thirumanthirartham is boga mantapam, (om namo narayanaaya) or pranavakara mantapam of Srirangam Koil. Charama slokartham is pushpa mantapam that is thiruvenkatam, dwayartham is Kaanchi devaraja perumaal. It is thyaga mantapam. Pramaatha for this is thirupaan alzhwar, kurumbu arutha nambi, and thirukatchinambi. Now Thiruaranga perumaal arayar's son asks if you are on the way to paramapadam and if others dependant on you also seek paramapadam immediately on your departing, Aalavandhar just ignored that and looked other way. It only meant that he is surely on the way to paramapadam and should not be stopped. The other two shishyars immediately decided that if Aalavandhaar departs, they should also die. Periya perumaal comes to know of this and intervenes, and tells all the brahmanothamargal there in Srirangam if anyone is going to give up life just because Aalavandhar has departed, perumaal meant it as a threat to them and no one should depart due to this reason. Perumaal tells them follow Thiruaranga perumaal arayar. Arayar swami catches hold of the hands of the other two mukya shishyargal and tell to Aalavandhaar that these two mukya shishyars are telling they will die if you are departing. Periya perumaal on hearing this told so and so. Hearing this Aalavandhaar says that if anyone gives up his life he does not want Aalavandhaar to get moksham. Also they are the ones who do not like Ranganathar perumaal to get aaradhanam performed for him. If any one dies due to my departure you will not be liked by my acharyars and nammalzhwaar. Now everyone calmed down.

It may be recalled that Aalavandhaar's rajapilavai disease was taken by Maraner nambi. Now aalavandhaar recollects and tells that I must face the results of my prarabdha karma that of rajapilavai noi. Will I not get moksham due to having passed on the disease? Atleast the day of getting moksham could get postponed. If my prarabdha karma has to get over, that rajapilavai noi must come back to me. He calls Maraner nambi and asks him to do saranagathi and plead with perumaal that the noi be given back to Aalavandhaar. Maraner nambi goes to Ranganathar pleads and comes back to Aalavandhaar and tells, swami, perumaal says that Aalavandhaar need not do any thing for prarabdha karma. It is all over. Devarirukku anubava sesham illai is what perumaal said about Aalavandhaar. There is no prarabdha karma left over to be got rid of for Aalavandhaar.

Now that there is no more karmas to be got rid of for Aalavandhaar, he looks at Periya Nambi and tells that he (Periya Nambi) shall perform all kaingaryams to Maranaer Nambi after my (Aalavandhaar's) demise. That is why at a later time Periya Nambi performs anthima samskaram for Maranaer Nambi that is a brahmin performs anthima samskaram for a 4th varna baghavathan. Periya Nambi tells Aaalavandhar dhanyan aanaenen means performing assigned tasks of taking care of Maranaer Nambi will be his sacred duty.

38 GP:

Now Aalavandhaar gives his third (?) upadesam. Bhagavad bhagavadha vishayangalilae tharam idaadhae. It means do not interfere in bagavad and bhagavadh matters which will prevent growth of VSA community. Do not discriminate amongst people based on their kulam or based on who has donated wealthy items for perumaal kaingaryam. Or this temple perumaal

is bigger than the other. Treat Baghavadhan as bagawaan. Just as Thondaradi podi alzhwar said in his last of the pasurams of Thirumaalai. Guru Parampara pasurangal shall be sung equally by baghavathargal. When doing service to a baghavathan think of him as your acharyan and perform the kaingaryam. Do not think of what monetary or other benefits you are going to get for performing kaingaryam to the baghavathar. Give all the knowledge that they are seeking after taking acharyan's permission as worthy of them. All those baghavathans who do not live thinking that their degam is their athma and those who do not have interest in vishayanthara matters are worthy of getting knowledge. Even if a baghavathan who is exhibiting interest in worldly affairs and even if he is your acharyan do not give these knowledge. While doing service to GOD present flowers which are about to bloom. **When we interact with our achayan there are three stages one is Prathama dasai, madyama dasai and charama dasai. Prathama dasai is perumaal. Madhyama dasai is baghavathaas. Charama dasai is achaaryan**. That is after having graduated from developing interest in God and after having been in the company of good persons we must move up to seek knowledge from a good acharyan. Acharyan is Utharaga prathibakthi. Acharya abimanamae utharagam.

One churnigai of Acharya hridayam: It talks about Nammalzhwar's greatness and thiruvaimozhi's greatness. It shows that we should not see Nammalzhwar as a person born in 4th vargam. There is a choornigai 85 in achaarya hridayam which reads as "….Pushpa, Thyaga, boga mandabangalil panippoovum (kaiyumaana antharangarai), aalavattamum (kaiyumaana antharangarai), veenaiyum kaiyumaana antharangarai, mudimannavanum, vaidigamothamarum, maha munivarum anuvarthitha kramamum…". புஷ்ப த்யாக போக மண்டபங்களில் பணிபூவும், ஆளவட்டமும், வீணையும் கையுமான அந்தரங்கரை, முடிமன்னவனும், வைதீகமோத்தமரும் மஹா முனிவரும் அனுவர்த்திக க்ரமமும். Aalavandhaar adviced about this choornigai. This choornigai must be remembered by all of us and kept being repeated. The table below shows three mahaans from 4th varnam who did antharanga kaingaryam (the kaingaryam which is done with closed thirai/screen to perumaal in a koil. Some are even manasekamana kaingaryam-like japam being told in one's mind) in the repective koil as

attributes	Thirupaan alzhwar 4th varnam	Kurumbu arutha nambi 4th varnam	Thirukatchi nambi/Gajendra dasar 4th varnam
Place where they did kaingaryam. Also called mandapa thrayam.	**Koil (Srirangam) boga mandabam.**	**Thirumalai. Pushpa mandabam.**	**Perumaal Koil (Kaanchi). Thyaga mandabam**. Also called Katchikku vaithaan mandapam. Called so, as perumaal is there as thyaga rajan. The nambi used to speak to GOD (Devaraja perumaal) in this mandapam.
Antharanga Kaingaryam that was done	Veenai kaingaryam. It was a manaseka kaingaryam of having sung on perumaal from the opposite bank of Cauvery. Thus it is antharanga kaingaryam.	Panipoo was offered to perumaal here. Tamarai flower made out of clay.	Nambi did alavatta kaingaryam

Who were their followers from higher varnam	Maha munivar. Loka Saranga munivar. The muni carried Thirupaan alzhwar on his shoulders upon the orders of Ranganathar perumaal.	Mudi mannavan (Thondai maan Chakravarthy). The raja came down from thirumala to Thirupathi to fall prostrate to the potter whose clay flowers were accepted by perumaal.	Vaidigamothamar – Ilaya Alzhwaan/Ramanujar. He wanted the nambi to do pancha samskaram to him. Ramanujar also wanted to eat the remains of what the Nambi had eaten. Circumstances did not permit that. Such was Ramanujar's bakthi to him.
What did perumaal tell the upper caste bakthas.	Ranganathar asked Loka Saranga Munivar who for many decades was doing antharanga kainkaryam to perumaal, to carry Thirupaan alzhwar on his shoulders and come.	Venkatanathan tells Thondai maan Chakravarthy that he likes the flowers offered by Kurumbu Arutha Nambi more than the golden flowers he offered.	Devaraja perumaal asks Ramanujar to approach HIM through Thirukatchi Nambi being from 4th varnam.
Applicable thathva thrayam.	**Thirumanthiram**	**Charama slokam.** Perumaal in thiruvenkatam is pointing at his feet.	**Dwayam.** Varadharaja perumaal shows his Thirumarbu having thaayar.

When we say for a prapannan, deha yathrailum and athma yathrailum anvayam koodadhu, it means: We after having done saranagathi, should not fret on our worldly pains of deham, it is there for our prarabdha karma to get over or should not worry about our athma yathrai for the same reason. (My notes: As far as athma yathrai it is performed by purifying our soul by gaining knowledge about say mumukshapadi, sree vachana booshanam or prabandham, their meanings through kalakshepam of granthangal, ithihasam, puranangal, shruthis etc etc. The list is endless. If we keep bothering only about this athma yaathrai and keep learning more and more we may become kaivalyarthis. Thus learn upto some limit and leave the rest to perumaal. Do not ever think that such gaining knowledge is upaayam for moksham because it is not). However we must keep doing our karmam such as thiruaraadhanam, perumaal anushtanam, Nithya naimithika karmas. Karamamum kaingaryathilae pugum in mumukshapadi. **Just because we have done saranagathi do we keep quiet in the home. No we must do our karmam. Vidhitha and vihitha karmangal must be performed.** One is Perumaal (Kannan – geethai) has asked us to do the karmas. So do them. Next, the viswasam in our minds/eedu paadu will grow only if we keep doing our karmas repeatedly. **We must not do these karmas as upaayam (means to moksham) but as kalakshepam.** After saranagathi, we must continue to do things which are anukoolam to bagawaan but we must not consider them as upaayam. Those saranagathars, who do not go to doctors in spite of illness in their old age tell about their drida adhvyavasaayam on the role of perumaal in deha yatrai. Their firm belief that perumaal will take care. Afterall these advices were being given by Aalavandhaar to mahans like Periya nambi and Thirukoshtiyur nambi who had drida adhvyavasaayam. Their gyna bakthi vyragyangal were incomparaibly larger than ours in the present day. Thus we must be nirabarar after saranagathi. Illai enakku idhil, illai enakku

idhil illai enakku idherae. This is given in vazhi thirunamam. This will come by practice. We should not loose our control upon getting into trouble or forget perumaal when we are happy.

Advices summary: 1. Don't differentiate amongst baghavathargal high/low. Also pass on bagavath matters only to worthy even if they are brahmanargal. 2. Follow worthy people even if they are from lower caste. Mandapa thrayam words. 3. Keep atleast a bud at the thiruadi of perumaal and do kaingaryam. Think of acharyan as charama dasai after having experienced Prathama dasai of getting interest in perumaal and madhyama dasai of getting interest in baghavathas. Acharyan is upayam for moksham not your kaingaryam. Kaingaryam is for kalakshepam.

Aalavandhaar (21.43) takes the hands of Thiruaranga perumaal arayar (his son) and points at Thirukoshtiyur nambi and Periya nambi and asks his son to be the acharyan for them. Thiruaranga perumaal arayar will be upaayam and upeyam for them. We may recall that Aalavandhaar has asked Thiruaranga perumaal arayar to have Thirupaan alzhwaar vigraham as his upaaya upeyam. Suddenly Aalavandhaar felt better and he got up, went to Cauvery took bath and did thiruaradhanam. It is like the lamp shining brightly before dieing down. Amudhupadi (offering prasadams to perumaal) and sathupadi (offering vasthrams, chandanam is applied/sathi) are all taking place with curtains drawn. Bakthas outside are waiting for the curtains to open. Suddenly, curtains are opened and those assembled see Aalavandhaar run and is enjoying the face of perumaal. Aalavandhaar thinks for how many more days he is going to enjoy the beauty of Namperumaal here on this Bhoomi. Periya perumaal sees the state of enjoyment of Aalavandhaar and decides that he will give moksham to Aalavandhaar. Thiruaranga perumaal Arayar is suddenly asked to perform arulapaadu when vazhi thirunamamas are sung. In Srirangam for this event, one by one repective arayars are called to chant. They say rig vedam, then the rig vedam arayar chants. Then yajur vedam and so on. They are first offered tulasi which they take in their hands, some thirumanjanam water is sprinkled on the hands and then the pasuram is sung. At the end each one is offered sadaari and he goes. Then the next one comes. Today when the arayar is called, the arayar is supposed to describe poetically with ragam how the perumaal looks on that day. That day the arayar sang suzh visumbu animugil thooriyam muzhakkina (10.9.1 thiruvaimozhi). This is the pasuram sung by Nammalzhwar as he is entering vaigundam. This was spontaneously sung by the arayar. He had not expected it. Everyone is perplexed. Just then the flower garland near the face of perumaal falls down. The archakar swami moves to puts it back in its place. Thiruaranga perumaal arayar stops the archakar takes the garland from archakar and gives it to Aalavandhaar. He asks Aalavandhaar were you wanting to have this? Were you desirous to have this? Aalavandhaar replies "amma adiyen vaenduvadhu eadhae". It means yes I just desired this. Aalavandhaar desired moksham and perumaal has given it himself. It is to be noted that perumaal has entered into Thiruaranga perumaal arayar and has done all this. He has made him to sing Suzh visumbu, he made the garland to fall and he made arayar to go and take it and put it on Aalavandhaar. Aalavandhaar's last moments. Aalavandhaar accepts theertha prasadam and sadagopan. Aalavandhaar returns to his madam (his place of stay) with all the prasada malaigal. He does a thirumanjanam in the madam. Then offers theertha prasadam to all assembled, in particular Thirukoshtiyur nambi, Periya nambi and his son, Thiruaranaga perumaal arayar. He asks all his adiyaars to stand there in front of the mantapam in his madam. Aalavandhaar prostrates before all the adiyaars who were standing there. He pleads with all to excuse him if he has done anything in his life knowingly or unknowingly which would have hurt them. While giving moksham, Perumaal will excuse any thing other than baghavatha abachaaram. Thiruaranaga perumaal arayar comes running and says should you ask for such excuses? You have done nothing to demand such action. Then Aalavandhaar eats and his son eats the remains of Aalavandhaar's leaf. Aalavandhaar does another round of very good upadesams to the shishyars. Meanwhile this news of Aalavandhaar not being well has reached Kanchipuram. Two

bhagavathas come running from Kanchipuram to enquire about Aalavandhaar. Aalavandhaar receives them and asks if everything is going on well in Kanchipuram, in Devaraja perumaal koil. Now Aalavandhaar asks about Ilaya Alzhwaan and how he is doing. Aalavandhaar asks if Ilaya Alzhwaan is still with Yadava Prakasar? The two from Kanchipuram reply that Ilaya Alzhwaan has taken leave of Yadava Prakasar these days as Yadava Prakasar is giving wrong interpretations of veda vyakangal and is serving Perarulaalan perumaal in Kanchipuram. Aalavandhaar is very happy hearing this. He thinks that the prabathi he did before Perarulaalan and also before Namperumaal to relieve Ilaya Aalzhwan from Yadava Prakasar has been heard and perumaal indeed has executed it. He tells about his happiness to his shishyars. Aalavandhaar now recites a sthothram extempore. It is the sthothra rathnam containing 65 shlokas. He says in the sthothram that he must get moksham as being the grandson of Nathamunigal and not because he was Aalavandhaar. Aalavandhaar gives the sthothram to his Swabimaana, anthargathamaana shishyar Periya Nambigal, even though he has nominated his thirukumaran Thiruaranga perumaal Arayar as future trustee of his madam and that Periya nambi and Thirukoshtiyur nambi and other followers to follow the arayar swami.

Aalavandhaar asks Periya Nambi to take this sthothra rathnam pasuram to Peraraulaalan and keep them at his feet and let these sthtothrams be for Kanchi devaperumaal as he has answered Aalavandhaar's submission by removing Ilaya Alzhwaan fron Yadava Prakasar's company. He asks Periya Nambi to plead with Ilaya Alzhwaan and come to his fold (goshti) in Srirangam. Unlike in the present times where we give excuses for not starting immediately to Kanchipuram quoting the reason of Aalavandhaar not being well, Periya Nambi started immediately to Kanchipuram.

After Periya Nambi left, Aalavandhaar's health deteriorated. He does not speak much. He is in some dhyanam. Those thondars/mudaligal/adiyaargal who were around – seeriya thondargal, become sad seeing the state of health of Aalavandhaar. They think that periya perumaal has decided to take Aalavandhaar away. On the perarulaalan's ayan (brahma) kanda vaigasi thirunaal – vaigasi visagam day; it is the garuda utsavam/brahmotsavam satrumurai day/theerthavaari day in Kanchipuram, Aalavandhaar takes bath goes to periya perumaal and in the uthama sandhi time when periya perumaal has done amudhu seidhu and the curtains are off, in the morning viswa roopam time, Aalavandhaar prostrates from thiruadi to thirumudi and then thirumudi to thiruadi (from toe/feet to head and then from head to toe/feet) a number of times. He stops for some time at thiruadi and prostrates before thirupaan alzhwaar at his lotus feet, whom Aalavandhaar deeply prays to, accepts theertham and sadagopan sadari, takes leave from everyone there starting from periya perumaal and all his shishyargal follow him, to his madam, and gives theertham from the madam sannidhi to all present, takes food, and tells that his day has come. Vaigasi masam, 6th day, thiruvona nakshathram, abhijin muhoortham is the muhoortham day. Aalavandhaar eats the the sesham of mudaligalin prasadam. He prays in his heart to all the alzhwargal. He prays to Acharyargal, mudaligal. He asks all those present to come. Sthalasthar, acharyargal, sthanasthar, kainkaryabarargal, mudaligal, Aalavandhaar again asks their pardon. They tell neither periya perumaal can do any abacharam nor you can do any abacharam. Aalavandhaar advices the duties of stanasthaars (are those who have a specific role to play in temple administration (theertham giver, archakar etc) to perform periya perumaal's thiruaraadhanam, thirumanthira pushpam in timely manner. Give respect to desanthrigal – visitors to temple from other places. 21 gopurams, 54 koils inside Srirangam. Desanthrigal come and do kaingaryam to these koils. Allow them to do their bit. Don't fight with them. Aalavandhaar points at Thriaranga perumaal arayar, Thrukoshtiyur Nambi etc and tell those assembled that they will be sthanasthar from hereon in his absence. They also agree to the nomination done. Thus Aalavandhaar tells those in Srirangam that though Aalavandhaar himself and other people from his madam though from other places like Kattu Mannar koil (his family)

and other places, let these people be made sthanasthaars. People look at each other and think that these are strange words. All of them returned to their respective places of stay.

3.17 Six orders to Aalavandhaar's shishyars at his death bed

Assigning responsibility of what who should teach to Ilaya Alzhwan by Aalavandhaar

The next day, He tells his shishyas to

1. Tell Periya Nambi to perform samashneeyam to Ilaya Alzhwaan. During Samasraneeyam he will tell the meaning of dwayam.
2. Thrukoshtiuyr Nambi is asked to tell the meaning of charama slokam to Ilaya Alzhwaan.
3. Thirumaalai andaan (lived in Thirumalirun cholai) to tell the meaning of bagawath vishayam (Thiruvaimozhi) to Ilaya Alzhwaan.
4. Ramayana saram (Sri Ramayanam is charanagathi sasthram) to be told in detail by Periya Thirumalai Nambi
5. He asks his shishyaas in particular Thiruaranga perumaal arayar to tell Thirupaan alzhwaar's rahasyam to Ilaya Alzhwaan.
6. He gave bavishyad acharyar thirumeni to Thirukoshtiyur nambi and tells he is Ilaya Alzhwaan. Periya nambi gets the baagyam of seeing bavishyad acharyar in person first while Thirukoshtiyur nambi gets the bagyam of seeing/having bavishyad acharyar thirumeni first and is asked to do aradhanam to it and then see Ilaya Alzhwan/bavishyad acahryar later. This is like Devaki and yasodha get the baagyam respectively of giving birth to Krishna paramathma and the looking after him.

Aalavandhaar's last words were "avar dhaan indha pravathagarku bavishyad acharyar". He then sits in padmasanam and gets the thirumeni of acharyar shri Manakkaal nambi in his thoughts in front of him (Aalavandhaar must have had a vigraham of Manakkaal nambi in his madam) and even as one set of people chant the archarardhi gadhi sruthis others chant suzh visum.., some others blow the thirusanku a big kalyanam of this jeevathma with periya perumaal is taking place. They have vaadhyam etc being played. Aalavandhaar left for thirunaadu in brahma ratham. His brahma kapalam burst and from his susukshma naadi his athma left for thirunaadu. (1.00.46). All the sishyaargal fell down with despair of seeing the happenings. All those around give them a little comforting words. Thiruaranga perumaal arayar (also called pillai arasu nambi) being Aalavandhar's son, is asked by the others around to go ahead with the next karma actions with the dead udal. Vaishnava dasigal come there and are asked to pour water on the door steps of the madam, decorate with kolam, they erect green pandal, dharba malai, senkol maalai are tied to the entrance, the entrance is decorated with silken cloth sukra samarangal and white samarangal are used in decoration. On all the four entrances plaintain tree stems, sugar cane stems, white leafy plus shaped maalai are used in decorations, they tie many types of fruits like jack fruit, plaintain fruits, grapes, , they make flower maalai/thoranangal like decorations out of beautiful looking leaves of plants/trees (parangasa leaves, athi maram leaves, arasa leaves, karangasi leaves,) padhakku nell/rice grains are spread out and in all the four corners they keep kumbangal, they chant om kesavaya namaha, om narayanaya namaha…They keep dwadasa kalasangal (12 kalsangal). Arugam pul (grass), dharbam, pushpangal, guruparampara anusandhaanam is done as kumba archanai, pancha amrutham consisting of cow's urine, milk, curd, ghee, cow dung, is used to bathe the body. In the asanya bagam of the body sankarshana kumbam is kept and another four kumbangal are brought. Sree purusha sukthm is sung. The body is cleaned as done in thirumanjanam. Then the mudaligal of the madam take bath. Surul amudhu theertham vaendi kondu, The body is circambulated (pradkshinam). The entrance after having cleaned with cow dung drona veedhi are spread, flowers are spread, new clothes are adorned to the body, the body is kept over the rice grains that were spread and on that haridhra is written and new clothes and sukla mala are used, sankra mudra is drawn, the body is decorated with thiruman and vaishnavargal come around the body, The karthas bow to the

srivaishnavargal who came around the body, and seek their permission to and take the body decorated with new clothes and keep chanting dwadasa namangal (12 namangal of perumaal kesava, Narayana, Madhava, govindhaya, vishnavae, madhusudhanaya, thrivikramaya, vamanaya, sreedharaya, hrishikeshaya, padmanabhaya and dhamodharaya), thirusanku is blown, thiruaranga perumaal and others, as saktchi, sthandala madhyasthamai, navaganda dwidhi vyakaramaga, the body is kept over the rice grains on the earth, and in the eight directions, thaila Sudha theertham is spread and the kalasangal are taken while chanting dwayam, the body is kept over the paadai and sreevaishnavargal's feet are washed and kumbangal are kept in the north and sreevaishnavargal are given dravyam, then perumaal sartiya thirumaalai and other perumaal prasadangal are kept on a golden plate and sri Aalavandhaar is bowed down by his son. Vimala charama vigraham of Aalavandhaar is thought of in the son's nenju, and seen by his eyes, and coming as pradakshinam, the pasurangal of thirupallandu, kanninun chiruthaambu, suzhvisubu panimugil, are sung with isai and dance form just like arayargal. Thiruvirutham is chanted as it brings out the lowness of samsaram and one that should be given up. The son comes around the body as a pradkshinam and comes out of the madam. Iyal sathu is chanted at the outside of the madam. The body is taken around the thiruveedhi and then only iyal sathu is chanted. Divya thaila, divya choornangal are applied on to the body. The body is given a bath. Only then the perumaal's prasadam maalai, peethambaram is put on the body and the parivattangal are put on the body. The left over oil, chandhanam after applying to the body is taken by the shishyargal. They apply them on to their body. They have a last prostration before the body of Aalavandhaar/Yamunachariyar. They (the shishyas) touch the thiruadi of Aalavandhaar with their eyes and their thirumarbu and their heads. The shishyas are saddened and are speechless. The shishyas start experiencing acharya vislesham. The are full of tears and are sweating. (1.08.56). Other mudaligal there come and wipe their tears and speak some encouraging words to them.

Now the thirumeni of Aalavandhaar is mounted on thirupallakku also called brahma ratham. Otrai Thiruchandham (not Thirusankam as told earlier) is sounded. He is decorated with more and more silk veshtis. As he is going in archradhri gathi. Archis is veli means a very intense light. He is going in that bright path. These veshtis on him are called pavadai/nada pavadai. That is the cloth needed to traverse the archiradhri gathi. They lay it on the road leading to cremeation grounds. The flowers are all thrown all over in the path. Sumangali women lead the path with lamps. They kept calling that Darsana sri Aalavandhar thirunaatukku ezhandhiarulinaar. The body is taken to Thirukarambaran thurai. Ozhindha sankarshana kumba poorna jalam is used. This is the khumba jalam which was unspent in the initial part of cleansing in the madam. Certain part is purposely kept aside at the madam for use in the thurai. First the sthala sudhi is done. Further ceremonies are done as per yathi samskara vidhi uthamaana manner. This is how it is done for sanyasis as they have renounced their lives. They bring down the body in the sitting posture/padmasanam posture only. Now till this time, the needed pit for lowering the body has been dug and the body has been brought to the ground level. This place is called Thirukaramban thurai which exists even today. But it is getting taken over by greedy land mafias. Thavarasan padi thurai (Ramanujar's) is another such place getting lost. It is on the way to Kollidam. In the road from Srirangam to Kollidam on the main road, first comes Thirumangai mannan padi thurai. Next is the Aalavandhaar thurai. Ramanujar used to take bath in Thiruvarasan padi thurai, further downstream of aalavandhaar thurai so that he gets paadha jalam of big people. In the earlier days there used to be brindavanam in those places but these days water tank, pipe etc have all come. Even those living in Srirangam don't visit these places. Mananavala mamuni's thurai also is nearby. (1.13.56). We today are not taking care of these places.

3.18 Periya Nambigal leaves for Kanchipuram aiming to bring Ramanujar

Periya nambigal meanwhile has taken sthothra rathinam to Kanchipuram for presenting to Kanchi devaraja perumaal and get Ramanujar to shift to Srirangam to be under the tutorship of Aalavandhaar. He tells Thirukatchi nambi that Aalavandhaar is feeling extremely bad that Ilaya Aalzhawaan is under the influence of Yadava Prakasar. Thirukatchi Nambi takes the Sthothra

Rathinam to kanchi perumaal/perarulalan sannidhi as a purushakarathvam – recommending body. He reads the Sthothra rathinam as written by Aalavandhaar. He accepts the theertha prasadam of perumaal and comes to meet Ilaya Alzhwan in salai kinaru area. They meet on the way as Ilaya Alzhwaan is bringing theertham for thirumanjanam to perumaal and Thayaar as Thirukatchi nambi stops on the way and is chanting sthothra rathinam loudly. Thirukatchi nambi comes to the slokam, Brahmaha Sivassthamasparamaswarat, dwitheeya vivasyaha, mahimarbina vihath vishwathae. It means that perumaal is above Brahma, sivan, indiran and is not bound by any karma palan and is a mukthathma. SN is virat swaroopan. Ilaya Alzhwaan hears this and is mesmerised by the beauty of the slokam. He asks who has composed this? He says that essence of VSA is very clearly stated in this sloka. He sees Periya Nambi also and asks who sung this sthothram. Periya Nambi answers it has been written by Aalavandhaar. Ilaya Alzhwaan asks if he can meet the acharya swamy and prostrate before him? Periya Nambi says I have come just for that, to take you to meet Aalavandhaar. He hears that and immediately takes the thirumanjinam theertham to perarulaalan and prostrates and asks for permission to leave for Srirangam. He prostrates before Thirukatchi nambi also and they leave for Srirangam.

They both leave for Srirangam and are in a hurry. On the way Periya Nambi tells Aalavandhaar's life story. Starting from Naatha muni. He tells all about Aalavandhaar's granthangal. They come to Thirukaramban thurai which they have to pass to reach Srirangam. Now the place is called Thirukarambanur. They see a lot of crowd. They say Aalavandhaar has left for Thirunaadu. Periya nambi is full of tears hearing this. He says after having lived a life time with Aalavandhaar he has not had the bagyam of being with him when he went to paramapadham. Periya Nambi falls unconscious hearing this. Ilaya Alzhwaan sees the grieved Periya Nambi and wonders how a person can be so much affected by the news of one's acharyar attaining thiruadi of perumaal. There was a man living in a house. Suddenly he got bitten by a Scorpion. He holds his bitten hand and runs out of the house crying that a scorpion has bitten him. As this person comes to the road, he sees another person with a chopped off hand and he first person started to feel no pain compared to the person having chopped off hands. Thus the pain and sadness due to a shock is relative.

Periya nambi thus thinks that by just hearing the life story of Aalavandhaar if Ilaya Alzhwaan is affected so much, though I (periya Nambi) have been with Aalavandhaar for all the time, then sambandham/relationship of Aalavandhaar and Ilaya Alzhwaan must be some thing extraordinary. Thus Periya Nambi forgets his sorrow and comforts Ilaya Alzhwaan and tells that when we are doing some thing good there will be many hurdles, we must cross them and move forward. Now Periya Nambi holds Ilaya Alzhwan's hands and leads him to prostrate before Vimala charana vigraham. Ilaya Alzhwaan is full of tears that he could not meet Aalavandhaar when he was alive. Ilaya Alzhwan is sad that could not hear Aalavandhaar's teachings directly. He could not get kataksham of Aalavandhaar directly when he was alive. I could not prostrate before him when he was alive. At least I got the bagyam of prostrating before this kamala Vimala thirumeni at least. Ilaya Alzhwan thought that he did not even dream for getting this bagyam. He is happy that he got at least this sreshtam of this great acharyar. As Ilaya Alzhwan is intently looking at the thirumeni, he notices that in his right hand first three fingers are folded inwards. He thinks that the folded fingers could mean that Aalavandhaar had some thing in his mind which he wanted to convey. He must have had some unfulfilled desires. He asks the shishyars nearby whether Aalavandhaar always had these three fingers folded? The shishyars told it has happened now. It was never like this when he was alive. Ilaya Alzhwaan asks the mudaligal and shishyars if during Aalavandhaar's kalakshepam had he mentioned any unfulfilled desires? What is to be noted that Ilaya Alzhwaan has come only just now. Other mudaligal had been around him all the time since the swami attained paramapadham.

3.19 Ilaya alzhwaan notices three folded fingers of Aalavandhaar

But it is Ilaya Alzhwaan who notices the folded fingers first. These are the deiviga sankalpam. The mudaligal told 1. Aalavandhaar had the liking for Vyasa and Parasara maharishis' smritis. They

have sung more than 5 lakhs shlokas. They consist of Brahma suthram, maha baratham, Srimad Baghavatham etc. given by Veda Vyasar. Parasara maharishi gave purana rathinam Shri Vishnu puranam. Thus for Veda Vyasar and Parasara Maharishis one needs to form upakara smrithi. This smrithi will be a form to thank the maharishis. The mudaligal continued 2. Aalavandhaar had a lot of regard for Nammalzhwaar. Aalavandhaar used to get deeply moved by Nammalzhwar's pasurams and he used to weep on them, used to fall unconscious. Aalavandhaar had a deep appreciation for thiruvaimozhi. 3. Visihtadhwaitha paramaaga vyasar suthrathin vyakyaanam – Aalavandhaar had a deep liking for that.

Aalavandhaar was worried that people were wrongly interpreting the Brahma suthram. He had expressed that he could not do these three actions in his life. The shishyars of Aalavandhaar told that the acharyan swamy had often told that these three actions he could not fulfil in his life. Ilaya Alzhwaan was able to understand that Aalavandhaar was deeply agreived that he could not fulfil these three actions in his life and Ilaya Alzhwaan understood that his successor is being asked to fulfil these unfinshed agenda. Now Ilaya Alzhwaan swears in front of so many of his shishyars, mudaligal, daasimaargal, those who lived in the town etc., swamigaal, adiyenukku, indha moondru amainjaal naan idhai neraivertru kaatugiraen. The meaning of what Ilaya Aalzhwaan told is that I, if three factors that I am going to spell out are helpful to me, I will fulfil what you, Aalavandhaar had in your mind. First of the factors is that I should have this body strength (and hence the age needed) to be able to do these tasks. Secondly, I need this acharya kripai (blessings of the acharya). Here Ilaya Aalzhwaan means Aalavandhaar as the acharyan. Thirdly I need the sarveswaran's (periya perumaal in Kanchipuram) blessings to be able to do it. If I get all these three, I and I alone will get these done in my life time. Age, aacharyan's kripai and bagawan's anugraham are the three Ilaya Aalzhwaan prayed for. Just at that time all the three fingers of Aalavandhaar's thirumeni got straightened out. All those who had assembled there were astonished at this strange event that of a dead man's fingers getting opened out. Right then all those assembled knew immediately that he Ilaya Alzhwaan is their achaaryan from here on.

All those assembled started talking to Ilaya Aalzhwaan "swami indha achaaryan kripaiyum umakku undu. You have also got his divya Sakthi as soon as we saw that his three fingers unfolded. You are also the leader of this darsanam (darisana pravarthakar)". Ilaya Aalzhwaan now takes a deep look at Aalavandhaar's thirumeni as this is the last time he is going to see it. He takes it deep into his eyes and nenju. After this Ilaya Aalzhwaan gets angry and asks namperumaal (of Srirangam) either you should have taken me before Aalavandhaar swami or allowed me to be in his company for some years. He then goes about further kaingaryams. Ilaya Aalzhwaan goes to Kollidam, takes bath, and does sashtanga namaskaram to Periya Nambi, and goes away without even prostrating before periya perumaal as he is very angry with perumaal. Ilaya alzhwaan felt that the perumaal who didn't show him his own acharyan is no perumaal.

39GP:

3.20 Ilaya Alzhwan returns to Kancheepuram

Ilaya Alzhwan returned to Kanchi Deva perumaal. Meanwhile the mudaligal in Srirangam did the final rites for Aalavandhaar. Aalavandhaar's prabandhangal are Sthothra rathinam, Sidhithrayam, akanda maya vaadha kandanam, Sri Geetha sara sangraham, Chathursloki. He lived for 125 years. He had 23 shishyargal. He was born in the year 967.

In Kancheepuram, Ilaya Alzhwaan goes directly to meet Thirukachi nambi. He tells the nambi that Aalavandhaar swami has attained acharyan thiruadi. Thirukachi nambi being the direct shishya of Aalavandhaar, also feels very sad but Ilaya Alzhwaan is more sad. The nambi consoles Ilaya Alzhwaan who had prostrated before Thirukachi nambi and did not get up. The Nambi helps Ilaya Alzhwaan to get up. Ilaya Alzhwaan is like a son to Thirukatchi nambi. The nambi was 63 years old

when Ilaya Alzhwaan was born. The nambi tells Aalzhwaan when Peraraulaalan is above us and will take care of everything why are you so worried? He is sarvangyan and sarvasakthan. Thirukatchi nambi also did Sreechoorna paripalam to Aalavandhaar as he is Nambi's acharyan. Nambi did a thiruadhyayanam for Aalavandhaar. Ilaya Alzhwaan also in the passage of time gets back his courage and returns to his normal duties of thirumanjanam kaingaryam to perarulaalan. Thirukatchi nambi felt pity on Ilaya Aalzhwaan and their relationship grows.

3.21 Story of Thirukatchi Nambi/Gajendra Dasar

Thirukatchi nambi is the son of veeraraghva dasar and Kamalambal. He was born in Poo irundha valli now called as poondhamalli. Mrighaseersha nakshathram, maasi masam. He was born as the fourth child in a chettiyaar family. They were capable of increasing the money they had by doing trade. The father divided his wealth into four parts and gave to his sons. He wanted the sons to multiply the funds given. After some years the sons were called back and were asked how they have performed. The three sons replied how they have multiplied the wealth. The fourth son (Gajendhra dasar is his given name), Thirukatchi nambi replies, Kalangaa peru nagarilae serthu vaithaen. Thirukatchi nambi was ever moved by Gajendra moksham. He used to think Gajendra Varadha, Gajendra Varadha daily. This is kaanchi perumaal. As Thirukatchi nambi was very much devoted to Gajendra varadhan of kaanchi he was called Gajendra dasar. His father asked Gajendra dasar, you say you are saving money for future but can you enjoy the saved assets fully? Yes said Gajendra dasar/Thirukatchi nambi. The father asked where have you saved the assesets? I have saved it where I am going to stay permanently. Sri vaikuntam. (Ayodhya is its another name). What did you do here to save there? Perumaal has taught me baghavadha thathiaradhanam. I spent my money on that. I did like what Thirumangai alzhwar did or what Koorthathu alzhwan did. To please God I spent my money on his adiyaars. Vaikunta kuttan's mugamalarthiyae purusharthamaga naan kondaen. Bhagavadh anubhava Preethi kariga is what we should do. The father gets angry and says you are saying like this in front of your brothers that you have spent all your money on thadhiaraadhanai. Hearing this scolding Gajendra dasar's mother comes from inside and gives her jewels etc for thadhiaradhanai. He tells his father I do not wish to be in this vamsam and says thanks I am leaving and he left.

Gajendra dasar goes on divya desa yathrai and reaches thiruvalli keni. He bows to Gajendra varadhan in Thiruvallikeni. Now he gets reminded of Kanchi Devaraja perumaal and thinks that he should do some kaingaryam to the perumaal. Kaanchi devaperumaal comes in his dreams and invites him to Kaanchipuram. Gajendradasar asked where are you? The perumaal replies I am on athigiri top. Gajendra dasar asks the perumaal from where you have come? The perumaal replies, I have come from Yaadava family. It is hot up here can you please come and do aalavatta kaingaryam. Fanning the perumaal. Gajendra dasar comes immediately and settles next to Kaanchi deva perumaal.

After coming here Gajendra dasar after some years asked I am doing this kaingaryam to you is my moksham assured? He asks. Perumaal replies for the kaingaryam you are doing I have returned the favour by talking to you. We are quits perumaal says. Perumaal says you need acharya sambandham/abimanam for moksham. At that time, Gajendra dasar choses Periya Nambi as his acharya. Perumaal says some one in the madam should call you with abimaanam. In this regard the cartman's story told earlier refers. From Srirangam Gajendra dasar comes to Kaanchi but finds that there are people doing that duty already and then goes to Thirumalai but being a cold place fanning is not required for perumaal. Gajendra dasar is sent back by thiruvengada mudayaan back to the place where he came from and thus comes back to Kanchi. Thus he begins to do aalavatta kaingaryam in Kaanchi.

At this time Ramanujar enters his life. Gajendra dasar/Thirukachi nambi tells Ilaya Alzhwan about perumaal, alzhwargal, puranangal, slokangal etc. Katchikkuvaithaan mantapam in Kaanchi koil

is the place wher such teaching goes on. Thirukatchi nambi while telling all these tales gets up time to time, prostrates before the God and sits back and continues the story. He does not even look at Ilaya Alzhwaan but continues to tell the story. Ilaya Alzhwaan asks you are telling the story to me but why are you not looking at me? Where are you looking at? Why are prostrating so many times? Gajendra dasar replies that thaayar and perumaal thinking no one is looking at them are intimately involved in their affairs. They are going around like newly wed couples in a park. I can't be sitting when perumaal and thaayar are going around like this. That is why I am getting up time to time and prostrating before them. Ilaya Alzhwaan is not able to see anything. Ilaya Alzhwaan says that the Nambi is truly blessed that he is able to see perumaal and thaayar so often. The perumaal not only speaks to the Nambi but also shows himself and Thaayar so often to Thirukatchi Nambi/Gajendra dasar.

Then one day many bakthas had made a lot of prasadams in their homes and come and keep it in front of perumaal. The archkar sprinkles holy water on the prasadam and says Om namo narayanaya. Just then perumaal asks the archakar to call Thirukatchi Nambi. Thirukatchi Nambi is called and he comes. Now perumaal asks the Nambi can't you not take the prasadam in your hands and show it to me? Archakar is there who has learnt vedas and hence qualified person but now the Nambi is asked to do this job of the archakar. Thirukatchi Nambi trembles and says adiyaen adiyaen, there are so many qualified persons doing it. I do not even know the manthirams to be said with that. I am a neechan I am not supposed to do it. Perumaal says will you not listen to my commands. Nambi immediately obeys and as everone is looking, the Nambi takes the prasadam and shows it to Perumaal. On one another occasion, the prasadam made for perumaal was kept locked in his garbagraham and left over night. Perumaal calls Nambi in the night, asks him to mix the kariamudhu etc (Vegetable preparation) and offer to HIM and Thaayar. Peumaal and Thaayaar eat 75% of the prasadam and give some for the Nambi also to have and the next morning to the amazement of the assembled 75% had been consumed. Thirukatchi Nambi tells what happened in the night and how perumaal ate out of his hands.

Such events used to happen and time passed by. One day perumaal tells Nambi you must without fail face the effects of prarabdha karma before you can leave the world. Now you (the Nambi) is experiencing seven half years of sani period (which brings bad to the person). So you are going to be facing the troubles associated with it. Nambi replied NO, I can't stand all these troubles for 7.5 years. Perumaal bargained face it atleast for 7.5 momths. NO said the Nambi. 7.5 days says perumaal NO says Nambi. Perumaal says face the bad repurcussions at least for 7.5 nazhigais (1 natzhigai = 24 mins) and perumaal says it can't be further reduced and Nambi accepts it. At that time the ornaments on perumaal go missing and the news reaches to the king. The king says you (Nambi) are one going in front of Perumaal and you must have stolen it. Nambi is deeply affected and this despair lasts for about 4 hours after which the perumaal himself shows that the ornaments are indeed on him. Thus ended the prarabdha karma of Thirukatchi Nambi.

One night Thirukatchi Nambi is talking to Perumaal for a long time. At that time Nambi says Perumaal, I have seen you in this standing and sitting postures but I hear that you are reclining on adiseshan in Thirupaarkadal. I am not able to visualise it. Perumaal started explaining how he will be lying down and that he will be in yoga sindhanai. It took so much time that night and the next day dawned. Perumaal tells the Nambi go back to your madam. It is late. When Nambi comes out it is pitch dark and even moonlight was not there. The nambi has another boy assisting him in the koil. He comes with the Nambi. The boy's name is Arulaala. He calls Arulaala (same name as GOD in the Kanchipuram koil). He asks the boy to hold a lamp to show the way. After some time a very bright lamp comes. Nambi is stunned and asks how did that lamp come. The lamp also keeps circling him and comes. Actualy the boy slept off and perumaal himself comes to help Nambi. Nambi keeps on talking and the boy kept nodding. When they reached the madam, Nambi asks the boy to leave. A little later Nambi turned around and saw that the boy was nowhere to be seen. He later sees that

perumaal is running back to the koil with his chakkaram in his hand. Nambi is stunned. He thinks that perumaal has so much of care for him. Perumaal has himself come to escort him back to his madam with his chakram as the torch. Perumaal shows his utter soulabyam quality.

On another day when perumaal asks Nambi who has been talking to Perumaal that it has become dark, you return to madam, he comes out and sees that it is raining heavily, he again calls out to arulaala (his helper boy) to bring an umbrella, perumaal came out brought an umbrella that too adiseshan himself as the umbrella, Nambi used to talk to himself as that the perumaal has so much of solubyam yet the people in the town do not understand this. Perumaal keeps hearing all this. After some time he turns around to see that perumaal himself has come with adiseshan as umbrella. Even before Nambi could ask anything, perumaal disappears. Nambi is totally moved by this incident. These are the kind of experiences which the Nambi has had.

One day as Nambi was getting old and as he kept talking to perumaal in his old age, Nambi was feeling very sleepy. He was not able to win over his sleep. He tells in his sleep enough is enough because of this udal he has he feels sleepy. If he goes to Vaikuntam there will be no sleep and he can always be enjoying perumaal. As said in Abhahathaha asuraha rakshasamsishi …. In vaikuntam one always will be enjoying the perumaal anubavam. He (Nambi) prays for him to be given moksham. Abhatha athma vidhuraha vidhuthuhu vichohaha ithichiksaha abhipasaha sathyakamaha Sathya sankalpaha. அபத அத்மா விதுரஹா விசோஹாஹா இதி சிக்சாஹா அபிபாஷா சத்யகாமாஹா சங்கல்பஹா. This is a veda vyakyam describing the attributes of stay in vaikuntam. We do not get sleep in vaikuntam, we don't feel hungry, we don't get ill, there is no karma, no birth, no death. Nambi wanted to go such a place. Perumaal also gave him moksham.

Thus Ilaya Alzhwaan sees such a person as Nambi to keep prostrating time to time and when he gets to know the reason he is awe struck. We are in the page 437 of the grantham. Thirukatchi Nambi is a srivaishnavar without having poonal – the sacred thread. Thirukatchi nambi used to like Ilaya Alzhwaan for his soft mannerism without any ahankaram. Ilaya Alzhwaan used to exhibit a lot of Naitchiyam means that he used to lower himself in knowledge leave alone wealth or any other possession compared to others to whom he talks to. Seeing the wealth of knowledge Thirukatchi Nambi had, Ilaya Alzhwaan wanted to be a shishyan under Thirukatchi Nambi. Ilaya Alzhwaan wanted Thirukatchi Nambi to do pancha samskaaram. This is called sripaadaiyil asrayikka vendum. It literally means that one (the shishya) will always be bowing to your (the acharyan's) lotus feet. There is a sree vachana booshanam choornigai which says that shishyan need not give any thing (wealth) to Aacharyan and aacharyan must not accept any wealth from Shishyan. As the giving and taking will reduce the status of their relationship. The shishyan must eat from what the acharyan offers. In those days, the shishyan used to live with acharyan for several years and used to do any duty needed by aacharyan be it in their home or looking after the health of acharyan and his family. Ilya Alzhwaan prays to Thirukatchi Nambi that devarir should show me the ways for ujeevanam of my athma. That is Ilaya Alzhwaan wanted to gain athma gyanam. Thirukatchi Nambi is perplexed and happy that such a request has come from Ilaya Alzhwaan.

The first lesson as said in vedas is do not keep researching about kulam, kalvi, ozhukkam of the acharyan from whom you are learning. Till Ilaya Alzhwaan, others in the earlier era were looking at the kulam etc of the acharyar before accepting to take tutelage from them. Ilaya Alzhwan changed that trend. Thirukatchi Nambi replies that as you have just seen the athma gunam of mine to accept me as your acharyan, I am able see the athma gunam you (Ilaya Alzhwaan) posses in accepting me as your acharyan. Kanchi Perarulaalan has transformed the nothingness of Thirukatchi Nambi into someone having knowledge and athma gunam. Now Thirukatchi Nambi is relating his Naitchiyam to Ilaya Alzhwaan. Thirukatchi Nambi points out that loukikam mariyaadai of that day (as against vaidiga mariyaadai which will allow) will not accept him to be acharyan for Ilaya Alzhwaan. It

is against asrama dharmam. Nambi is in lower asrama dharmam whereas Ilaya Alzhwaan is in higher asramam of being a brahmin. Thirukatchi nambi refused and moved away without even waiting for a reply. However Ilaya Alazhwaan had the desire of eating atleast the remains of Thirukatchi Nambi's meals. This is considered holy and is liked by perumaal.

3.22 Ilaya Alzhwaan invites Thirukatchi nambi for thadhiaradhanai at his home

The remains after eating is called uchishtam. While Geethai says we should not consume uchishtam, there are exceptions. Father's uchishtam can be had by the wife and the children. Acharyan's uchishtam can be had by his shishyaas. Baghavathothammar's uchishtam can be had by his adiyaars. It is the third category that Ilaya Alzhwaan desired to have. Ilaya Alzhwaan invites Thirukatchi nambi to have food at his home. It is fixed for the next day. IlayaAlzhwaan comes home and requests his wife to make a grand meal the next day for Thirukatchi Nambi which she agrees to. This is called arusuvai unavu – the food having all the tastes included. The tastes include puli/tamrind, uvarppu/salty, inippu/sweetness, kasappu/bitterness, kaarppu/taste of chillies, thuvarppu/taste of the inside nut portion of plaintain flower. Thuvarppu is contained in the stigma portion of this flower which is cut into small pieces after removing stamen from inside stigma. These small pieces are sauted and made into kariamudhu. The meal that day included chitra annam. The next day while Thanjamambaal, Ilaya Alzhwaan's wife was preparing the meals, Ilaya Alzhwaan bathes, does Nithya karma at home including thirumanjanam to Perarulaalan. He does the koil kaingaryam also of getting saalai kinaru theertham and returns to his home. Perarulaalan is a small moorthie which Ilaya Alzhwaan/Ramanujar used to do Thirumanjanam in his home. Ilaya Alzhwaan's home/Thirumaligai is near east Gopuram entrance through which we had gone to have dharshan of Athi varadhar. The west entrance has the big entrance, the koil kulam and is near the bus route. The andavan ashram and kalyana mantapam is also in that side these days. These days this moorthie for which Ilaya Alzhwaan did thirumanjanam is in Srirangam Koil. After finishing the thirumanjanam early on that day, he comes out and looks for Thirukatchi Nambi. Ilaya Alzhwaan waits for a long time, still no signs of Nambi. He then goes to the Koil through east entrance thinking Thirukatchi Nambi might be there. Ilaya Alzhwaan wanted to bring Nambi in person. As Ilya Alzhwaan is coming as pradakshinam starting from east gopuram entrance, coincidentally, Thirukatchi Nambi goes as pradakshinam starting from West entrance. Thus the two of them miss each other. Nambi entering from west entrance exits from North entrance and goes to Ilaya Alzhwaan's thirumaaligai. Thirukatchi Nambi requests Thanjamambaal, that he be served food early as he has alavattam kaingaryam in the koil. Thanjamambaal spreads the plaintain leaf in thinnai (the outside of the house) and serves food to Thirukatchi Nambi. The Nambi finishes the food early and leaves. Now Ilaya Alzhwaan comes as pradakshinam and comes out of North entrance and comes home. He sees that Thanjamambaal has meanwhile taken bath after serving food to the non brahmin and is removing the leaf in which Thirukatchi Nambi ate using a stick. She then cleans the place using cow dung.

Now Ilaya Alzhwaan returns sees his wife and asks why she has taken bath again? She replies that srivaishnavar whom Ilaya Alzhwaan had called (she does not even take his name) had come for eating. Since Gajendra dasar/Thirukatchi nambi had been born in varnadharam(lower caste) she (Thanjamambal) had pushed away the leaf on which he had eaten was pushed away by her and she had taken bath after serving food to him. She went on to do sthala sudhi to the place he had eaten. After hearing this Ilaya Alzhwaan was very angry with her. He asked her do you not understand the alzhwar pasurams, their meanings. Do you always look only at the vedhantham and their dos and don'ts. He said I wanted to eat out of the remains leaf of Thirukatchi nambi. Since what I wished did not happen, what shall I do now wondered Ilaya Alzhwaan.

3.23 Six questions of Ilaya Alzhwan and Perarulaalan's reply through Thirukatchi Nambi

Ilaya Alzhwaan wanted to get pancha samskaram done from Thirukatchi Nambi but it was turned down by the Nambi himself quoting what the present day people around think of it. He wanted to eat from the remains of the Nambi's leaf that got prevented by the varnasramam calls of his wife Thanjamambal. I did not even get to learn from Aalavandhaar thinks Ilaya Alzhwaan. He could not think of anything and he returned to the madam belonging to Thirukatchi Nambi. Ilaya Alzhwaan prostrates before Thirukatchi Nambi. Swami you kept me aside as far as Samashneyam/pancha samskaram. Atleast ask Arulalan and get my doubts which are in my mind clarified from Perumaal says Ilaya Alzhwaan to Thirukatchi Nambi. Nambi does not even ask what his doubts are and approaches Perarulaalan/Deva perumaal seeking answers. Thirukatchi Nambi keeps doing Aalavatta Kaingaryam for a long time standing in front of Perarulalan hesitating to ask the question. Thirukatchi Nambi is hesitant that if perumaal asks what Ilaya Alzhwaan asked he will have to blink. Now Peraraulaalan speaks with a lot of Vathsalyam/karunai and says Nambi you seem to want to speak to me. Then Nambi says Ilaya Alzhwaan has some thoughts in his mind and he asked me to get an answer from you for those thoughts. Will they happen? Are they right? That is what Ilaya Alzhwaan wanted to know from perumaal. Arulaalan smiles and having sahasa daasyathai udayavanai, chandaanuvarthanam panni iruppaanai, naam santhideepiniyidam vidyaayartham panninar polae, pala idangalaliyum sasthrathai agalagalaadhaana (means without leaving any bit) ஸஹாச தாஸ்யதை உடையவனாய் சந்தானுவர்தனாம் பண்ணி இருப்பானை நாம் சாந்த்திதீபனிடம் வித்யார்தம் பண்ணீனார் போலே, பல இடங்களிலும் சாஸ்த்ரத்தை அகலகலாதான even after learning all the saasthras well like I learnt from Saandeepini, if one is still in doubts, he need not have asked this question. This simply means that Ilaya Alzhwaan is asking this as though he does not know anything. Ilyazhwaan has sahaja daasyathvam. It means that the Alzhwaan will be dasan/adiyavan/pupil to anyone without any effort. That dasyathvam is from his birth itself as he is adiseshan's amsam and seshathvam is inbuilt. Also he had the interest in anuvarthanam means to keep learning more and more from here there etc. He went to many persons to learn. Ilaya Alzhwaan is also a fast learner like perumaal who learnt in 64 days from Santheepini. Ilaya Alzhwaan has learnt all the vedas and sasthirangal from many people to qualify for agalagaladhaana(without leaving out any topic even a bit thinking it is unimportant), interest in sasthram. He has learnt all the parts of sasthram after adequate analysis. Perumaal wonders as to why did such a person asks this question to me through you?

Now **Kanchi Deva Perumaal tells the six vaarthaigal** as adivice to Ilyaya alzhwaan. This is one of the most important vishayam in our sampradaayam. Perumaal says these are the ones in Ilya Alzhwaan's mind. Perumaal says the six words without their meaning. Thirukatchi Nambi also listens to them carefully without seeking explanations. That night Ilaya Alzhwaan was waiting eagerly to hear from perumaal though through Thirukatchi Nambi. He did not sleep. When he saw Thirukatchi nambi coming towards him in the morning, Ilya Alzhwaan comes running and prostrates before the Nambi. Thirukatchi Nambi just repeats the six words that perumaal told. He asks Ilya Alzhwaan are these the ones you were thinking? Ilaya Alzhwaan was full of tears and kept prostrating several times before Thirukatchi Nambi. He says how much of bagyam you have done for me, you repeated exactly what I was thinking. Thirukatchi Nambi thought what Ilaya Alzhwaan thought, Perumaal also thought and he Thirukatchi Nambi felt like prakrithi inbetween – jadam porul.

1. Thathva hitham purushartham: Thathvam (goal) and hitham (way) are purushartham. Purushartham is perumaal. **Aham eva parama thathvam**. It is me and only me which is parama thathvam. It is only because of eva that Kanchi deva perumaal's chest is high as he is the only and one gathi for us. One can see the high chest even today. Trideva sAmyam means all the three devas Vishnu,siva and

brahma are all equal. They have equal knowledge. But it is Sriman Narayanan who did Srishti and created every thing starting from Brahmma. Only SN can give moksha. It was SN who got back lost vedas to Brahmma and got the brahma kapalam released from the hands of siva. Also Siva became pure by bearing sripada theertha of SN (ganga) in his hairlock.

2. Are Jeevathma and paramathma different. Yes they are different. Thus it established bedam and proved that abeda Sruthi of advaithis is wrong. **Darsanam beda eva cha**. Athma and paramathma are different. This establishes VSA. Chith, achith and easwaran are different. Nammalzhwar in 8.8.9 thiruvaimozhi says that athma and paramathma being the same is as impossible as a barren woman and her child; horns of an animal and rabbit ears; sky and flower. Beda, abeda and gataka Sruthi which say respectively
    - jeevathma and paramathma are different (beda Sruthi). All that around us are achit vastus without gyaana. Even sareera is achit vastu. Sareeram undergoes changes constantly and is not nitya. Jeevathma which we can't see has gyana. Both chit and achit are controlled by eashvara. Bhoktha is jeevathma and bogyam is achit thathvam (material world) which jeeva experiences.PrErita is one who commands and has control over the other two – chit and achit;
    - jeevathma and paramathma are one and the same and is brahmmam (abeda Sruthi). All that we see around are his reflections (maya). He gets moksha only when he realises that there is only one thathva and the rest are mayai. This is Shankara philosophy. Bhaskara and yadavaprakasa extended this concept and said mayai is because of upaadhi and shakthi visishta;
    - reconciling beda and abeda sruthi using sareera athma bhava samanvaya. There are three thathvas chit achit and easwaran. The leaves, flowers etc within a tree are different but each one of them is different. Svagatha beda. The trees (mango, jack etc) are different from each other. This is sajaatheeya bedha. The trees and stone are different and this vijaatheeya bedha. Jeevathma and paramathma exhibit sajaatheeya bedha as they both have gyaana. There is svagatha bedha – athma swaroopam and brammam swaroopam. Brahmmam has gyaana, shakthi, bala, aiswarya etc but they are unimaginably large compared to that of athma. Chethana achethana visishtam is Brahmmam. The amalgamation of chith and achith as his sareera svagatha bedha.
3. Whom should we (the athma) finally reach. And what is the way. Paramathma is the final goal. Bakthi is the way. **Upayeshu prabathis syath.** Prabathi is prabadhanam, dhrida avasaayam. Charanagathi, nyasam, Baranyasam all of these mean the same. We do samarpithal of our Raksha baram. Here syaath means that only and only one route is prabathi. Upaayeshu – means among upaayas like karma, gyaana, bakthi, yoga. Prabathi syaath – means the best upaaya is to do prabathi or surrender. Seek me ONLY as upaaya.

    There are many ways to attain HIM like **karma yoga, gyaana yoga, and bakthi yoga** which are known as **sadhyopaaya** (achieved by one's saadhyam). It is very difficult and requires a lot of effort from one's side. Also **thaila dhaara** principle has to be followed – the **effort has to be there till the last breath** like oil when falling/being poured does not get separated. However there is, this easy upaaya to attain Him which is **prabathi/saranagathi**. This (prabathi as upaayam) is called **sidhopadhya**. It **requires akinchanyam, ananyagathithvam** and maha vishvasam. He will definitely protect us.

4. Do we need to do bakthi till the very end which is very difficult. Avichinnam means without break like oil pouring. Thaila dhaara. **Anthima smruthi varjanam.** Here varjanam means it (bakthi) is **not needed till the end if one does prabathi**. Actualy in varaha charama slokam it is written that if you do prabathi I (perumaal) will do the thinking in the last stages of life. Anthima smruthi is required only for kaivalya nishtan and bakthiyoga nishtan. Will we get moksham through bakthi in this janmam. No when taking bakthi margam, the prarabdha karma has to be got rid of to get moksham. It has to be borne with (means one has to bear the pain in this janma due to our bad karmas even it takes several janmas) even if it takes many janmams. Whereas if you do prabathi there is no need of another janmam. For if you do bakthi and you do not get moksham we do not know what type of life we will get in the next birth. If it is an animal life we may not be able do bakthi. Here we must recollect Jadabaradhar story who did not get moksham in that life as he saw. A lion nearing a pregnant deer. The lion roared. The deer gave birth. Jadabaradhar took the young deer and was taking care of it till his end and jadabaradhar did not get moksham in that birth.
5. **Deha vasanae mokshancha/mukthisyaath.** It simply means that, after doing prabathi when you leave your sareeram you will get moksham. When will we get moksham or vaikunta praapthi? The answer is that the athma which has done saranagathi will get moksham in this janmam itself. But before doing saranagathi one has to give up karma, gyaana and bakthi yoga as upaaya and should resort to only HIM as upaaya and upaeya (means and goal) as told in bagavath geetha. Also when we realise our Swaroopa of seshathvam and parathanthriyam we become adhikarais for saranagathi.
   One has to know our karmas that we have accumulated for anaadhi kaala. The fruits of these karmas are punya and paapa. The karmas are classified into
   - Poorva aghamam/sanchitha karma – the ones we got till that time before saranagathi for all the births till then.
   - Uttara agham – sins that we commit after saranagathi, prarabdha karma.

   One is tied to samsara by these punya & paapa karmas which are like gold and iron shackles. The punya gets destroyed when one experiences sukha and paapa by experiencing dukha. All prarabdha karmas (both punya and paapa) must be exhausted before attaining moksha. This is true for both bakthi yoga nishtan and a prapanna. But a bakthi yoga nishtan gets moksham at a later date unlike prapannan/prabathi nishtan. Bakthi arises only after intense upasana in his many janmas and he exhausts all sins by experiencing it.

   In the case of prapanna, all the sanchitha karmas are burnt once he seeks lord's thiruadi. The entire load of unexhausted karmas (poorva aghamam) have to be experienced in that janma itself in the remaining life span except those which still remain at the time of death and is distributed by Lord. Punya karmas are given to those whom we liked in our life and paapams are given to those whom we hated in our life. Uthara aghamam committed unknowingly will be waived off due to perumaal's vatsalyam due to which HE considers our kurtrams/sins as gunas. If one repents for those sins done knowingly, HE shows HIS guna called vatsalyam/compassion and waives them off too. Finally when the balance is zero at the time of death HE grants us moksha.

6. Even if we do prabathi/saranagathi does it take so many janmas? No it does not take so many janmas. One can get moksham in this janma itself. Can we do it directly? No it has to be done with an acharyan in the fore front. Thus saranagathi done through

an acharyan is upayam for getting moksham. Is it siddha punyam or saadhya punyam. It is the former. Perumaal is doing the bakthi for you Sidha punyam in the end stages. It is not done by you (saadhyam). Even Samashneyam/pancha samskaram is done by perumaal by creating a lineage of acharya purushan. It is not done by the individual. **Poornacharya samasrayae/mahapoornam samasrayae.** Poornacharyar for you is Periya Nambi. Seek his thiruadi is the meaning of this Vaakyam told by perumaal to Ilaya Alzhwaan. Thus Ilaya Alzhwaan sought Periya Nambi as his acharya. Ilaya Alzhwaan had sought Aalavandhaar to learn from but it did not materialise. Aalavandhaar had sent Periya Nambi to bring Ilaya Alazhwaan and make him join their fold. Periya Nambi was chanting Aalavandhaar's just then composed Sthothra Rathnamaala in Kancheepuram. Rathnamaala was a composition addressed to Kanchi Devaraja perumaal to grant Ilaya Alzhwaan to join their fold. This direction by perumaal made Ilaya Alzhwaan to go to Srirangam.

In 1, 2 and 3 thathva hitha purushartham have been covered. The 4 and 5 above show the menmai or the strong point of upaayam/way to attain perumal. The easy way/sulabham of the upaayam is doing prabathi. It is far easier than doing bakthi. It suits your swaroopam in kali yugam. There are 10 differences between bakthi and prabathi. Listen to Artha panchagam discourse of Vagulabaranan swami for details. Ilaya Alzhwaan thinks of the acharyans that he has had starting from his father then Yadava Prakasar whom he had to leave as he had different opinions. Then came the chance of being under Aalavandhaar but the swamy reached perumaal thiruadi before the Alazhwaan could meet him. Then Ilaya Alzhwaan requested Thirukatchi Nambi to be his acharyan but the Nambi refused as it will be against what the society believed in. He did not even get the chance of eating uchishtam of Thirukatchi Nambi. Now upon his plea to Devaraja perumaal the perumaal has shown to seek Periya Nambi as his acharyan which the Alzhwaan was looking forward to. Vagulabaranan swami has requested that this significance of six varthaigal of Kanchipuran Devarajan to be passed on to the next generation which is what adiyaen is attempting to do through this text.

After Thirukatchi Nambigal/Gajendra dasar had told the six lines from Devaraja Perumaal as given above, the Nambi asks Ilaya Alzhwaan if he had only these in his mind which he wanted to be clarified by Perarulaalan himself. Ilaya Alzhwaan asserted yes, yes, yes many times to Nambi. The Alzhwaan was extremely happy to get this directly from Perumaal. He kept on prostrating before Thirukatchi Nambi several time for having got these clarifications directly from perumaal. The Alzhwaan feels very sad that he can't give anything in return for this very great help which Nambi has done for Alzhwaan. Even today all of us in this sampradayam must feel like Alzhwaan that we do not have anything to give back to Ilaya Alzhwaan/udayavar/Ramanujar etc for the greatest service done to us in human history. VSA exists today only because of these six clarifications. On hearing the emphatic Yes from Ilaya Alzhwaan that these were the exact doubts he had which he wanted perumaal to clarify, Thirukatchi Nambi in turn was stunned that Perarulaalan's thoughts and Ilya Alzhwaan's thoughts coincided. This is true naitchiyam of Thirukatchi Nambi.

3.24 Ilaya Alzhwan's pancha samskaram and his first aacharyan Periya Nambi

Meanwhile in Srirangam after Aalavandhar attained perumaal thiruadi, all the mudaligal of the Koil (Srirangam koil alone is called Koil) met and discussed about who will lead the Srirangam group of followers after Aalavandhaar as Pravarthakar. They looked at Perya Nambi and asked who will be the next Darsana Pravarthakar? Periya Nambi says as already told by Aalavandhaar and also after having seen the three fingers of Aalavandhaar straighten when Ilaya Alzhwaan told what was in Alavandhaar's mind, when he left the udal, which made the three fingers to get unfolded, Ilaya Alzhwaan only should be the next Darsana Pravarthakar. To this Thirukoshtiyur Nambi replies, Aalavandhaar has given tasks to five people. Firstly Periya Nambi only should do pancha samskaram to Ilaya Alzhwaan and should tell the meaning of thirumanthiram and dwayam. Secondly adiyaen (Thirukoshtiyur Nambi) will tell the meaning of Charma slokam to Ilaya Alzhwaan. Thirdly adiyaen

should also teach the meaning of 3000 pasurams of Divya Prabandham except Thiruvaimozhi to Ilaya Alzhwaan. Fourthly Thirumalai Aandaan should teach the meaning of Thiruvaimozhi to Ilaya Aalzhwaan. Fifthly Periya Thirumalai Nambi should teach Ramayanam meanings to Ilaya Alzhwaan. All the mudaligal agreed to this proposal. They said to Periya Nambi "Devarir Periya Koilkku ezhundharula vaendum. Ilaya Alzhwaanai visesha kataksham cheidhuarula vaendum. Darsana Pravarthakar akkumpadi cheyya vaendum". Immediately Periya Nambi leaves for Periya Koil with his family after taking permission from Namperumaal.

On the way to Periya koil the entourage of Periya Nambi stops in Mathuranthakam Yaeri kartha Raman koil. This Ramar protected the Yaeri of Mathranthakam and also the Yaeri called Ramanusan. Just then Ilaya Alzhwaan also reaches the same koil in Mathuranthagam upon having been instructed by Perarulaalan through Thirukatchi nambi to seek Periya Nambi and go under his tutelage. Ilaya Alzhwaan sees Periya Nambi from distance and wonders as to what a coincidence it it was. Ilya Alzwaan was so very happy and told his Nenjam see what my athma wanted has happened. I have met Periya Nambigal. He prostrates before Periya Nambi with a great joy. Periya Nambigal also says what I desired (to get Ilaya Alzwaan into their fold) is getting made possible so easily. They hug each other. Ilya Alzhwaan was still with folded hands and pleads that Periya Nambi should immediately do Hithopadesam (as an acharyan). This is getting to know the meaning of thirumanthiram.

Periya Nambi tells about the greatness of Kanchipuram as follows: In the maha nagaram of Kanchipuram, there is the hasthigiri. On top of the hill one sees the vimanam of Periya Koil which is called punya koti vimaanam. In that Koil Sriman Narayanan shows himself to Brahmma who did yagam there. Being pleased with Brahmma's yagam in Hasthigiri, Sriman Narayanan comes out of the yaga agni and gives kaatchi to Brahmma. Here koti is not the number – it means all types of punyam. Periya Nambi suggests to Ilya Alazhwaan that we will go to Kancheepuram and perform the samashneeyam in that holy place of Perarulaalan's sannidhi. Ilaya alzhwaan replies "swami kalakshepam panna onnamaikku sri Aalavandhaar pakkal kandadhu amayaadhoe?ஸ்வாமி காலக்ஷேபம் பண்ண ஒண்ணாமைக்கு ஸ்ரீ ஆளவந்தார் பக்கல் கண்டது அமையாதோ?". It means that by delaying this event I may loose the chance as it happened with Aalavandhaar whom I rushed to get upadesam from him and by the time I came, he had attained acharyan thiruadi. We should not delay such matters. Sree vachana Booshanam choornigai refers to this. We should do samashneeyam as soon as possible. Sri Velugudi Krishnan swami gives a great example for this. When we vaccinate the child in the early years we do it believing that it does good for the child as proved by others similary doing pancha samskaram early though the boy may not know the meaning then will do good to him in later years. So don't delay.

Ilaya Alzhwaan says we do not know if we will be alive till we reach Kanchipuram. So let us not delay. The Alzhwaan falls at the feet of Periya Nambi saying thus. Periya Nambi lifts Ilaya Alzhwaan and agrees to perform the ritual immediately. The place where the ritual was done exists even today. There is a sannidhi there. There is a vakula maram next to it.

In the ritual first chakram symbol is marked with a hot metal on our body. Thirumanthiram can be said only after we have this inscription on our body. That is why in Divya prabandham only indirect references to thirumanthiram as eight lettered manthiram etc are said. Then sanku is also inscribed. In the earlier days all the five ayudhams (weapons) that perumaal has used to be inscribed during pacha samskaram. Inscription of Chakram and sanku gives the inner meaning that the bearer is made aware that this athma residing in his body does not belong to the body which has it now. It also means the bearer of chakram and sanku is the owner of this athma. That is paramathma is the owner of this athma. Even putting thiruman kaapu on one's self gives the meaning that we are subordinate of perumaal. Para sambanda nivedanam. Devanthara sambandam must be avoided at all costs. It is pathivratha dharmam to paran. It is similar to a married woman having thaali, valayal

metti etc which denotes that she is a married woman and belongs to her husband only. The shishyan sits in the right side of acharya purushan, who keeps his (acharyan's) right hand on the shishyan's head and acahryan's left hand on shishyan's chest. Acharyan does dhyanam of his acharyan and spells out guru paramparai. By telling all these manthras the acharyan does sharanam to emperumaan. With this the marriage of our athma and emperumaan takes place. After this dwayam (rathinam of all manthirams) is whispered into one's ears. Thirumanthiram (raja of all mathirams) must have been spelt out during upanayanam. Aalavandhaar gave his thiruadi (paduka?) to Periya Nambi and asked the Nambi to do samskaram to Ilaya aalzhwaan as he (Aalavandhaar) was urgently going to paramapadam. This is just like ramar having given his padukai to barathan as he (ramar) had the urgent task of warring with Ravana in Lanka.

Periya Nambi gives the name Ramanusan to Ilaya Alzhwaan. This is the practice during Samashneeyam to give another name by which he shall be called in vedic circles. Ilaya Alzhwaan asked Periya Nambi to clarify what is praamanam and what is prameyam and pramatha. Nambi replied spelling the name of madhavan is the shortest of all prayers. Pramanam: Prama means bhudhi. Using bhudhi edhai kondu (to be given in brief) we are going to learn some thing is pramanam. Using our budhi while reading pramanam about what are we going to learn is prameyam. Pramatha is the person who has given us pramanam. Take thiruppavai as pramanam. Prameyam of Thiruppavai is Sriman Narayanan Kannan. Pramatha is Andaal. If we take vedas as pramanam. Prameyam may be dos and don'ts in life. Pramatha maybe Vyasar. If I take College Physics (by Resnik & Halliday - Physics book), pramanam is the book. Prameyam is Physics. Pramatha is Resnick and Halliday. Now in this whole of the life, **Ilaya Alzhwaan asks which is pramanam? Which is prameyam and which is pramatha? The reply from Periya Nambi is Dwaya mahamanthram is the pramanam for life as it tells in brief what we need to know about life**. Madhavan peyar odhuvadhae (chanting dwaya manthiram – sriman Narayana charanou charanam prabathyae. Srimathae narayanaya namaha) othin surukku. It means that chanting dwayam is the condensation (surukku) of all the vedas (othin). **Dwaya mahamanthram is pramanam. Pramaeyam is Kaanchi Deva Perumaal. Pramatha is you (Ilaya Alzhwaan) says Periya Nambi. Ilaya Aalzhwaan is pramatha because dwaya maha manthiram is going to be taught to the whole world by Ilaya Aalzhwaan being the Darsana Pravarthakar for the whole world from here on**.

40 GP:

Just like Lakshmanan and Barathan were for Ramabiran, Ramanujar had two swamigal with him like his left and right hands. They are Koorathu alzhwaan and Mudali andaan. Outside Ramanujar's graba graham in the koils that we see these two swamis stand outside the sannidhi of Ramanujar as vayil kaapoen and koil kaapoen. Koorathu alzhwaan has nice tuft, beard on him. He was born in 1010, 7 years before Ilaya Alzhwaan. The other side we have Mudali aandaan. They were the prominent shishyars for Ramanujar. One was Ramanujar's sister's son (Mudali aandaan/Dasarathi was his given name) and the other (Koorathu Alzhwaan) was born in the same gothiram as Ramanujar. Mudali aandaan was like the thirdhandam which Ramanujar held and also was from the same family. A while cloth is tied atop of thridhandam like a flag and is called Pavithram. Koorathu Alzhwaan represented that pavithram cloth. Koorathu alzhwaan is from Haareetha kulam (and so also is Ramanujar. Is it the Haritha kulam/gothram that we talk of today?). Mudali Aandaan's vamsam is Kandhadaiars. Mudali aandaan's son is Kandhaadai aandaan. Koorathau alzhwaan is the head of Bhattar vamsam.

3.25 Uncles and nephews who are gurus and acharyas in Guru Paramparai

At this juncture in Ilaya Alzhwaan's life these two shishyars come and join this darsana pravarthakar. That is why these two swamis are being described here now.

Mudaliaandaan is Ramanujar's nephew – sister's (Natchiyar amman's) son. He was named Dasarathi at birth. He was born in masi masam, Punarvasu nakshathram. As Ramanujar is born as amsam of Adiseshan/Lakshmanan, Dasarathi being born in punarvasu nakshathram of that of perumaal (Sriraman) it is considered that Sriraman wanted to do thondu to Lakshmanan (being represented by Ramanujar) in this Bhoomi. Such is the greatness of Dasarathi/Mudali aandaan. It is also said that Dasarathi is born as barathan's amsam. (7.48)He was born in Sri Purusha Mangalam outskirts of Poondha mali. Today the Mangalam is called Pettai. Patchai vanna perumaal's koil. (we have visited this place when we went to thirumazhisai with vagulabaranan swami) sartrumurai of thiruchanda virutham of the alzhwar. He was born in 1027 to Aananda Dixithar and Natchiyaar amman. Vaathula kulam. (We also belong to Vaathula kulam). He was also called Ramanujan Ponnadi. Paadugae yathirajasya is the celebrity title for him. It means Mudali aandaan was in the place of Ramanujar's padugai. Nammalzhwaar – Madhrakavi = Nammalzhwar – Ramanujar = Ramanujar – Mudali aandaan. Sri Vaishnava dasar, Thirumaru marban are his other names. Kandaadai Aandaan is his only son. Kandaadai Aandaan did pradishtai of Ramanjar's thirumeni in Sriperumbhudoor. Mudali Aandaan's acharyan is Ramanujar. Alzhagiya Singar perumaal is his aaradhana perumaal. Born in pettai and later lived in Srirangam under Ramanujar. Maaman marumagan sambandham between Ramanujar and Mudali aandaan, just like periya Thirumalai Nambi had two nephews/marumagan Govinda perumaal and Ramanujar. Another sister Kamala Natchiyaar had a son vathsa varadhar/Vadhoola Desikan. Lineage of Ramanujar.

Uncle	Thirumalai Nambi (mama of Ramanujar i.e. ramanujar's mother's brother)	Ramanujar
Two Nephews	Govinda Perumaal (later named Embaar) & Ramanujar. They are sons of Boodevi Natchiyar and Sridevi natchiyaar respectively who are sisters of Thirumalai Nambi.	Mudali Aandaan & Vaathsya varadhan/Nadadhoor Aalzhwaan/Vaadhoola Desikan. They are sons of Naatchiyaar Amman and Kamala Natchiyaar respectively who are sisters of Ramanujar.

Nadahoor Alzhwaan writes Brahma Suthram continuation which was started by Koorathu Alzhwaan when he (Koorathu Alzhwaan) memorised the entire moola grantham for sreebashyam (Brahma Suthram) when given by swamis in Kashmir who stole it back within a day of giving the grantham from Ramanujar/Koorathu Alzhwaan to whom they gave effectively just for a day. Koorathu Alzhwaan was able to write (Brahma Suthram) till he lost his eyes after which Nadadhoor Alzhwaan continued when Koorathu Alzhwaan dictated the same.

Mudali Aandaan has written a grantham called Rahasya Thrayam. He is the kootasthar (leader) for all in Kandhaadai vamsam). He lived for 105 years approximately.

3.26 Shishyars of Ramanujar – Kooraththu alzhwan avatharam details

Koorathu Aalzhwaan avatharam: Born in 1010 as Ramar's amsam. Thiruvaru marba sreevatsam 's amsam is the main belief while Ramar's vamsam is said by some. He was born in Kooram near Kancheepuram. We had been to that place even with our son Hari. Born in Thai Hastham. This day every year anadhyayanam period gets over. (This period starts every year in karthigai nakshathram of Karthigai masam. In this period Divya Prabandham is not recited in the homes. This is to give chance for all to listen to Thiruvaimozhi kalakshepam and do other kaingaryams in Koil (Srirangam).) His parents were Anathar and Perundevi nayaki. His given name was Srivatsa chinar. Vadamaal kulam haridha gothram. Yajur vedam, abasthama suthram. Koorathu aalzhwaan, Kooraesar, Kooravibar, Kooradhipadhi, Kooranathar, Srivatsa chinar, Srivatsaangar are the names we find in grantham pointing to Koorathu Aalzhwaan. His parents, father being the raja was engaged in annadhaanam daily. Koorathu alzhwaan's father gave him all the dhanam, raajyam

and asked him to take care and the parents went to thirumalai for meditation renouncing the pleasures of life. Ramanujar is his acharyar. His perumaal of worship is Alzhagiya singar same as that of Mudali aandaan. Kooraththu alzhwan composed pancha sthavam (Varadha raja sthvam, Sundara bahu sthavam, Athimanushstha sthavam, Srivaikunta sthavam and Sri sthavam). He did not have any airs/pride due to his knowledge through studies or due to his richness, or because he was born in brahmin community which was considered highest in those days. He was also not proud as he was handsome. When he was ruling and after his parents went to Thirumala, Koorathu alzhwaan went on a particular night for nagara sodhanai – inspecting the town to get first hand feedback of happenings. During the inpection he hears a lady crying inside a house and people were talking in that house. He heard that the girl is crying as it was being said as per jathakam, her husband will die if she married anyone. The elders in the house plan to kill her as she was also getting old enough to be married. It was a taboo for unmarried girls to live alone in those days. Koorathu Alzhwaan hears this. He kept thinking about this incident and did not know what is to be done. He sent word for the family the next day and asked them about the incident he had overheard. They agreed to the correctness of the matter. Koorathu alzhwaan reminded them that there is bagawaan above the jatha Karanam. He will show a way out. One should not take these things so seriously to kill her. They kept repeating that as per jathakam if the husband is destined to die early who will marry her? To that Koorathu Alzhwaan said that he will marry her. The people collected try to dissuade him reminding him that he is the crown prince and that his family is doing so much for the town, the king's court is doing annadhaanam. If he marries and if he dies all these good deeds will stop. Koorathu alzhwaan says there are two aspects of marriage one is living a loukika life and taking care of the family. The other is to marry her and live a dharmic life. I will do the latter. This will be pleasing to bagawaan too. I will not die. He married that lady by the name Aandaal. The two did not have sareera sambandham ever.

One night living in kooram, the couple after finishing all the day's tasks including annadhaanam, close their palace gates a little forcefully which produced a banging sound. Meanwhile in Kanchipuram, perumaal and thaayar were talking to each other and Thirikatchi nambi was doing aalavattam kaingrayam. Perundevi Thaayar hears this loud noise coming from the direction of Kooram and asks what is this loud noise. Perumaal tells Thaayar why do you not know? Koorathu Alzhwaan is a very rich person and a kind hearted person, he arranges for annadhaanam daily. Perumaal kept on repeating that Koorathu Alzhwaan is a very rich person. Thaayar being the head of all the aiswaryam of the world being Mahalakshmi says she wants to see him. Thirukatchi nambi was hearing all these and the next day he comes to Kooram and sees Kooraesan and tells him, swami, yesterday perumaal and thaayar were talking about you. Kooraesan is very perplexed and asks what they told about him. Thirukatchi Nambi repeats what happened the previous day and what transpired between Perumaal and Thaayar. Koorathu Alzhwaan started to cry. When asked why he is crying, Koorathu alzhwaan tells perumaal wants to do anugraham to him because of the wealth that he (Koorathu Alzhwaan) has but not for the bakthi or good thoughts he has. He does not consider me as a dasan or adiyavan. Koorathu Alzhwaan then thinks that Perumaal wants him to forgo the aiswarayam he has. He immediately decides and distributes all his wealth between the people of the town. He asks his wife to come immediately renouncing all the wealth and go and see Kaanchi Deva perumaal. (There is another version that Koorathu Alzhwaan indeed meets Ramanujar after he had gone to Srirangam. We do not know which version is correct).

By the time the couple left Kooram it was deep night. The two were walking. Koorathu Aalzhwaan was ahead and Aandaal was falling back. She keeps feeling her stomach. Koorathu Aalzhwaan sees her and asks do you have any weight around your belly? (Madiyil yaedhavadhu ganam irukkiradhaa? Adhanaal dhaan vazhiyil bayam irukkiradhoe? மடியில் கனம் இருந்தால்தான் வழியில் பயம் இருக்கும்) Is that the reason you have fear of the way? Yes. I have forgiven every thing but am carrying one golden plate in which you eat daily. He takes the plate and throws it off in the bushes.

They reach Kaanchipuram and go to Deva perumaal. Koorathu Aalzhwaan says swami you have shown us the way to renounce all the wealth, which (renouncing) we have done. We want you to take us under your fold and protect us. Deva perumaal replies I should not protect you directly. You should be under the protection of an achaaryan. Go to Ramanuja Munivar. He will protect you. When Kooraththu alzhwan and Andal go to Ramanujar, he asks them from which place they have come. When said he is from Kooram, he names him Koorathu Aalzhwaan. Thaayar is called Koorathu Aandaal.

Parasara Bhattar and Sri rama Pillai/Veda vyasa Bhattar are his two sons who were born due to the intervention of God which will be discussed later. Actually these two were born at Koorathu Alzhwaan's old age.

Koorathu Alzhwaan wrote a grantham by the name Yamaganad ragamam. He wrote Vyakyanam for Gadhya thrayam of Ramanujar. His shishyars were Pillai pillai aalzhwaan, Thiruarangathu amudhanaar, Naalooraan. He lived for 108 years. Kannan in geethai describes the attributes a purushan must have viz., Amaanithvam, madhamhithvam, sakshanthihi, Aarjavam, aacharya upasanam. Koorathu Aalzhwaan had all these qualities. Koorathualzhwaan was one person and only person in those days who had all these five attributes. He was the person who had all the needed qualities for an acharyan. He also had all the qualities needed for a good shishyan. Kooraththu alzhwan's five sthavangal that he composed are as important as a thaali for a woman. They signify all the qualities which a chaste married woman must have. This, the pancha sthavangal is the thaali for the veda maatha.

3.27 Periya Nambi goes to Kancheepuram even as Ramanujar goes to Sreerangam. They meet on the way in Mathuranthakam. Pancha samskaram of Ilaya Perumal/Ramanujar

Page 445 of the new grantham: Periya Nambi did pancha samskaaram to Ilaya Alzhwaan, explained what is pramaanam, what is pramaeyam and what is pramaatha. Here they are dwaya mahamanthiram, kanchi deva perumaal and devarir (Ilaya Alzhwaan) respectively. Next day Periya Nambi and others after bowing before Yaeri Kartra Ramar in Mathuranthakam and leave for Kancheepuram. Ilaya Alzhwaan is very happy and thinks that the Ramar has done such a good to him which is what his name stands for. Ramayatheethi Ramaha: It means that Ramar makes everyone happy. Ilaya Alzhwaan with this samskaram has entered sampradaayam (of Vaishnavisam which he is going to name VSA). Periya Nambi also states that with this samskaram this perumaal has given Ilaya Alzhwaan to the entire mankind so that he is going to bring out the best of the sampradayam to the entire world and make them worthy of attaining moksham. Till then it was individualistic. With the advent of Ramanujar the entire mankind is going to benefit.

The party reaches Kanceepuram. Thirukatchi Nambi receives them and prostrates before them. Periya Nambi blesses Thirukatchi Nambi also. When we go to a kshethram, we must go to the temple through someone doing good in that temple. Those people are doing purushakaram for us. They are the the people who recommend us to the perumaal there. Thus Periya Nambi goes through Thirukatchi Nambi to seek blessings of Kaanchi deva perumaal. Just as Manakkal Nambi who taught Bagavath Geethai and charama slokam to Aalavandhaar and when Aalavandhaar asked Manakkal Nambi which perumaal is spoken of in charama slokam, Manakkal Nambi showed Sri Ranganathar to Aalavandhaar, here Periya Nambi shows Kaanchi Devaraja Perumaal to Ilya Alzhwaan as the perumaal talked of in dwaya manthiram. Recall that Ilaya Perumaal had asked the meanings of pramanam, pramaeyam and pramatha to Periya Nambi and in the answer Kaanchi Deva perumaal was seen as pramaeyam. All these days Ilaya Alzhwaan was going to Kaanchi deva perumaal but now he is being taken to the perumaal by his acharyan which makes a diffrerence. Aacharyan is purushakaram for Ilaya Alzhwaan. After this Ilaya Alzhwaan takes his acharyan swami to his graham and makes arrangements for their family's stay. He ensures that acharyan swami gets needed space

in his thirumaligai. For the acharyan swami's Nithya kaingaryam, Ilaya Alzhwaan makes necessary arrangements. He also gets what are all needed for his day to day living. Periya Nambi stayed with Ilaya Alzhwaan for 6 months. Ilaya Alzhwaan learnt all that is needed to learn from his acharyan swami. He taught him dravida veda prabandham (Divya Prabandham). It is to be noted that in those days, prabandham was getting passed on from acharyan to shishyan directly. Some attempts were being made to chant these in the koils too. It was not known to common man at homes. He also learns darsana viseshana rahasyangal such as thirumanthiram, dwayam etc. Even Ramabiran in his 13 out of 14 years of vanavasam learnt all about vedas from Rishis, munivars. Divya prabandhams are chevikki iniya chenchollae means that they are very sweet to the ears. 10-6-11 pasuram of thiruvaimozhi. Nammalzhwar uses this phrase in the pasuram. The Nithya suris upon hearing this keep asking the alzhwar to keep repeating this pasuram for them to hear.

3.28 Periya Nambi decides to come to Kancheepuram and stays in Ilaya Perumal's thirumaligai. He comes with family and thus the two ammangars meet.

In such a period when Ilaya Alzhwaan is learning the prabandham which were sweet to his ears, a brahmin who had come from another town and was doing kaingaryam of applying oil to perumaal, wanted to eat in Ilya Alzhwaan's thirumaligai. Hearing this Ilaya Alzhwaan asked his wife Thanjamambaal to make necessary arrangements for his food. He asked if there is some old left over rice overnight as all had just then eaten. Paryushithaannam is the Sanskrit word for the soaked overnight cooked rice which in tamil is "Pazhya Choru". Thanjamambaal said that there is not even a little rice. Ilaya Alzhwaan was doubtful that the rice would have got exhausted and sends his wife on an errand by which time he wanted to personally check in the kitchen. He goes in and finds that soaked cooked rice is indeed there. He calls his wife and tells her when one srivaishnavar comes home hungry asking for food how she can deny food when so much is there at home. Thirumangai alzhwar in paviyaen paviyaanaaen pasuram sings like wise. He says the biggest crime is to deny food to a hungry person when you have it. Ilaya Alzhwaan tells her you have disgraced yourself by doing this. He reminded of her earlier instance of how she behaved with Thirukatchi nambi had come to their home. Ilya Alzwaan says that he had at that time itself adviced her not to behave like this to vaishanavars. Krithya akrithya viveham one should have – it means the knowledge of what should be done and what should be averted. If you keep repeating this as though you have forgotten the earlier advice, it is not the right thing to do. Ilaya Alzhwaan some how consoled himself and went ahead with life.

3.29 Rift between Thanjamambaal and Vijayaambaal

As time passed one more incident took place. One day, Thanjamambaal and Vijayaambaal who is the wife of Periya Nambi went together to bring drinking water from a well nearby. Vijayaambaal's pot of water when she was carrying was tumbling and the water splashed out. It fell inside Thanjamambaal's water pot that she was carrying. Thanjamaambaal got angry and started telling about how pure they were. She said her kulam was higher and they were more strict in madi matters. The argument developed into a fight. Thanjamaambaal said that Vijayaambaal are from Brahacharana kulam and are aachara heenar – it means they have less achaaram and are less read and are poor in wealth. Thanjamaambaal said that out of pity she gave place to Vijayaambaal to keep her pot next to hers but see what happened. You have spoilt the purity of the water that I have drawn. You did not realise that we are from higher kulam. Just because you are aachaarya pathni you had high airs and did this apachaaram. Aacharyathvam can be in the house it should not be exhibited in public says Thanjamaambaal. Thanjamaambaal spoke ill off Vijayaambaal so as to hurt the feelings of the latter. This is called vaakku virayam – it means that speaking a lot and ill of others. Vijayaambaal wept and came back to the house. Periya Nambigal sees her and asks her why she is crying. Vijayaambaal tells what happened. Hearing this Periya Nambigal scolds his wife and tells that the quality of Acharya purushan is to exhibit naitchiyam – that is we must lower ourselves and keep telling that we do not have any good quality in us and only the other party has all the high qualities.

He asks his wife why did you enter into arguments with her. He says afterall we are in some body else's house and we should bow down to them. Periya Nambigal says I have come following my acharya's orders to give knowledge to my shishya. In this place we must give respect to those to whom this house belongs. Periya Nambigal continued that if we keep staying here there will be more arguments and it may lead to baghavatha abachaaram which is not in our interests. Thus Periya Nambi decides to leave. Let us leave even before Ilaya Alzhwaan gets to know about it. Thus Periya Nambi left for Srirangam (Koil) while not even waiting for Ilaya Alzhwaan to return. This is the scene created by Ranganathar perumaal in Srirangam whose ultimate aim is to get Ilaya Alzhwaan also to Srirangam. Thus through Thanjamaambaal he started a quarrel with Vijayaambaal which led to this departure of Periya Nambi. Ranganathar also made sure that Ilaya Alzhwaan is not there in the scene at that moment, he made Kanchi deva perumaal to call Ilaya Alzhwaan for kaingaryam.

After this Ilaya Alzhwaan returns to his home and does his Nithya anushtaanam and finds that Periya Nambigal is not there in his portion upstairs. The neighbours tell Ilaya Alzhwaan that Periya Nambi has left for Koil with his wife. (Pathni sahidharai koilukku ezhandharuli vittar). Ilaya Alzhwaan asks what wrong he has done for Periya Nambi to have taken such a sudden decision. The crowd collected there says "Theertha thurayil madhiniyaarukkum madhiniyarukkum oru thondi adiyaaga (theertha kudam) sandaiyaana vaarae avar tham deviyaar meedhu miga kobithu kondu baghavadha abachaarathukku iraaithu appozhudhae ezhundharuli vittar". தீர்த துரையில் மதினியார்க்கும், மதினியார்க்கும் ஒரு தொண்டி அடியாக சண்டையானவாரே அவர் தம் தேவிமார் மீது மிக கொபித்து கொண்டு பாகவத அபசாரத்துக்கு இரைத்து அப்போழுதே எழுந்தருளி விட்டார். It means that due to the quarrel (thondi adiyaaga) between the sisters in laws (Madhaniyaars – thanjamaambaal and Vijayaambaal) near the well compound, Periya Nambi scolded Vijayambaal a lot (he did not speak to Thanjamaambaal), Periya Nambi who thought that it might escalate for him to do baghavatha abachaaram (to Ilaya Alzhwaan) Periya Nambi left immediately with his devimaar (Vijayaambaal). (43.38). Ilayazwar calls Thanjamaambaal and being extremely angry with her says women are sources of doing paapam as told in saasthram. (This line should not be taken generally that too coming from Ilaya Alzhwaan. The women folk of today should not get upset about it). Ilaya alzhwaan reminded Thanjamaambaal that she had on earlier occasion too did abachaaram to Thirukatchi nambi. He says you have repeated it now with this acharyan swami who is athmaeswaran – athma easwaran. It is because our athma should be following the instructions of our achaaryan. This is called asakya abachaaram or an abachaaram without any rhyme or reason. Ilaya alzhwaan keeps brooding over these incidents arising out of the behaviour of thanjamaambaal. When he is to advice and correct people of the world, if Thanjamambaal herself in his home comes in the way what is to be done thinks Ilaya Alzhwaan. Thanjamambaal did not possess Athithi sathkaara yogyathai. Manusha yagnyam is the last of the pancha maha yagnyangal that a person should do. He started to think how to be out of the influence of her. He stopped talking to Thanjamaambaal. One night when Ilaya Alzhwaan was in perarulaalan sannidhi involved in bagavath kaingaryam, a desanthari comes to the periya koil. It might have been an utsavam day and perumaal thirumanjanam has not yet happened. The desanthri is hungry. He expresses this anguish to Ilaya Alzhwaan. Ilaya Alzhwaan knew that guests have come to his home for celebrating preparations for his wife's brother's marriage – the marriage invitation card had been printed and it had to be kept before perarulaalan seeking blessings - and hence there will be excess prasadam in his home. Ilya Alzhwaan sends this desanthri to his home for getting prasadam. But in his home Thanjamaambaal lied that there is no prasadam. The desanthri happened to hear noises in that house and saw through a window that Thanjamaambaal is serving a nice feast to the guests who had arrived for the function. The desanthri returns to the koil and tells Ilaya Alzhwaan that his wife did not even look at him and flatly told there is no food in he home whereas there is a thadhiaradhanai taking place in the home. Ilya alzhwaan feels extremely hurt and unhappy with this incident. Ilaya Alzhwaan takes the desanthri and goes to his home and sees for himself that what the desanthri had told is true, and

calls his wife and asks why she (Thanjamambaal) refused to give food to this sri vaishnavar whom he had sent to the home. Thanjamaambaal now says that there is only a little prasadam left over – contarary to her earlier statement that there was no food left in the house. Thus Thanjamambaal claimed that she had asked the srivaishnavar to wait for some time and that she will make prasadam and give him. Hearing this the Srivaishnavar got angry at you (Ilaya Alzhwaan) and left. Ilaya Alzhwaan got angry and also perplexed at Thanjamambal's behaviour. Denial by Thanjamambal led to the anger of Ilaya Alzhwaan. He was perplexed because Thanjamambaal had changed and reported the actual happenings on that incident. To a question whether Thanjamambaal had taken good care of her family members who had come for marriage related matter, she replied affirmatively. Ilaya Alzhwaan acted diplomatically and did not get angry and told Thanjamaambaal to proceed for the marriage arrangements of her brother immediately as that particular day was good for movement. He asked her to take all her ornaments, her clothes and leave. He also gave her money which in today's world can be seen as alimony. He asked her to celebrate the marriage in a grand manner and represent him also on that occasion. He will however try to come for the marriage.

3.30 Sanyasam by Ilaya Alzhwaan and being given the name Ramanuja muni by Perarulaalan

Anantha sarasis naathva vimana chaayayanaethae vimuktha sarvapaapebyo Vishnu lokam sa gatchathi is a slokam from Hasthigiri mahathmya slokam. It means that under the shadow cast by punya koti vimanam (of Kaanchipuram Koil. This is the pond in which athi varadhar is kept immersed in water for 40 years) those who bathe in the anantha saras get mukthi from all the paapams and attains Vishnu lokam. Punya koti vimanam gives all the needed punyam. San nyasithaal is to seek sanyaasam. San means fully. Nyasithal means to leave out. This is to leave out everything including relatives, dhanam etc., which really means taking sanyasam. That is why in our sampradayam we say poorvasramathil (place of residence in the earlier phase of life such as being in family life before seeking sanyasam) when referring to sanyasis. It means that in their previous place of stay/life. The sanyasis while doing the act of taking sayasam, take a deep dip in holy waters of a river and punya kulam/pond and repeat the words that I have left the family life three times. After that only they wear kaashaaya vasthiram. New Poonal has to be had and they must wear kowpeenam/a strip of cloth to cover men's inner parts. They must also shave their head and wear a tuft and have sikhyam, a bowl for getting bikshai. After Ramanujar's period they will also be having thri dhandam. They will have anthareeyam and uthareeyam. Two vastharams. This act of acceptance of a person into sanyasam, can be done either by acharyan, sanyasi or perumaal. Ilaya Alzhwaan got rid of ithara vishaya vaasanai. He seeks Perarulaalan as his upaayam. Pitharam, maatharam, dhaaraan, mukthaan, bandhu, saki, guru, rathnaani, dhana dhaanyaani, kshethrani cha grihaani cha. All are paerarulaalan, Kaanchi deva perumaal, athi varadhar. Thus he sought the lotus feet/saranam to Varadhar. We must treat a sanyasi or perumaal who come in front of us as achaaryan. Ilaya Alzhwaan goes straight to sannidhi of perarulaalan and bagavath, bhagavatha, acharya anupadhathukku vilakkadiyaana samsara bandha mini adiyaen vaenduvadhillai. It means that he has renounced all his family life. He asks Kanchee deva perumaal to accept his sanyaasam. After sanyaasam he says he will do kaingaryam under the lotus feet of Kaanchi deva perumaal. Thri dhandam, vaishnavam lingam, vipraanam mukthi saadhanam. Nirmaanam sarva dharmaan ithi vaedha anusasanam. Yathi dharma samuchayam. This is written by Yadava Prakasar in the later years describing how yathis must live. Thiri dhandam (a pole made of three sticks which denote chit, achith and easwaran of VSA) is the adayalam of Vishnu. It is the symbol of Vishnu. Those who have renounced family life of a brahmin should have thri dhandam. Thri dhandam is moksha saadhanam. While giving up family life Ilaya Alzhwaan says that he renounces everyone in his family life except his nephew Dasarathi (later to be mudali aandaan). Ilaya Alzhwaan asks perumaal to give him thridhandam and kaashaaya vasthram. **Perarulaalan was very happy and gives these to Ilaya Alzhwaan. Perarulalan also gives the name Ramanuja muni to Ilaya Alzhwaan.** All of these are

happening through Thirukatchi nambi who is the purushakaran. Thirukatchi Nambi is asked by Perarulalan to give him the madam that Thirukatchi Nambi was using. After this Ramanujar executes the duties of sanyasi in a grand manner and his fame spreads. His name and fame spreads. People hear that Ramanujar has renounced family life and has become a Yathi. They come flocking and hear the good advices and meanings of vedic and other scripts.

Ramanujar one day thinks how he was in the earlier days and how he is now. He gets reminded of Aalavandhaar's visesha kataksham. It is due to his kataksham that samsara virodhies are all gone. So Ramanujar wants to go and pay his respects to Aalavandhaar. He gets reminded of the three fingers of Aalavandhaar which got unfolded when Ilaya Alzhwaan as he was then called spelt out what is in Aalavandhaar's mind. He thinks that he needs help for doing such stupendous tasks. Now he gets reminded of Govindha Bhattar (his cousin) who thus far has been very helpful in his life. Now Govindha Bhattar is called ullankai Konda Naayanaar and lived in Kalahasthi. He got this name as he got a siva lingam in his hand as he was bathing in Ganges. Govindha Bhattar had been his hitha pravarthakar means a true helping hand who had even gone to the extent of saving his life from Yadava Prakasar. Govindha Bhattar was sarva vishya virakthar even in those times. Govindha Bhattar did not even get married. He was well versed in sasthram and had great belief in it. Ramanujar wanted to take Govindha Bhattar some how in his fold. But then he is devadhaanthra parar which means he has gone out of SN's followership and is considering ithara devathai as prime. Ramanujar thinks that we must show to him that there is some thing which has more gandham (SN) than Govindha Bhattar got in his hand (siva lingam). SN is sarva gandhaha sarva rasaha says chandhoga Upanishad. Ramanujar thinks Periya Thirumalai Nambi alone can do this task. He is thaai maaman (their mothers' brother) to both Ramanujar and Govindha Bhattar. He has visesha athma gunangal. He is well versed in veda vedaanthangal. He has learnt them with vidhwath means learnt them very clearly. With no remaining doubts. He is one who has learnt thiruvaimozhi so well that he is always in deep moham of its meanings. Thiruvaimozhi and its meanings are intoxication for Periya Thirumalai Nambi. While giving the meanings of Thiruvaimozhi he often gets to cry as (check correctness it is Ramayanam) he is deeply into their meanings and feels just like Nammalzhwar himself. Thiladham ulagukkai nindra emperumaan is Thiruvengada mudayaan. He is like thirumann for the whole world. Periya Thirumalai Nambi does service in such a koil. He is called father by the Thiruvengadamudayaan and hence the name thatha (father) Thathacharyaar. He is called Thatha desikar. Ramanujar calls another srivaishnavar in Kaanchipuram and gives him a palm leaf having the inscription that Govinda Bhattar has gone astray into some other madam and lives in Kala hasthi. So please do nirhethuka kripai to me and go to him and transform him and make him join my fold.

3.31 Mudali Aandaan and Koorathu Aalzhwaan join Ramanujar

At the same time Kandhaadai Mudali Aandaan and Koorathu Aalzhwaan (of haaritha kulam having the name Thirumaramarban) joined the tutelage of Ramanujar. They are like right and left hands of Ramanujar. They prostrate before him with great respect and satisfaction. They request Ramanujar to do pancha samskaram for them which Ramanujar does very gladly. They become ever grateful to Ramanujar. After learning dwaya mahamanthiram from acharyan, we must be around him and keep praising him and keep doing kaingaryam which will please acharyan. The two of them do exactly that. In the today's world we must take permission of our acharyan for conduct of every small happenings in our lives especially upanayanam, marriage, purchase of a house, bereavement etc so that we get his blessings. We invite acharyan for these functions also.

Now as Ramanujar's name and fame is increasing, he is called sarva acharyan – acharyan for all in those times. Koorathu Alzhwaan and Mudhali aandaan were always with Ramanujar and were always falling at his thiruadi.

3.32 Yadhava Prakasar gets reformed and becomes disciple of Ramanujar

Meanwhile Yaadava prakasar who is by now a ekadhanda sanyasi and who had tried to kill Ramanujar in the earlier days, comes back to Kaanchipuram. Yadava Prakasar gets reformed. His old mother develops a great liking for Deva perumaal. She is highly impressed by Ramanujar. She is very impressed with thirukatchi nambi too. The old lady gets reminded of her son and thinks how Yadava Prakasar has spoilt his own life. He is afterall a great scholor in vedas. He is not in the fold of deva perumaal and Ramanujar and is wasting his life. One day while climbing the steps of Athigiri she thinks in this dharisinam (of Ramanujar which by now has become very famous and had a large set of followers) if Yadava Prakasar is also a part it will be good for him. She then hears voices from the sky "Your thoughts are good". She goes to Yadava Prakasar and tells of her feelings and the voice she heard from the sky. Yadava Prakasar is dressed shabbily, does not have poonal, has eka vasthiram, does not even wear koupeenam. She tells look at Ramanujar. He is having shaven head thas thridhandam and has such a large following. She asks her son why are you preaching mayavaadham which is non existant? You also hold a sika begging bowl and wear poonal take the thridhandam and be like Ramanujar.

By this time, Yadava Prakasar's thoughts also have got changed.

1. They are due to swabimaanam. His arthadhai/garvam/pride leaves him. That is the way he was misinterpreting Vedas all these days he realises is indeed wrong. He realises paramathma's true identity. He started hating the meanings that he was giving due to his swabimanam or I, mine, kind of qualities. He started hating mayavadham. He realised that he had been giving low levelled meanings of the high values of Brahmmam.
2. He realised that Ramanujar on all these occasions gave correct meanings which were worthy of the subject of godliness. He also realised that due to his wrong interpretations many followers got spoilt. He was feeling very bad in his heart for this fault.
3. Ramanujar's greatness were told by the brahma rakshasu which had entered into the body of the king's daughter. The rakshasu had told who is Ilaya Alzhwaan, who he was and who Yadava Prakasar was not only in this birth but also in the previous birth.
4. In the yathra to Ganges that Ramanujar really had perumaal's kataksham (Rama sathsakara kataksham) and he got help to reach back Kancheepuram without any difficulty through a vedan and vedachi – who were really perumaal and thaayar.
5. Mathru vaakyam should be followed.

Hearing all these from his mother he agreed but he had to do boo pradakshanam as a prayachitham which is very difficult in this old age. I am confused as to what is to be done. Yadava Prakasar wanted his mother to find out a way from Perarulaalan himself. That night Perarulaalan himself comes in Yadava Prakasar's dreams and tells when you have Ramanujar so close why should one do boo pradakshinam. Do a pradakshinam of Ramanujar and get all your papas rid off. Get kaashaayam, thridhandam and wear a yagnyopaveetham, have a sika and become a sanyasi. Yadava Prakasar was not able to believe this advice and went to Thirukatchi nambi and asked him to find out from Perumaal what Yadava Prakasar is having in his mind is alright. Thirukatchi nambi asks the question that Yadava Prakasar is having some thing in his mind. He is asking for a reply. To that Deva Perumaal tells, Yadava Prakasar's mother advised him to follow Ramanujar and I (perumaal) in his dreams went and told him to come around Ramanujar and become a sanyasi. Yadava Prakasar does not believe me! Thriukatchi Nambi went and told the reply from perumaal exactly word for word. Yadav Prakasar realises his folly and went running at that same instant and falls at the feet of Ramanujar does a pradkshinam and asks him to pardon for all his follies and pleads for him to be accepted as a shishya. He pleads for thridhanda dharanam.

Ramanujar is perplexed by this sudden change in the views of Yadav Prakasar. He says but then you have to do prayachitham to be accepted as a shishyan. Yadav Parakasar says I have done that just now that I have come as a pradakshinam of devarir. This is what I was asked to do by Perarulaalan himself and tells about his dreams. Just then Koorathu Alzhwaan and Mudhali Aandaan listening to this get reminded of how shishubalan who had abused Krishnar but still he got moksham and how Vibeeshanan came from Ravanan's palace was accepted by Ramar and he too got moksham likewise even though Yadava Prakasar had abused and even tried to kill Ramanujar is granted this prayachitham by none other than Perarulaalan himself. Yadava Prakasar is given the name Shri Govinda Jeer. Pancha samskaram is done for him. He is taught guru Parampara, dwaya mahamanthiram and its meaning. As time passed upon recommendation of Ramanuja muni, Govinda Jeer wrote the right meanings of veda vyakyams after reconciling these vyakyams where there were doubts. Govinda jeer wrote a prabandham called Yathi Dharma samuchayam. This work is about writing down how a yathi or a munivar should live. The greatness of Govinda Jeer is that he knew the dos and don'ts of yathi munivars too well and hence he was asked to compile a work on this topic by Ramanuja muni. Govinda Jeer remained under Ramanuja muni for some more years and after some years he attained moksham.

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3.33 origin of Sreerangam koil

Srirangam is booloka vaikuntam. The pranavakaram of the koil is straight from Thirupaar kadal. Brahmma while doing Srishti, lost all the vedas to asuras. He pleads with SN to get those back to him. After that Brahmma tells SN that he wanted to worship him in his own thanmai and does tapas for msny years. Then Brahmma went to parkadal and got the pranavakara vimanam which got produced in thiruparkadal. Sriman Narayanan did avir bahithal himself. In the vimanam the perumaal who was reclining was called Jagannathan then. In Valmiki Ramayanam slokam too aradhana jaganathan is referred to. Brahmma brings the moorthie to Sathya lokam and worships it as Narayanan. Garudan brings the pranavakara vimanam to Sathya lokam. Garudan does the prathishtai of the perumaal. Brahmma, sanatha-sanath kumaragal (aswini kumarargal) and Surya bagawan with the name of Vibaswan were worshipping this idol. The moorthie was being worshipped as per pancha rathra aradhanai kramam. After that in the surya vamsam a raja by the name Ishvaku wanted this idol on earth for being worshipped. Brahmma gave him this idol with pranavakara vimanam as the perumaal himself desired so and again Garuda Alzhwaan brings the Vimanam to Ayodhya by the banks of Sarayu river. The likes of Ishvaku, Mandatha, Dileepan, Bagirathan, Aja maharaja and then Dasarathan maharajas of surya vamsam worshipped this moorthie. Then Ramar himself worshipped the moorthie. Saha pathnayam visalakshyam Narayana upaahamathu is the Valmiki Ramayana slokam describing this worship. This moorthie was Ishvaku kula dhanam.

A raja by the name Dharma varma from Urayur in south India goes to Ayodhya and worships the perumaal Narayanan. He feels that this perumaal must be brought to South India for bakthas here to worship. The bakthas in south are not that blessed and deserve perumaal anugraham for their upliftment. He comes back to the south and prays to the munivars in the south to do some thing to bring the perumaal here. The munivars assure him that his wishes will be fulfilled. After defeat of Ravanan and his being slain, Ramar returned to Ayodhya with Vibeeshanan and during his (Ramar's) pattabishekam, he presents the pranavakara vimanam and Narayanan moorthie for Vibeeshanan to worship the same in Lanka. When Vibeeshanan was bringing the vimanam he sees the two branches of Cauvery in Srirangam and gets down to do his morning duties. He keeps the vimanam down and does the duties. After that when he tries to lift the pranavakara vimanam it does not yield. Worried he seeks help and the local Raja, Dharma Varma reaches there from Urayur and sees the pranavakara vimanam which he wanted to be brought to South

India. He proposes that he will worship the idol here. Also Panguni utsavam day for perumaal was nearing. He proposes that he will perform Kumabishekam for the perumaal and worship it there. There was already an adisesha peetam here and the idol is placed on the peetam. After the panguni utsavam Vibeeshanan wants to take the perumaal to Lanka. Then the perumaal expresses that he likes this place and wants to be here. The perumaal says (through akasha vaani) that I will keep looking at you Vibeeshanan and will protect you. The idol (in Srirangam) too turns to the south direction (even today it faces south) to bless Vibeshanan always. Vibeeshanan had to leave the idol and the vimanam here in Srirangam. Dharma Varma starts to build koil for the perumaal. He performs all the utsavams monthly, yearly etc. He names the perumaal Ranganathar.

At one point due to the floods in Cauvery, the sand covers the Srirangam koil and the koil is not seen for many years. People had even forgotten about the koil. However a parrot keeps chirping to show where the perumaal koil lies. A raja called Kili Chozhan notices it and reinstates the koil. The kili/parrot had sung "Cauvery viraja seyam vaikuntam ranga mandiram. Sa vasudevo rangesayaha prathyaksham paramam padham". It tells that this koil is same as the parama padam and is as holy. Cauvery and Viraja nadhi in Vaikuntam are the same. Vaikuntam and this Ranga mandhiram are the same. The Vasudevan in parama padam is same as the Rangaseyan here in this koil. This Srirangam is certainly (prathyaksham) the parama padam.

Sabdha prakara madhyae sarasuja mugulo vaasamanae vimaanae; Cauvery Madhya desae mridhu thara paniraath boga paryanka paarae; Nidhra Mudhra bi raamam kati nikata sira pasu vinna sahastham; padma dhathree karabayam parichitha charanam rangarajam bajaeham

சப்த ப்ராகார மத்யே ஸரஸூஜ முகுளோ வாசமானே விமானே

காவேரீ மத்ய தேசே ம்றிது தர பாணிராத்

is the slokam to be chanted on this koil. Chera, chozha, pandiya rajas kept building structures around the temple. Kulasekara and Thirumangai alzhwars constructed madhils to the koil. 7 prakarangal, 21 gopurangal and 54 upa sannidhis are the highlights of the koil. Padhinmar paadum perumaal means all the ten alzhwargal have sung 247 pasurangal on this perumaal. (Aandaal and Madhura kavi alzhwar are not considered in this list of alzhwars as they consider another alzhwar as their deivam). Only in acharyar period as against alzhwar period, Srirangam got the fame as the rajadhaani for Vaishnava koils.

Returning to Ramanujar charithiram, Srirangam was waiting for Ramanujar to arrive and take over reins. Raja has to come to Rajadhaani. He should not rule from somewhere else. Even though Thondai mandalam gave most of the alzhwars and acharyars, just after they have ripened, it is Ranganathar who attracted them and ate the ripened fruit. He is Sengol udaya selvan. Ramanujacharya divyagnyam varthathaam abivarthathaam. It means that let Ramanujar's holy order be followed for time immemorial. Only for 48 years in between during the moghal rule utsava thirumeni of Ranganathar had to go out of Srirangam. In some of the koils due to then political situation during corona even panguni utsavam of perumaal did not take place for one or two years. It could have been done inside the koil itself with a few. Even that was stopped.

3.34 What Yathis should follow in their lives

Yathi Dharma samuchayam is a grantham written by Govinda Jeer. It talks about the dharmam to be followed by sanyasigal. It is based on research into vedanthangal. There are 11 aspects to this dharmam.

1. Sanyasa vidhi.

2. When one can seek sanyasam
3. The identifying marks on the body of sanyasi such as the tuft, and other external marks such as dress code, dhandam he must hold.
4. Sanyasa sweekara kramam.
5. Yogabyasam that a sanyasi must follow. They must be aloof from life. They must do dhyanam in an isolated place such as in their madam. Dhyanam to be performed through yogam.
6. The things that a sanyasi should do in day and in night. They should eat only when there is daylight.
7. The gunas/habits which a sanyasi must possess. He should never be angry as aasai/desires to have some thing is the first reason for anger. When we do not have desires we will not get angry. Rajo gunam will lead to krodham.
8. A sanyasi should see everyone equaly. No preferences for someone.
9. One should control all indriyangal of the body both the ineer ones and the outer ones.
10. Samam dhamam are very important for yathis.
11. Chathur masa vradham should be followed.
12. Sanyasi should not stay at one place for long. He should keep moving. When he should be in madam and when he should be moving is also detailed.
13. Krithya akaranam are detailed. What he should do and what he should never ever do is spelt out.
14. If the above in 13 is not followed the prayachitha karma to be followed is detailed.
15. If a sanyasi attains parama padam how to perform samskarangal is also detailed. It is called sarrera dhyogam. Means giving up one's sareeram. The last of his sareeram is charama vimala thirumeni. How to preserve it is explained in the grantham.

These 15 points are covered in 11 chapters in that grantham. When Govinda jeer completed the grantham, he preseted it to Ramanujar. Ramanujar read it and appreciated what had been written.

Ramanujar's shishyas go to Periya Nambi in Srirangam and appraise him of how Ilaya Alzhwan has sought sanyasam and Perarulaalan himself has given the same and his name now is Ramanuja muni. His fame has spread and has a lot of shishyars now. His shishyars include Kandhadai mudali aandaan and Koorathu Alzhwan/Kooraesan. This process of accepting as shishyan is called Thiruthi pani kolludhal. The phrase literally means to correct someone and bring him to correct path. He corrected Yadava Prakasar who was his earlier acharyan gave him the name Govinda jeer and got him paramapada prapthi. Govinda jeer wrote a grantham by the name Yathi Dharma samuchyam. Mudali Aandaan and Koorathu Aalzhwaan are also undergoing Meemamsa of sasthra Yuktha sramam with Ramanuja muni. The four vedas have six angangal and eight upangangal. Most prominent of upangangal are 18 Puranam to which included are two more - ithihasam. After upangangal is nyaya and then meemamsa. Memamsam is analysis (R&D) of a given subject. Brahma Suthram is sareerika meemamsai – analysis of Brahmmam which is sareeram having chith and achit porul as its pulan. The athma of such a sareeram having all the chit and achit porul is Brahmmam. Thus Ramanujar with Mudali Aandaan and Koorathu Aalzhwaan are currently doing veda vicharam. While Periya Nambi, Thirukoshtiyur nambi and others in those times were enjoying the meanings of parts of vedas as small groups, Ramanuja muni took on himself to spread this knowledge to the world. Thus shsihyars of Ramanuja muni plead that he with his shishyars should be invited to Srirangam and as a collective group this community should develop the bagavath bakthi.

In all this we should not forget what Thanjamambaal has done for Ramanujar to become a muni. She has sacrificed herself saying naanae dhaan naayiduga which means let all the blame be on myself and made it possible for Ilaya Alzhwan to become Ramanuja Muni.

3.35 Devotees in Srirangam want to bring Ramanujar from Kancheepuram to Srirangam

Thenarangam Selvam murtrum thirithi vaithaan vazhiyae is in vazhi thirunaamam of Ramanujar. He is the person responsible for the reformation of Srirangam. Periya Nambi together with Thirukoshtiyur Nambi and other shishyas go to Thiruarangaperumaal arayar who has been nominated by Aalavandhaar. Thiruarangaperumaal in turn takes all the mudalis and goes to periya perumaal in Srirangam and proposes the same. Ranganathar is very happy as he was waiting for Ramanuja muni to come to the Koil. (37.3). The arayar sends a palm leaf that inscribed what Ranganathar perumaal had told the arayar that the perumaal desires that Ramanuja muni to come to Srirangam. Those under the arayar take the leaf to Kaancheepuram and give it to Thirukatchi Nambi so that it can be conveyed to Perarulaalan. The deva perumaal clearly replies "tham tham abimanathai puram poga vidiunroe naamum nam ramanujanai viduvadhu". This means as follows. Devaraja perumaal says about Ranganathar in Srirangam " You have the feeling of greatness that you are the Narayanan vigraham worshipped by Brahmma, Ishvaku kulam, Ramar etc. Similarly I have the feeling of greatness that I have come out in Brahmma's yagnyam here in Kaancheepuram" Why should I give up my Ramanujar? You Ranganathar will not give up any of your possessions why should I give up my abimaana vasthu Ramanujan?

Talking of Ranganathar not giving up his possesions in the form of Bakthas who come to stay in Srirangam has never given up any thing. Once people come to Srirangam they just settle there and so much so the town has exploded. In the days of Ramanujar ull thiruveedhi, uthara veedhi, chithira veedhi did not have houses or have people. It was only prakaaram. Now they are all full of people, houses, shops and jam packed. Inside the madhil where you see houses today they were all empty and people used to live in Kollidam. Pandri Alzhwaan kalagam was the place where they stayed. The 12000 people who were killed in muslim invasion days of 1150 AD used to live in kollidam area in those days. Due to flodding in Kollidam people moved inwards and came inside the madhil area.

Coming back what Deva perumaal said he asked Ranganathar why should I give up my Ramanujan? Thus Devaraja perumaal's reply was written in palm leaf and sent back to Ranganathar perumaal. Thiruarangaperumaal arayar takes the palm leaf and goes to Ranganathar and says that Devaraja perumaal has sent a reply as a palm leaf. Ranganathar asks what is in it? Thiruarangaperumaal arayar reads it "tham tham abimanathai puram poga vidiunroe naamum nam ramanujanai viduvadhu". Periya Nambi and mudalis also hear this reply. They wonder what is to be done next and discuss in front of Ranganathar perumaal (namperumaal). They say Namperumaal is parathva perumaal while Deva Perumaal is parama udhaarar that is the latter will give anything which a baktha goes seeking for. He also falls for good flattering poetry sung on him. If we sing with gaanam and artham he will fall for it. On the north bank of Vegavadhi river there lies the Sathya vradham town by the name Kaanchee. The mudalis request Thiruarangaperumaal arayar to go there and sit under punya koti vimaanam and as a akila abaekshitha prathar [(akila – anyone; abaekshitha – who requests; prathar – person) arthithavarakku arthithai koduppavar – varadharajan.] sing in praise of varadharajan and seek the parting of Ramanujar to Srirangam.

3.36 How Ramanujar is asked to go to Srirangam by Kanchee Deva Perumal

Thiruarangaperumaal arayar takes the permission of periya perumaal and leaves at once for Kancheepuram. He meets varamtharumperumaal arayar who is his counterpart in Kancheepuram and requests him to get permission for this arayar from Srirangam to sing in praise of Deva perumaal under punya koti vimanam. The Srirangam arayar is given the decorations of perumaal maalai etc. This is called sathkarithal. Srirangam arayar stays with Kanchee arayar in his thirumaaligai for the night. The next morning after having taking holy dip in the pushkarani and having worn 12 thirumann kaapu goes to kachikku vaaithaan mantapam. This is where the lizard figure is seen. There all the koil mudalis are seen doing kaingaryam to perumaal and thaayar and thirukatchi nambi is

doing thiruaalavattam to perumaal. Ramanujar sings varadaraja ashtakam composed by Thirukatchi Nambi softly. Thiruarangaperumaal arayar just then enters the mantapam. Thirukatchi nambi notices Thiruarangaperumaal arayar and immediately goes towards him and falls at his feet and welcomes him. Nambi knows that Thiruarangaperumaal arayar has taken charge of nirvaaham in Srirangam from Aalavandhaar. They do kusala prashnangal to each other. Kusala means well being. Thus the expression means questions about well being of each other. Thiruarangaperumaal arayar says he wants to pay his respects/obeisance to Perarulaalan through Thirukatchi Nambi. It is important that we always go through an acharyan in that town while going to a temple. Thiruarangaperumaal arayar then sings the sloka from sthothra rathinam (composed by Aalavandhaar his acharyan). It describes the 7 signs under perumaal's feet. Kathabuna sanka rathanga kalpath bujaara vindhaan-kusa vajra laanchanam thrivikramath twach charananbuja dwayam madheeya moordam-alankarishyathi. When will such a lotus feet of you perumaal be decoration for my head. All the alzhwargal have sung just this seeking perumaal's thirudi on their head. Nammalzhwar went to the extent of refusing, veedu, emma veedu for perumaal's thiruadi. As trivikraman you did not differentiate between good or bad people be it Vasishta/sandala and kept you thiruadi on all of us you Devaraja perumaal/perarulaalan is the representation of such a trivikraman. Keep your thiruadi on my head to show to the world that you are the seshee and I am the seshan. Saying this Thiruarangaperumaal arayar prostrates before Perarulaalan. Perumaal gives him theertham and sri sadagopan to him. Thiruarangaperumaal arayar is very much pleased that perumaal gave him all of these as soon as he sang in his praise and calls Thiruarangaperumaal arayar arula paadu. This is the call for the arayar to go near him in the inner sanctorum and sing further in praise of perumaal. This will be individual praise song just by Thiruarangaperumaal arayar for perarulaalan. Thiruarangaperumaal arayar sings starting from En nenjamae yaan ulagaethum alzhiyaan athiyooraan from 2nd thiruandhaadhi and some more pasurangal piniyaval thamarai mottu alarthum perarulaalar endrum. The second pasuram means: pini – troubles of this samsaram; aval – removal; perarulaalan is the one who does this and is like a just bloomed lotus flower. He also removes the pini of those thondars who worship him and prostrate before him. Perarulaalan does similar favour to amarars and devadi devars and gives vaikuntam moksham. He also sings pasurams from periya thiruandhaadi. He sings all these with pan/gaanam and isai just as Nathamunigal had composed. He also does abinayam for these pasurams. Perumaal is thennavennum enn ammaan. It means that when pleased the perumaal dances with joy as thenna venna just as the wasps dance. Perarulaalan is very much pleased. The perumaal gives the maalaigal that adorned him, thiruvattam etc. Chathra samaraadhigal also were given. When arulapaadu is said we say naayandaen. In a koil such as in Pan Perumaal koil one by one alzhwar moorthies and then perumaal moorthies are decorated by different vasthiram that devotees give saying pan perumalukku arulapaadu – it means the archakar is going to decorate moorthie of pan perumaal. At that time the vasthram is put on the moorthie. At that time we the goshtie is asked to say nayindaen nayindaen. The meaning of nayindaen is na + ayam + thae. It is just namaha. This athma does not belong to me. It is yours. I/ this athma residing in me is not my adimai, it is adimai to you perumaal. Adimai means subordinate – one which can be controlled by me/my body.

Now coming back to Thiruarangaperumaal arayar who is receiving all the decorations from perumaal after he has exhibited the nice performance with ragam, dance form of prabandham pasurangal and after perumaal is pleased and has offred so many ornamental decorations on him, says he does not have any interest in all these offred by perumaal. Are you not interested in all these prasadms given by perumaal? He says no. I want some thing more than this. This is like dasaratha chakravarthi when the munivars had come to his palace and he said even before any munivar spoke that he will give anything that munivars ask. Then Viswamithrar asks for Ramar and Lakshmanan to be sent with him. Thiruarangaperumaal arayar says I have one more interest above this. When deva perumaal asks what it is then Thiruarangaperumaal arayar says devarir athithaartha paridheena deekshithar aalae kettavargalukku kaettadhai koduppadhai vrathamaga kondugaiyaalae adiyaen arththathai thandhuarula vaendum. After this Thiruarangaperumaal arayar started to sing

even more louder with more interest and more action. He thought of Nathamunigal and Aalavandhaar and sang with full flow. Hearing the songs perarulaalan started to enjoy more and more and started shaking his head end to end. Now he becomes athipreethanai – earlier he was preethanai and said neer vaendiyadhai tharugirom. Solla kaanir**. In some other grantham it is said that the perumaal told emmayum em pathinimaargalayum thavira edhayum kodukkiraen**. Thiruarangaperumaal arayar does not speak but shows hand in the direction of Ramanuja muni. Ivarai adiyaenukku thanduarula vaendum. Perumaal said sonnadhum sonnaenae en nilamai dasarathan pol agi vittadhae. Perarulaalan said avarai vittu vaeru kaelungalaen. I had only taken care of him all these years and have brought him up. When he was lost in the forests I had only shown him the way and brought him here. Thiruarangaperumaal arayar then says you are Raman you should not have second word. Now Perarulaalan says thandhom thandhom Kondu pom endru aruli cheidhaar. Perarulalan's face shrunk on saying this. Perumaal also says I should have told earlier itself that **ask for anything other than** me, my pathnimargal **and Ramanujar**. By not including Ramanujar I made a mistake.

3.37 Perarulalan gives Ramanujar permission to leave Kancheepuram and he is taken to Srirangam

Now Thiruarangaperumaal arayar holds the hand of Ramanuja muni and says vaarum. He did not want to give time for emotions. Ramanuja muni prostrated before Perarulaalan and requested for him to be excused. Perarulaalan tells to Ramanujar till now you were in your parent's house. Now you are going to your inlaws house. Perarulaalan gave all the blessings which a daughter going to her in laws house gets. He tells if the world has to prosper I have to give up somethings. Only Thiru arangan can do that job of taking care of the whole world. Pugundha veetil ponaal dhaan un pugazh nandraaga valarum. Poi vaa. Emperumaanar/Ramanuja muni is full of tears. All types of prasadams are offered surul amudhu, paal amudhu all of which Ramanuja muni refuses. Both Kaanchee perumaal and Ramanuja muni keep looking at each other and Ramanuja muni departs. Ramanujar keeps thinking you, Perarulaalan have protected me as my parents would, I was some where but you gave the six phrases and made me gyaanavaan and gave me vidvath, you gave me kaingaryam in saalai kinaru, after having been under your thiruadi all these years will I not be able to see your thirumugam? Can't I get see Kanchhe deva perumaal's thirumeni, can't I do theertha kaingaryam to perundevi thaayaar, and with these thoughts Ramanuja muni left Kancheepuram. Ramanujar did not even go to his madam but asked Koorathu Alzhwaan or Mudali aandaan to get his Thiruaradhana deivam (Perarulaalan) and other things along with it as Devaraja Perumaal had uttered Thandhom, Thandhom for Ramanujar to go to Srirangam. Ramanujar felt highest of the griefs as he had to take leave of Thirukatchi Nambi. Thirukatchi nambi is father like figure and he comes till the outer premises of the koil and sees the entourage off.

Sriranga mahathyam says that whomsoever goes to thiruarangam goes to Srivaikuntam. He/she does not have rebirth. When they reach kollidam, north Cauvery, takes dips in the river several times that day. Koll idam means – the idam/place which can papaangalai kolla koodiya idam or the place which will take away all our papas. The news of Ramanujar having come to Srirangam spread like wild fire. Periya Nambi is very excited hearing this news. He calls all the jeers, srivaishnavers and ekangigal – ones who do not have any attachment to anyone other than emperumaan, and goes to periya perumaal and informs that Ramanujar has come to Kollidam. Perumaal calls vishwasksenar/senai mudaliyaar and asks him to lead the procession to invite Ramanujar. Even today there is a small pallaku for vishwaksenar and goes for nagara sodhanai. He goes on the previous day to a utsavam on this small pallakku and ensures everything is alright in the town. All the people/mudaliyar who work in the koil (kaingarya barar) leave for kollidam to be part of the procession. Akhila Geetha, nrithya vaktha vadhyangal accompany the procession. Srirangam was celebrating like Vaikuntam and Kollidam turned to be vrajai nadhi. Such receptions are given when a departed soul enters vaikuntam. All those who go to meet him prostrate before him.

3.38 Ramanujar enters to Srirangam – description of the Koil and surroundings

Entering Srirangam, Ramanujar notices the big madhilgal, (this is the first time he sees the koil. The last time when aalavandhaar had left for vaikuntam, Ilaya Alzhwaan had returned from thiru karamban thurai where aalavandhaar's mortal remains were kept.). he reaches thirumaalai thandha perumaal thiruveedhi – thondaradi alzhwar's thiruveedhi – these days it does not exist. He comes as a pradkshinam and comes pradakshinam of thrivikraman thiruveedhi too. This is even after thirumangai thiru chutru. He reaches the big bali peedam and prostrates. Seva kramam (order to visit sannidhis, geography of the koil) of the koil is:. First prakaram (innermost) is dharma varman thiru chutru. The next one in which the elephant comes around is called Raja Mahendran thiru chutru. The next one has Anjeneyar koil and is Kulasekaran thiruchutru. The one in front of garuda mantapam is thirumangai thiru chutru. The one after thirumanagi thiru chutru is thrivikraman thiru chutru/thiruveedhi. While going from the back side we come to kambar arangetra mantapam in front of thaayar sannidhi. Narasingha perumaal sannidhi is in a level above one flight of steps. Ramanujar after worshipping Narasimhar, goes to thaayar sriranga natchiyaar. Next he comes to Chandra pushkarani banks. He worships the gopurangal from there. In those days alzhwar vigrahams used to be there. Now it is parama pada natha sannidhi. However Kula sekara alzhwar koil is still there. When ramanujar goes (in those days say in 1040AD) as the alzhwar sannidhis were in that place, he worships all the alzhwars and then worships the ramar sannidhi, and then goes inside aranganathar sannidhi having a gopuram above. He folds his hands to the dwaja sthambam and prostrates. He prostrates and goes inside as a pradakshinam and folds his hands and prostrates to the pranavakara vimanam.

Now he comes near the entrance of garba graham. He then goes to Senai mudaliyaar and vibeeshanan and folds his hands to them. He then goes inside alagiya manavaalan mantapam. He comes to what today we call Chandana mantapam. When Ramanujar thus comes, Namperumaal comes as kai thaangal means he comes forward to greet Ramanujar. This is just like a mukthathma when he enters vaikuntam, perumaal/vaikunta naathan comes forward to receive him. Ranganathan says en pillai vandhaan and goes four steps forward to receive him. Ramanujar prostrates before Ranganathar. Ramanujar keeps on falling down to prostrate again and again.

He goes inside thiru palli arai/garbagriham – the place where Ranganathar is in reclining pose. Ramanujar keeps on looking at the perumaal and absorbs the beauty of the vigraham/uruvam. Just like thirupaan alzhwar admired the perumaal's beauty in amanalaadhipiran, Ramanujar also kept looking at the perumaal from the paadam to thirumudi and kept admiring it. He sang Thirupallandu to the perumaal. He chanted sthothra rathinam of aalavandhaar. "Namo namo vaan manasadi boomayae, namo namo vaan mansaiga boomayae, namo namo anantha maha viboodhyae, namo namo anathaiga sindhayae, na dharma nishtoshmi, na chathma vedi, na bakthimanthu, charanara vindhae, akinchano, ananya gathithvadhae, Saranyaha thath pada moolam charanam prabadhyayae" நமோ நமோ வான் மனஸாதி பூமாயே, நமோ நமோ வான் மனஸைக பூமாயே, நமோ நமோ அனந்த மஹா விபூதயே, நமோ நமோ அனந்தைக ஸிந்தயே, ந தர்மா நிஷ்டோஷ்மி, ந சாத்ம வேதி, ந பக்திமாந்து, சரணா விந்தே, ஆகின்சனோ, அநன்ய கதித்வதே, ஸரண்யஹ தத் பாத மூலம் சரணம் ப்ரபத்யே. The meaning of the main pasuram of sthothra rathinam is as follows. Whomsoever wants to see perumaal by his efforts and thinks it is due to his efforts that he will see perumaal, perumaal does not show himself to him. However when one who does not take any effort and is in the firm belief that he will show himself up, perumaal gives katchi to him. Bagawaan is firm in his words and also to our manasu. (Vakkukum mansukkum nilayayai irukkiravan perumaal) I bow to such a bagawaan. You are the one having unmeasurable wealth I bow to you. You are the sea of passion, I bow to you. You are the perumaal worthy of doing saranam and I bow to you. I took to karma yogam but I have nothing to offer to you, I do not have gyana yogam, I do not have bakthi yogam, I do not have anything to offer, I am ananya gadithvan, I

do not have any pugalidam (no one else to seek refuge). I will hold on to only your thiruadi. I do not have any other upayam.

Periya perumaal shows all the kripai on Ramanujar. He gives theertha prasadam, and asks satari to be put on Ramanujar's head. Uththamangam is uththama angam which is head. Thaal inai keezh vazhtchi தலை இனி கீழ் வாழ்சி means that I will take permamnant residence by your feet and will keep doing thondu to you. Ramanujar became Niradisaya Ananda nirbarar of Ranganathar. He achieved limitless happiness. He became nirbarar – absolutely no worries from now on. Pongodhum suzhndha bhuvaniyum vinnulagamum is yours says perumaal to Ramanujar. It means ponga koodiya alaigalaalae suzhndha patta bhoomiyum, vinnorgal/Nithya soorigal vazhgira vaikuntamum, umakkum umm udayaarkkum thandhoem. பொங்க கூடிய அலைகளாலே சூந்தப்பட்ட பூமியும், விண்ணோர்கள்/நித்ய ஸூரிகள் வாழ்கிர வைகுண்டமும், உமக்கும் உம் அடியார்க்கும் தந்தோம். It means I grant moksham to you and your followers. It also says look after this world and also vaikuntam from hereon. Perumaal has given the poruppu/responsibility of looking after both this boolokam and vaikuntam hereon to Ramanuja muni.

Hearing all these Ramanujar looks at Periya Nambi (it shows his naitchyam – treating oneself as the lowest eligible in the group) and says he has got all these words from perumaal only because I am your shishyan. It is because of your thiruadi sambandham. Periya Nambi hugs Ramanujar. Remember it is the fight between the wives of the two that Ramanujar took sanyasam which Ramanujar did not even care and praised Periya Nambi so much which shows the true greatness of Ramanujar. Kaliyum kedum endru kandu konmin கலியும் கெடும் என்று கொண்மின் as sung by Nammalzhwar spelling long back about avatharam of Ramanujar on this earth. Periya Nambi says that these words of Nammalzhwar has come true today. Thus Bavishyad acharyar title which Nammalzhwar gave to Ramanujar got established. It is in Poliga poliga pasuram. Remember Bavishyad acharyar vigraham is still with Thirukoshtiyur Nambi who gave it to his daughter and it reached Alzhwar Thirunagari in later times. Now Namperumaal calls him Udayavarae. Thus came this thirunamam which has stuck for ever. Periya Nambi and all assembled are over joyed with this new title. Periya Nambi is overjoyed and repeats Udayavarae. All those assembled say jai jai Ramanuja. Everyone starts chanting udayavarae. Everyone started to celebrate.

Now Periya Nambi is very happy and expresses that Namperumaal was waiting for you to arrive at Srirangam so that you can start the assigned jobs to you. Nambi takes Udayavar to his assigned madam and shows him around. This madam is near thaayar sannidhi today. It is Ramanuja madam. Ranga Ramanuja jeer madam. Even today all the jeers and other responsible for conducting temple activities collect there and decide on the course. Ramanujar stayed there. His thiruadi had touched that place. All assembled with Periya Nambi plead with Ramanuja muni that all the activities which are taking place in the koil be it right or wrong to be looked at by Ramanujar and set right. They then take him to periya mantapam or ayiran kaal mantapam or thirumamani mantapam of the koil. (It is here that major discourses are held. During Raman in padai trip in 2014 U Ve Velukudi Krishnan held his last day's discourse of the trip there). Emperumaanar comes there. Ramanujar takes stock of all the jewels and other wealth of perumaal including vessals silver/gold etc. He takes stock of amudhupudi (grains etc used to prepare bojyam for perumaal), sathupudi (sandanam, manjal, kasthuri/patcha kalpuram (from Kashmir), clothes which perumaal is going to wear and those that have been put on him), nandavanam, thiru vilakku, thiru aradhana vessals etc. He examines all these and also takes stock of who is doing what kaingaryam. It not only includes those who perform perumaal poojai inside the koil but also those responsible to make dress for perumaal, those who do upkeep of the structure of the koil etc. He examines the capabilities of the people doing these jobs. He goes around the madhils and sees the places which need repair. He gets all these set right. He directs that in the days of Thonadaradi podi alzhwar the alzhwar has mentioned about solai, where kuil used to koo, where peacocks used to dance. Thus he gets to see the places of

that fame. He gets to see all the pushpam plants as sung in senniyongu. Thiruaranga chelvanar's Thiruvilayadal idam, araamam soozhndha arangam as sung by Thirumangai in Siriya thirumadal. In those days perumaal used to go with his devimaar and used to perform thiruvilayaadal in araamam. It is close to chakrathu alzhwar sannidhi. It is in the left side of praakaram. It is perumaal's nandavanam. Duirng Kodai utsavam (summer hot days) perumaal vigraham is brought there and fountain water is sprayed so as to be pleasant for the perumaal. Today they perform thirumanjanam there for this utsavam. He ensures that all these tasks are done without break. Pillai urangavilli dasar and Agalanganaattalzhwan are made Ramanujar's shishyas. They are to look after the contributors to the koil kaingaryam. They are to go and get the collections made. Agalanganaattalzhwan looked after the security of the koil.

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3.39 Thaligai and other offerings to Ranganathar in the Koil

We say adiyaargal Vaazha Aranga nagar vaazha, it tells the greatness of aranganagar – Srirangam. Ramanujar set right administration of such a topmost koil of Vaishnavism. Periya thirumantapam in Srirangam is referred to by some as ayirankaal thirumamani mantapam and some say it is the Chandana mantapam in front of perumaal. It is just outside gayathri mantapam. Many days perumaal's thirumanjanam is done in Chandana mantapam. Devarajan Kuradu is the place where Ramanujar used to look into the temple's income expenditure sheet on daily basis. When we come out after taking theertham and climb down three steps we come to a hall left side of which has a pillar which is called Devarajan kuradu. For some years till about 10 years back there used to be a copper moorthie of Kaanchi devaraja perumaal there. Ramanujar used to look at all the karya karthas if they are coming with zeal, are they bringing right maalai, right prasadam at the right time etc. Perumaal gives beauty to the abaranangal and even if it is not on him it is fine but what must be put on him without fail are the maalaigal, clothes (which do not hurt him when put on – they must be soft) dhoopa deepangal, prasadam/ponagam, thiruvilakku, the place must be kept neat.

Bagawaan must have black pepper added in his prasadam. Ghee of course is a must. Good dhanya types, good rice. Even in those days rice for perumaal used to come from Punjab/Kashmir. There used to be measure and what to be made as prasadam for each day and each time morning, noon and night. Padakku, ozhakku, aalzhaakku used to be measures by which daanyams used to be quantified. The dhaanyams which come are classified into different grades.

Next the kariamudhu which perumaal must have. We should never give only plain rice to perumaal. We must always give kariamudhu. Every day we must give five types of kariamudhu. These are the ones which grow on the plants. 5 types of vegetables which grow on creepers like snake gourd are to be given every day.

Gandhangal (scents) like vetriver are given. Fruits for perumaal. Paal amudhu, charkarai, nei amudhu are to be given daily.

Ramanujar inspected the kitchen area and instructed them to keep it neat and hygienically. Next he inspects perumaal's ornaments, clothes which are kept in karuvulam which can be seen even today. He brought about the lock system of 2/3 locks which when opened only will give access to the preserved items. They keys were distributed amongst different persons even in those days.

While inspecting these activities he sees that some people do not turn up at all or come late. He went into the reasons thereof and found out that they lived far away and it took time for them to reach the premises. To overcome this problem, Ramanujar gave premises to all the koil kaingaraya karthas in ull thiruveedhi or now called as uthara thiruveedhi next to the koil itself. Ramanujar also inducted Mudali Aandaan to assist him in the administration of the koil. Theertham for perumaal is brought some time from Kollidam and some time from amma mantapam or thirumanjana cauvery.

Ramanujar appoints people to do this. They have to chant appropriate manthirams during getting the theertham.

For making sathupadi paste chandhanam, manjal and kasthuri (made from kumkuma poo in Himalayas) have to be mixed in appropriate proportions. He appointed people for doing that. It has then to be applied on perumaal by making a ball and pasting it on him.

For pushpa kaingaryam, he appointed people to take care of nandavanam, those who will pluck flowers and those who will make maalais from those flowers. For deepa kaingaryam, dheevatti[15] was used in those days of Ramanujar, now it is electric light. But even now in thiruvengadam deevatti is used as light. He employed people who look after all the aspects starting from cleaning the oily lamps, getting proper oil, preparing proper wicks, five per lamp etc.

3.40 Pathu kothu appointed by Ramanujar

3.40.1 Sree Vaishnavars Koththu

For doing all these tasks he organised pathu kothu parivaram. He created two numbers/sets of pathu kothu. The first pathu kothu consists of sreevaishnavars only those who have poonal. They have to do ten different types of kaingaryam and hence the name. These procedures are contained in a grantham called koil ozhugu. The ten sreevaishnavars have the following title.

1. Thirupadhiyar. Those who have come from other towns. They are called desanthris[16]. Thirukurugai Piran Pillan son of periya thirumalai nambi and from Alzhwar Thirunagari who is the adopted son for Ramanujar is in this group. Typically they come after their active life and settle in Srirangam and seek koil kaingaryam. Selva Nambi from inside Srirangam is in this group. They work in madapalli where cooking of food is done. (In those days Srirangam was an island. One has to cross the river to reach it. Boat services were there. Today we have bridges in both sides of cauvery. They do sweeping of koil premises. First ull thiruchutru is swept. They clean the prasadam vessals used in making prasadams for perumaal. Lighting the lamps in perumaal sannidhi. To clean the kitchen/madapalli. To make kashaayam, heat milk for perumaal for the night. There used to a pandithar by the title garuda vahana pandithar. He used to prescribe medicine for perumaal. These Kaingaryams do not require a great expertise and can be done by untrained desanthigal and they are called Thirupadhiyaar. Ramanujar said I am also one of these people. He even used to sweep the koil premises. He wanted to make sure that these people are not made fun of for their kaingaryams.
2. Thirupanicheivaar/Kodavar: They are called Aayanaar. Thirukurugoor dasar, namperumaal dasar, satagopa dasar, thirukai kandi dasar are in this group. Thiruthalzhvarai dasar is another name. These people announce the arrival of the perumaal describing their greatness. They also clean the second prakaram/chutru. Chandana mantapam is here. Shishuroba saram is done for the perumaal. In this chutru perumaal in the evening goes near the keni/ pond and rests. These aayanaars fan the perumaal. They apply chandanam, give the theerthangal on the Kodai thirunaal in the summer. These set of people hold the umbrella for the perumaal when he goes on oorvalam. They rotate the umbrella which makes its own sound. These people also ensure that the way in which oorvalam is done is kept clean.
3. Baghavadha nambimaar: Rangaraja Bhattar is part of this group. He is the bhattachariyaar/archakar swamigal who does thirumanjanam for perumaal. These

[15] natural torch made using three feet long pole with cloth tied at burning end which is soaked in oil to light it first time and then oil is poured on it to feep it on. It is held high ang used to light up the area in the nights.
[16] Those who come from different towns with the intention of doing Koil kaingaryam. They are not original dwellers of the town.

people know pancha agamangal and they come from the vamsam. Only these people are allowed to touch the perumaal moorthie. Pancha rathra agamanam and vaikasana agamanam are two different methods of doing archanai, koil murai etc. In the days of earlier to Ramanujar it was the former method which was followed. For some years in between it changed over to vaikasana agamanam method. Ramanujar brought it back to Pancharathra agamanam method of doing koil murai. Ramanujar details in a day when each of the aradhanai is to be done and how.

4. Ulloorar: These are the people who live near to the koil. They are responsible for aalavattam, opening of the temple gates in the morning, sapthavaranam utsavam, after this utasavam finishes, perumaal comes near Ramanujar sannidhi and is given tender coconut. They give 21 or even 108 elaneer at that time. Ullooraar also did the kaingaryam of elaneer samarpiththal. Ullooraar have the maximum kaingaryam. They are the inbetween with archagar and those who live in the town. They do the odd tasks of fetching sataari if asked for. They bring the satagopam. They bring the theertham too. They mix the parimalam (scented addons like cardamom, patcha kalpooram etc.) to the theertham too. They arrange the vasthrangal for perumaal. In short they are the helpers to archakar.
5. Vinnappam seivaar/arayar/odhuvaar: Those who speak to perumaal. They chant manthras, vedangal. They are also called ooedhuvaar or arayargal. Starting from Thiruvaragathamudhanaar whom Nathamunigal himself taught. First amongst them is arayargal. Arayargal wear a tall coloured hat. They chant prabandham and other manthiram with the tunes deviced to be pleasing to the ears of perumaal. This was started in Naathamuni's days when Nammazhwar adviced that these pasurams be sung with a tune so that people will also get attracted. Adiyaen has seen and recorded the arayar performing in Melkote when the sayanaarathi for perumaal was being done. These are very soothing to hear. The way of chanting is far different from normal sevakaalam of prabandham pasurams. They perform during purappadu be it on normal days or during utsavams. They do the sevakaalam with thaalam. There are some arayars who are very adept at playing veenai (like thirupaan alzhwaar). Bagawaan is gaana priyan and for him to be put to sleep he listens to these hymns both in tamil and in sanskrit. Some people dance showing abinayangal with devagaanam. These will be with divine touch. Even Vagulabaranan swami the author for these vyaakyaanams for our group has heard in his younger days. But now with political turmoil Srirangam has changed a lot. Vyaakyaanam readers, urai readers, pasuram chanters are the other types of kaingaryabarars. The performance of these persons are so real that too when they extend their hands it appears as though they are really talking to perumaal. It used to happen, the performance by arayars, even in these days of kaliyugam. We should go and see such performances.
6. Thirukaragakaiyaars: thirukaraga kaiyael, kailyal pidithael are the names used to address them to do their performance. These performers are never called by their names in public performances before perumaal. They are called by their title. Sunderapandiyum is another title (who possibly chant sundara kaandam). These are the people who bring thirumanjanam water for perumaal. When they are called by their titles, the title holders respond nayandaen, nayandaen. They also get the pancha pathram ready: Argyam, paadhyam, aachamaneeyam, snaaneeyam, sarvaartha thoyam. These five pathrams/vessals are used during thiruaraadhanam. They pick the maalai for perumaal and give to archakar when asked. The baghavathars pick the flowers, tie them into a maalai and place it for use during thjirumanjanam. Thirukaragakaiyaars help archakar by supplying right material at the right time so that archakar can concentrate on manthirams to be chanted. These performances are so very synchronised that archkar will just extend his hand and the right offering will be given to him at the right time. The

maalais for around the neck will be different from those used to decorate perumaal's back. The archakras plant pins at the right places so that the jewels or flower maalais will stay exactly as desired. Ultimately the getup of perumaal will be extremely beautiful to look at, which is undescribable. The pin is also not called pin. It is called andaal. The archakar will call out andaal and then the pin will be given. A scissor used inside the garbagraham is called arulmaari. This name comes from what thondaradipodi alzhwar called it for his gardening. Even thirumangai alzhwar called his thirumaligai (inside Srirangam?) as arulmaari.

7. Sthaanathaar: they are the populace residing in Srirangam. They are also called thazhai iduvaar. They hold the big umbrella/kodai for perumaal. For the yaanai vaaganam (elephant vaaganam) the umbrella is on top and hence they sit on the elephant. Bhattar swami wears a different uniformed dress as set up in those days. Tholukku iniyaan are sreepaadham thangigal. They carry the weight of the entire pallakku on which a few archakars will be sitting doing kaingaryam to perumaal who is carried with all his decorations of ornaments, maalai flowers decked in both sides. Parivattam kaingaryam is performed by these people. They arrange for the supply of milk, ghee etc. one of them does arulapaadu sevithal. He calls out the title holder appropriate for that instant. For instance he will call out haelyam pidithael. When called the respective titled person should appear and do his act. Thirukarayael when called he should appear. Periya nambi arula paadu means periya Nambi should appear.
8. Bhattall kothu: those who read vedas in front of perumaal. Veda virpannargal. After each of thirumanjanam in the respective mantapam, the vedam odhuvargal are called by the name of the vedam such as Rig vedam, then the Bhattar who chants rig vedam appears and chants the same. This is done for other vedams also. When the swamy comes they give theertham to cleanse the hands and then they are given some tulasi. They chant about 2 panchaadhi each. After this chanting the Bhattar is given chadaari, theertham and he goes away. The other vedams, ithihasam, puraanam etc are also called. Purohitham, kaisiga mahathvam etc are also included in this set. Parasara Bhattar and veda vyaasa Bhattar have given all these to us which we use even in these modern times. Those who have come from such vamsam only are doing this to a large extent. Periya nambi vamsam people are also doing this in Srirangam. These descriptions of the koil events are as Vagulabaranan swami has heard from Velugudi swamy, having seen them himself. There may be some changes in these modern times. They do take out brahma ratham also as a part of these events. Parasara Bhattar brahma ratham ezhundharuladhal happens on kaisiga ekadasi day. Kooraththu alzhwaan and Periya Nambi were part of this goshti. Govindha perumaal, Aachaan, Thiruarangathuamudhanaar, pillaan, Siri alzhwaan were also part of this.
9. Kaavalaaligal: Arya badaal. Vaasal kaapu mudaligal. After Ranga ranga vaasal which is the main entrance of Srirangam koil, we get kaarthigai gopura vaasal after ranga vilas mantapam when we go pradakshinam. Karthigai deepam celebrations happen at this entrance. We have chakrathalzhwar sannidhi and emperumaanar sannidhi when we enter from this entrance. When we go as pradakshinam we get thaayar sannidhi. We get garuda mantapam when we enter from karthigai gopura vaasal. After that we get nammalzhwar sannidhi, madhurakavi alzhwar sannidhi. As we go as pradakshinam after this (karthigai gopura vaasal) is Arya badaal vaasal. In those days Gowdas and their raja (these people were called kodas)collected a lot of riches such as gold, diamonds and brought them to Perumaal. They came from this vaasal. But perumaal did not accept the riches. Perumaal kept on telling later, later and was postponing the acceptance. The archakar explaining to raja why this is happening told the raja that he should keep waiting in this entrance till perumaal accepts and calls him. The raja and the men did it and finally perumaal accepted the riches. Thus the vaasal is aryargal pattu kidandha

vaasal or arya badal vaasal. This is a very prominent vaasal. This vaasal is used by perumaal to accept grain offerings or by administrators to check the stocks. Coming back to the story, we see the kaavaal aaligal coming from this entrance, or those who protect the temple. Security staff. In those days the real security people with necessary instruments such as vel, ambu used to stand.

10. Dasa nambi kothu: the last of the kothus. They do daasya kaingaryangal for perumaal. They have guna poorthie. Pundarikadasar was one prominent amongst them. Ekambigal. They had mudalis having poonal and those without poonal also. They do pushpa kaingaryam for perumaal. They throw flowers when perumaal comes. They do alankaaram to the mantapam. They carry the thadi for perumaal. Gadhiyam chanting. Thye hold golden pandham (torch light).

3.40.2 Duties assigned to Sreevaishnavars Koththu

The duties of all the ten kothus told above these days are being performed by brahmins having poonal. After this there are bhagavadhargal or those mudaligal who do not wear poonal. Surely in those days of Ramanujar all the kaingaryam performers should have atleat had samashneeyam/pancha samskaaram. They also have ten sets of kaingaryams.

1. Kaal alappaan: Those who keep measures of items like grains. All the villages around Srirangam were donated by the rajas to the perumaal and hence these are temple properties. Nel kalanjium used to store paddy. Near dhaanya Lakshmi sannidhi we can see kudhirs which store these items. They were also called kaval alappaan. On the 5th day of an utsavam, we have an event called nell alavai which is to take stock of paddy. While pouring out the paddy when perumaal is inspecting (he comes on his vaahanam) standing at a distance, they call each measure by the name of God.
2. Kai kol mudaligal: these people keep supplying items such as tender coconut to perumaal. They bring it from the fields, chop off the skins and present it for use for the perumaal thirumanjanam. They bring vegetables also from the fields.
3. Emperumaan adiyaar: this is a big kaingaryam. This set is extinct today. They are deva dasigal. They renounce everything in life and live under the lotus feet of emperumaan. Vagulabaranan swami has seen 1 or 2 people in his young age. They used to dance to entertain God.
4. Thiruvelai kaarar: they also take part in the security of the temple. They do the wax sealing after temple doors are locked. They even sign to certify that there has been no pilferage or security breach.
5. Silpa achaaryaar: this used to be a big group in Ramanujar's days. There is a sesha raayar mantapam to take the name of one mantapam having many sculptures. Now a days we do all the repair work once in 12 years during samprokshanam. There is nothing in agamanam that it has to be done only once in 12 years it was a continuous work in Ramanujar's days. There are wooden statues, stone statues, many paintings, many vessals needing maintenance. These are looked after by this kothu.
6. Porkollan kothu: this is the kothu having ornamentarians (goldsmiths) and tailors for stitching clothes to be adorned by perumaal.
7. Iramgolli: washermen. Washing done in kollidam. They used steam also in washing. The ironed clothes should not be rough on perumaal. All these have been instructed by Ramanujar.
8. Mann paathira vaelai: these vessals are used only once. So new pot every day. Even today earthern pots are used to make prasadams for perumaal. That too on panguni uthiram day, perumaal has thirumanjaanam done 18 times. Thus 18 new prasadams are made. Kuyavars do these earthern pots.

9. Theppakarar. These boatmen are always ready to bring items into this island to meet the urgent needs of perumaal. They navigate even during floods. In addition the boatmen for theppotsavam are different.
10. Vaadhyavagaigal: vaadhyangal for the utsavams. In oonjal utsavam they perform very well. 18 types of vaadhyangal. On the ordinary days purappadu of perumaal is accompanied by just only dol who will be striking his drum to announce that perumaal is coming now.

Coming to the day to day functionings in the koil, the mudhal theertham is had by the archakars. After that following vamsam due respects are given to the lineage. In the pranaya kalaga utsavam, ullooraar posted in thaayar sannidhi called pandaarigal, play an important role. Thaayar being the recommending authority for perumaal the ullooraar have a great say. Though the above have described the roles of both poonal wearing brahmin mudaligal and other mudaligal, they were performing their respective roles without any differences. No bickering.

3.41 Pillai uraangavilli dasar charithram

Pillai uraangavilli dasar charithram: This swami joins Ramanujar followers at this juncture of Ramanujar's life. Agalanga naatalzhwaan's charithram is also included. The raja of the oor used to have his palace in urayur. He had a good bold wrestler (mallar in tamil) who was worthy of being a watchman. His name was Urangaa villi which means that he would not fall asleep and will protect the property assigned to him. He had a wife by the name Komalaangi. One afternoon Ramanujar saw him holding an umbrella for his wife and backwards looking at her only even as others were also onlooking. Noticeable thing was that he was walking backwards looking at his wife even as his wife was walking forward which meant he was protecting her from attacks from behind. Ramanujar became curious and was inspired that the dasar not bothering about what others will think of how he was carrying out his duty of protecting his wife so diligently. Ramanujar got to know about his prowess in wrestling too and invited him to talk to. When the dasar came to Ramanuja mutt, Ramanujar asked him whether he was not feeling low in esteem as he was doing such a conspecuous task of protection in this odd mannered way. You are holding an umbrella for a woman and walking backwards. He replied why are you bothered you take care of your tasks in your mutt. Ramanujar said I just wanted to know and hence asked. Dasar replied I admire the beauty of my wife and hence I am doing this. I have fallen for the beauty of her eyes and hence I am doing this. I wanted to protect her beauty and that of her eyes which could get affected by the scorching sun and hence I am holding umbrella for her. He told the dasar shall I show you a more beautiful set of eyes? Dasar argued there can no one having more beautiful eyes. I have seen everone, they have less beautiful eyes than hers. You are a sanyasai you don't know about this world. Ramanujar replies, if I show you one who has more beautiful eyes what will you do? Show me and I will see, said the dasar. Ramanujar caught hold of dasar's hands, took him to garbagraham and prayed to bagawan to show his eyes just as he had shown to Thirupaan alzhwaar. Perumaal showed the eyes to the dasar. Urangavilli as he was called then was in tears. He kept looking at the perumaal with these tears and folded hands. As soon as the bright light showing perumaal went off, Dasar fell at Ramanaujar's feet and prayed to him as he realised the divinity of Ramanujar who could appeal to perumaal and perumaal listened to him.

After learning about other graet actions of Ramanujar, Urangavilli joins as a dasar in the group of bakthas with Ramanujar. Just like madhurakavi alzhwar became follower of nammalzhwaar and didn't even want to look at perumaal, and said Nammalzwaar is his perumaal, Urangavilii also said that he does not want any perumaal and that he will worship only Ramanujar. Urangavilli dasar's wife Komalaangi, also joins Ramanujar's disciples. (53.2). Udayavar did pancha samskaaram to the couple. After samskaram Urangavilli's name is changed to Pillai urangavilli dasar. His wife is named Ponnatchiyaar (from Komalaangi). Pillai Urangavilli is given the task of security of temple premises. Even today when Namperumaal goes on procession, the vamsaththar of Urangavilli dasar,

go with a small; sickle like blade. Even if the ornament of Namperumaal gets disturbed urangavilli used to scratch himself with the knife. Such was his devotion to the security matters. He had 2 nephews. In this Guruparamparai there are a lot of nephews who became famous for their devotion to perumaal worship. The nephews were called Vandar and Sondar. These two also are very devoted. Udayavar changes the names of these nephews also to Vandalankaradasar (elder of the two) and Sendalankaradasar. The three male persons said above used to earn money working for the raja as his body guard. The money thus was used in the Ramanuja mutt and Srirangam Koil for utsavams. Akalangan was the raja of urayur to which Srirangam belonged. Suddenly one day the Vandar and Sandar nephews, put on thiruman and came for their duties in the palace. The raja saw this and asked what happened. They replied upon the advice of Ramanujar, they will not worship any God other than Sriman Narayanan. This is pathivratha dharmam.

One day, the king played with/teased these two and pointed at a jain temple at a distance and said there is a Vishnu koil there. The two did not wait further and ran and fell down at the entrance and prostrated before the perumaal which they assumed to be inside the koil. When the two got up, the king laughed and told that it is not Vishnu koil, it is a samanar koil (jain temple). When the two heard this tears came in their eyes. They fainted and fell down. The king got worried when he saw that these two have fainted and have fallen down. He told the men around to tell Pillai Urangavilli dasar about the incident. Urangavilli dasar came and asked what happened. The king told that just as a joke he had told that this is a Vishnu temple upon hearing which the two prostrated before the God. When the fact that this indeed is a jain temple was told, the two fainted. The king said he is unable to understand the such sudden reaction. Urangavillidasar told that he, the king will not understand such feelings of pathivratha dharmam. It is like a married woman if she even smiles at another man the crime that she commits is same as worshipping another God than Vishnu. Now to make the two get up, Urangavilli dasar takes the few sand grains from under his foot and sprinkles over their head and tells Emperumaanar thiruadigale saranam. Upon hearing this the two got up.

The Raja is very impressed by such a devotion and understands the greatness of the acharya swami – Ramanujar. The raja immediately gives a lot of wealth to the acharya swami and allows the two of his body guards to stay in Srirangam itself and come to Urayur ony for work. The raja gives a lot of dhaanyam, wealth to the koil. The nephews brought all these wealth to the mutt being accompanied by many kingsmen. Udayavar saw all these and just brushed aside all the wealth. When asked why he rejected the wealth, Ramanujar replied that this wealth has been given with raja who has thamasa budhi. It has not been given as offering just belonging to perumaal. The offering has ahankaram written all over it. Only if it is brought with sathvika gunam expressing that it is not mine and that it belongs to God he can accept it. Saying this, the two nephews and all the men return back with all the riches to the king who on seeing this being returned is wonderstuck. The raja thinks that if all these persons working under him are able to come back and boldly speak greatly about Udayavar, the wealth earned with thamasa, rajasa gunam etc, there must surely be something divine about Ramanujar which captivates all. He hears more and more about Ramanujar and decides to come and bow to him. The king comes to the mutt, sees Ramanujar and prostrates before the Udayavar. The king sees the udayavar sitting with calmness radiating sathvikam. He sees the people around him and expresses that he too wants to become Ramanujar's disciple. On that day Ramaujar names him Akalanga Nattalzhwaan. Ramanujar tells him being the Raja, he should look at dharma, adharmangal in that koil and set them right. At the same time, he should also give the wealth and other offerings for the koil. The raja agees.

Govinda Perumal is Embaar while Govinda Jeer is Yadavaprakasar

3.42 News from Periya Thirumalai nambi about Govinda perumaal

Now we look at the news that has come from Periya thirumalai nambi (thaai maaman for both udayavar and Govinda perumaal) who had been asked to correct Govinda Perumaal/Embaar

and bring him to our sampradhaayam. page 478 of the new grantham. Udayavar thinks Govinda Perumaal has indeed saved Udayavar's life but he is into such wrong beleifs. The two followers of Udayavar who were sent to Thirumalai via Kaanchipuram for this purpose now return with great joy. Udayavar understood from their happiness that the given job had been accomplished. Udayavar asked for a detailed briefing. They say as they had been asked they went to Thirumalai, prostrated before Nambi and put forth Udayavar's request. To that Thirumalai Nambi replied that he himself was planning to act in these same lines. The Nambi was happy that both Udayavar and himself were thinking in the same lines. Thus he started the job immediately. He requested the two bakthas from Udayavar also to accompany him and went to Kalahasthi. The Nambi seated himself under a tree near the pond in Kalahasthi. There the ullankai konandha naayanaar (Govindha perumaal) was doing japam with rudra maalai. He had turned a devouted Sivan bakthar. He was like the madadhipadhi in Kalahasthi. He had the koil keys and other symbols of being in charge there. The naayanaar had come to collect water for abishekam. He was chanting songs in praise of siva perumaan. Thirumalai Nambi used a three stage approach to convert the Naayanaar(Govinda Perumal). First one being instigation, second is vichaaram and the third is final dialougue to convince and reform. Kondrai mudiyaanai kulira neeraattinaal en unakku undam payan? கொன்றை முடியானை குளிர நீராட்டினால் என் உனக்கு உண்டாம் பயன்? Even though it was his (Naayanaar's) own maternal uncle (Nambi) who was sitting under the tree and said these words, Naayanaar did not bother as he was deeply immersed in siva bakthi. This line means the person who has kondrai flowers in his hair கொன்றை பூ if you are doing this cold water thirumanjanam of what use is it to you? This question was asked to remind Naayanaar that his interest should be to get moksham. Siva perumaan can't give moksham then why take the trouble of pleasing Siva perumaan? ஞானம் இச்சேத் சங்கராத்; ஆரோக்யம் இச்சேத் சூர்யாத். Thus if you worship sivan you will get knowledge. If you worship suryan you will get good health. மொக்ஷம் இச்சேத் ஜனார்தனாத். Thus if you want moksham worship Janardhanan or Sriman Narayanan. Hearing this Naayanaar goes away without any expression. However Naayanaar looks at Nambi deeply before going away. இவரை திருத்துவதர்க்கு பெருமாள் இன்னும் நியமனம் செய்யவில்லை. Perumaal has not yet decided to correct the Naayanaar thinks Nambi and keeps quiet. Nambi goes back to Thirumalai for his kaingaryam. Nambi returns after some days seats himself under the same tree and with his followers around him, sees Naayanaar coming with his customary pot to carry water for thirumanjanam. என் மனம் சூடி வருவானாய் உறங்குவான் போல் யோகு செய்வான் தானே உணர்வை பெற ஊர்ந்தவன் உறங்குகின்றானோ. Of the three Gods one is in the sleeping posture (Vishnu), one is in tapas (sivan), one is chanting vaedham always(Brahmma). Vishnu is acting as though he is sleeping but actually is thinking about jagath rakshanai. In those days only sthothra rathnam by Aalavandhaar was brahmaasthram as other acharyas have not yet composing slokas. ஸ்வாபிக அனவதிக அதிசய ஈசித்தருத்வம் நாரயணாஹா த்வயீநஹா வ்ருஷ்யதி வைதிகத்தஹா ப்ரஹ்ம்மா சிவ சதம பரமஸ்வாரிதித யதி அபி யஸ்ய மஹீமார்ணவ விப்ருஷ்யதே is the beginning lines of the sthothram. Swabiga means that perumaal has all his qualities as his swabaavam or natural ability. Anavadiga means these qualities are not measurable and limitless. Adhisaya means these qualities are extraordinary that one will get perplexed or amazed. They are qualities which are far far above compared to anyone else's so much so that there is no measure to compare the greatness of these very high qualities. Eeasithvam means niyamana saamarthyam or his ability to accomplish anything that he wishes – omni potent. யார் ஒருவன் வேதத்தை நன்றாக கற்றுக்கொண்டவன், சிவனுக்கும் இந்திரனுக்கும் ப்ரஹ்ம்மாவுக்கும் பரமனானவன் ஸ்ரீமன் நாராயணன், முக்தனான எந்த கர்மத்தினாலும் கட்டுபடாதவன் என்று, ஒரு கடலிலே ஒரு துளியை போலே இருப்பவர்கள் இதை பார்த்து பொறாமை படுவார்களா? Will anyone who is well versed in vedas but is like a speck in the sea be envious of Sriman Narayanan, who is above Sivan,

Indiran, Brahmma and who is never born or will never be born and who is not bound by the ills of karma? Is there any doubt in this?

Periya Thirumalai Nambi writes this slokam in a palm leaf and throws it down in the path by which Naayanaar goes every day. Naayanaar soon comes that way on the way to filling water and sure enough sees the palm leaf and being a well learned vedic scholar, picks up the leaf, reads it and then throws it down and goes away to fetch water. However what he read kept pricking him. On the way back he picks up the palm leaf and reads it again. He then notices that Periya Thirumalai Nambi is sitting there with his shishyas and discussing something. He approaches Nambi and asks eight questions and he gets replies. Thus it is a wonderful conversation.

This takes us back to valmiki ramayanam in which when vaalmiki begins to write ramayanam, notices two lover birds and a hunter kills the female bird upon which Valmiki curses the hunter that let all bad things happen to him. However these words uttered by him are very poetic. But it signifies bad omen as it is a curse. But Brahmma comes there rearranges the words and shows that these lines are very good beginning for Ramayana. Brahmma tells that this line be what one will tell Ravana who separated Rama and Seetha and thus is a good begining. Thus what was told in a sogam mood has become a slokam of Ramayana. Coming back to Naayanaar reading the slokam he goes into sogam mood. He realises what he has been doing is not appropriate for the end goals of life that of moksham.

3.42.1 Eight questions of Naayanaar (Govinda Perumaal) and replies of Periya Thirumalai Nambi

3.42.1.1 Questions

These are the eight questions of Naayanaar and their replies by Thirumalai Nambi.

1. இது உங்கள் கையிலிரிந்து நழுவின பொருளோ? A: வேரு சிலர் பொருள் நழுவுமே தவிர எங்கள் பொருள் நழுவது என்ன.
   Naayanaar asks? Did this (palm leaf) silp out of your hands? Reply of Nambi – things might slip out from some others not from us.
2. நீங்கள் எல்லாரும் ஒர் இடத்தில் சேர்ந்து இருக்க படியென்? (நீங்கள் எல்லோரும் ஒரு இடத்தில் ஒரு பாதையில் இருக்கிர்களே) A: மார்கம் கலக்கமற்று இருக்கையாலே
   Why are all of you collected in one place? A: we are collected together as we are clear on our goal.
3. கேவலருக்கு மார்கம் உண்டோ? (உலகத்தில் வேரு வேரு மார்கம் உண்டோ?) A: பொருள் கைய் உண்டாய் செல்லுவனுக்கு அடுப்பது இதுவன்னோ? (யார் ஒருவனுக்கு ஐஸ்வர்யம் தான் வேண்டுமோ அவனுக்கு வெவ்வேரு மார்கம் இருக்கின்றன. யார் ஒருவனுக்கு மொக்ஷம் (=பொருள்) தான் வேண்டுமோ அவனுக்கு ஒரே ஒரு மார்கம் தான் தெரியும். இந்த மாதிரி கேவலமான பதிலை நம்பி கூறினார்)
   Is there any alternative path in this world? A: those who are searching only for material things there are many ways of achieving it but for one who is seeking moksham there is only one path.
4. இப்போது உங்களில் யாரேனும் உற்றாட வழிவடை இங்கு வந்தீர்களோ? (அவர்-நாயனார் கேட்பது நாங்கள் எல்லோரும் மிக்க உயர்ந்தவர்கள். உங்களில் யாராவது சிவ பக்தன் ஆக விரும்புகிறீர்களா?. யாரையாவது இங்கு விட வந்தீர்களா?)A: அது அல்ல கறவைகள் கொள்ள வந்தோம். (இங்க நல்ல கறவை மாடு இருக்கிறது.

அதை வாங்கிட்டு போக வந்தோம். இங்கிறிந்து எடுத்துட்டு போக வந்தோமே தவிர எதையும் விடுவதர்க்கு வரவில்லை)
We being from higher stature (in vedic knowledge) have you come here to leave someone from your group to join our path? The reply from Nambi is “no we have come to take the milking cow from your lot (knowledgeable person from your lot). We did not come to leave anyone back”.

5. அனுஷ்டாதானுக்கு பஸு பாத தூளி பவித்ரம் அன்றோ? (பஸுவின் பாத தூளி மிக உயர்ந்தது. அது கொள்ள வந்தீர்களோ?) A: இடம் அறிந்து நேர்படில் நல்லது. (நம்பி கூறுகிறார். நாங்கள் ப்ஸ்பம் கொள்ள வரவில்லை. பஸுபதியார்களிடம் ப்ஸ்பம் தான் கிடைக்கும்)
For doing holy acts one needs holy material one of which we wear on our fore head. Naayanaar asks have you come here to take pasu basbam, like what advaithis put on on their forehead. A: we did not come take baspam, afterall from advaithis we will get baspam only. Here Nambi is ridiculing Naayanaar and his pasupathi beleifs. These people apply the ashes from buriyal ground on their fore head.
6. பஸ்ம தாரணம் குருக்க (த்ரியக் குன்றம்) போட வேண்டுமா அல்லது நேரே (ஊர்துவ குன்றம்-VSA people wearing thirumann kaapu) போட வேண்டுமா? (குருக்க போடுவது அத்வைதிகள்) குருக்கு நெடுதாகில் பேதம் என்? A: (if it is worn horizontal we will be circulating in this world only birth after birth. If it is straight up we go to vaikuntam). செவ்வை இருக்க த்ரியக்கை ஏன்? (when there is a straight path why go all around?)
Should the baspam be applied horizontally or vertically. In tamil horizontal or kurukka also refers to paths across and not staright paths. A: (if it is worn horizontal we will be circulating in this world only birth after birth. If it is straight up we go to vaikuntam). (when there is a straight path why go all around?)
7. இது புதிய வார்தை கட்டுகளோ என்ன?(நீங்கள் பேசுவது புதியதாக இருக்கிறதே?) ப்ரமாணம் எதாவது இருக்கா? A: பழைய வார்தை கட்டுகளும் இப்படியே. (வேத வேதாந்தம் பழையது. அப்படியே கூறுகிறது. நீங்கள் பேசுவது தான் புதுமை)
What you are speaking looks like new thoughts. Are there proofs from vedas for this? A: These are old concepts found in vedas and Upanishads. What you are speaking about are new thoughts.
8. இதில் பூர்வ விசாரம் வேண்டாவோ என்ன? (இதை கடைபிடிக்கது முன்பு விசாரம் தேவை இல்லையா?) A: பரத்வத்திலே காண் விசாரம் இருப்பது. (பரத்வத்தை பற்றி விசாரித்தால் புரியும்) Don’t we need to think about these before adopting these thoughts? A; if you understand parathvam or Sriman Narayanan you will understand.

3.42.1.2 Answers for the questions asked

இந்த 8 கேள்வி பதில்களின் விளக்கம்:

1. பொருள் என்பது த்த்வமாக இருக்கலாம். பர்மாத்மா தான் த்த்வம். இது நழுவாது. அச்சுதன் – பெருமாளின் பேயர்: அர்தம் யார் ஒருவன் நாம் கேட்பதை தட்டி விடாமல் கொடுப்பவன். நழுவ மாட்டான். சிவன் ராவணனை கை விட்டு விட்டாரே நழுவினாரே ஆனால் அச்சுதன் அது மாதிரி அல்ல. நழுவ மாட்டான். சிவ பெருமான் பரம புருஷன் என்பது வேதம் அல்ல. இது பாசுபத ஆகமம். சிவ பெருமான் உருவாக்கின ஆகமம். விஸிஷ்டாத்வைதம் தேளிவாக எல்லாவ்ற்றுக்கும் பதில் கொடுக்கும். அத்வைதம் பதில் கொடுக்காமல் நழுவிவிடும்.

2. நாராயணனே நமக்கே பறை தருவான். மார்கம் தெளிவுள்ளது. உபாயமும் உபேயமும் அவனே. அது தான் ஒரே இடம். ஆரும் பேரும் அவனே. ப்ராப்யமும் ப்ராபகமும் அவனே.

3. as above

4. அந்த கறவை மாடு இருக்க கூடாத இடத்தில் இருக்க கூடாது.

5,6,7&8. as above

After all this dialog, Naayanaar looks at Nambi standing for a while (remember on the earlier occasion, Naaynaar had walked away swiftly not even noticing Nambi.) absorbing all that had been spoken. He keeps thinking of this conversation as he was walking to his mutt and keeps shaking his head.

Noticing this Nambi was pleased that he had been able to accomplish what he had come for and returned to Thirumalai.

3.42.2 Ramanujar is pleased with the narration about Govinda Perumal

Ramanujar when hearing all these happenings till this point was very pleased and tells Koorthalzhwan and others did you hear it? Hearing Sthothra rathinam of Aalavandhaar, Govindha perumaal has got reformed and will soon be coming here to Srirangam. Naayanaar became நிர உத்தரன் means he did not have any words to argue against. Now the following thoughts **given as eight slokas** run in Naayanaar's mind regarding the 8 questions. **1.** கூடஸ்தே அக்ஷரஹ உச்யதே. த்வாதிமௌ புருஷௌ லொகே க்ஷர அக்ஷர எவசஹ. இந்த ஸ்லொகம் கீதையிலிரிந்து. In life there are ksharam and aksharam porul. Kshram porul changes and even dies eg living beings, where as aksharam does not die or change eg athma. Easwaran for all living and nonliving is SN. அமரர்களின் தலைவன்/உலகில் உள்ள எல்லா வஸ்துவுக்கும் தலைவன், ஆதி முதல்வன் ஸ்ரீமன் நாரயணன். Here aadhi words is used to say that Easwaran is mudhalvan not only for other living and non living beings but also for amarargal. **2.** ஸன் வர்தனஹ.... Through his avathaarams he shows us the good path to lead in life. Thus he is upaayam and upaeyam. நெரி வாஸல் தானேயாய் நின்றான். **3.** கஸ் சின்மாம் வேதி தத் திதவதஹா. – கீதை. Only one in a lakh gets this idea of adopting this path and in that too only very few follow it without break. Sathva gunam is necessary. One example of such a person is Nammalzhwaar. யானே நீ என் உடைமையும் நீயே. **4.** ஞானேன ஹீன: (less in gyaanam) பசுவிஸ் ஸமான: நரசிம்ஹ புராணம் ஸ்லொகம். ஞானம் இல்லாதவர்கள் பசுவுக்கு சமானம். **5.** ஏவா லலாடபலகே ஸஸ தூர்வ குன்றஹ: ஞானம் பெற்றவர்கள் ஊர்துவ குன்றம் உடையவர்கள். The face itself tells that the person is knowledgeful. The ஊர்துவ குன்றம் thiruman kaappu and not த்ரியக் குன்றம் or vibbdhi signifies a learned person. ஆழ்வார் பாடினது: தவள பொடி கொண்டு நீர் இட்டுடுமின். ஊர்துவ குன்றம் த்விஜாதீனாம். Dwija kulam refers to Brahmin as he is first born into a Brahmin family and then he prostrates before his achaaryan who gives him the next kulam after doing samashneeyam. So this statement means that Brahmins must wear ஊர்துவ குன்றம் or thirumann kaappu. While replying to Q8 asking if there are any pramaanams for what Thirumalai nambi told as above including wearing ஊர்துவ குன்றம் or thirumann kaappu the nambi had told refer to vedams. It is there. Naayanaar agreed with this argument. Such a learned vedic scholar of those days such as Naayanaar has agreed to thirumann kaappu and Vaishnavaite principles. Thus there is no need for us to doubt the priciples of VSA including wearing ஊர்துவ குன்றம் and keep arguing empitily as is going on in these present days. By the way thirumann kaappu being made out of mud of this earth, it is the same mud

which has had the baagyam of having touched the lotus feet of perumaal and thus it is holy to put on thirumann kaappu. **6.** சதேக சௌம்யதா அக்ர ஆஸீத். சாந்த்தோக உபனிஷத் வாக்யம். Nambi had reminded to Naayanaar about sukshma nilai and sthoola nilai attained when srishti is done by SN after pralaya kaalam ends. None of the athmas and avyavangal had any name or shape in the pralaya kaalam. The names are given and shapes are given at the time of srishti. **7.** தர்மே சர்வம் ப்ரதிஷ்டிதம். Everything is subject to rules of dharmam. **8.** அவித்யயாம் ருஜ்யும் தீர்த்வா வித்யயா அம்ருமதுஸ்னுதே While living, Karmas have to be done to get rid of praayachiththa karma palan. Upaasanam has to be done to attain moksham which cuts us off the cycle of birth and death. These thoughts about the eight questions asked by Naayanaar as above and the answers given, are running in Naayanaar's mind in the form of 8 upanishad slokas and their meanings are given above in this paragraph and which has come about due to his knowledge of vedas and Upanishads, is reminiscent of what is told in artha panchgam. **ப்ரணவோ தனுசரோ ஆத்மா ப்ரஹ்ம்ம தல்லக்ஷ்ய முச்யதே. அப்ரமத் தேன வ்யர்த் யத்யம் சர்வ தர்மயோத் பவேத். You need a bow, arrow and a target. Athma is the arrow. Pranavam is the bow. The target is the brahmmam. Pranavam is ohm. ப்ரணவத்தின் பொருள்: நான் எனக்கு உரியேன் ஆல்லேன். This athma does not belong to me – this body in which it resides in this life.** நாரயணாத் ப்ரஹ்ம்மா ஜாயதே நாரயணாத் ருத்ரோ ஜாயதே. This is Upanishad vaakyam. From Narayanam, brahma is born. Rudran is made from Narayanan.

Thus Nayaanaar is vastly influenced by all these arguments from sruthi, smrithi, and in the present times he becomes nirudhan and has dolaayamaanam. It means that his manam is swinging. It is experiencing the nice swing actions as though being put into sleep. He is thinking is it this or that. His mansu is swinging from one to the other.

Listening to all these, Ramanujar is so excited and asks what happened next? He asks has he (Naayanaar) not reformed yet? எம் எம் புருசதி பாணீப்யாம் எம் எம் பஷ்யதி பஷுராச் தாவராண்யாபிஹி முஷ்யந்தி கிம் பாண்டவா ஜனாஹ: the meaning of this is that if a person or any object obtains கண் கடாக்ஷம் of a baghavathan, he/the object will get transformed. One smaal boy was roaming in the street and he met Koorathu alzhwaan. The next day, he wore 12 thirumann kaappu much to the wonderment of his father. The father just asked him did you meet Kooraththu alzhwaan. This slokam means if a baghavathan sees with his grace even a plant form it attains moksham. As this is what is sung in the slokam, as Nambi has seen his relative with kataksham, not even a thavaram/plant life do we have to doubt the outcome? The person who is relating this to udayavar, tells as Govindha perumaal/Naayanaar has Ramanujar's upayaveedha sambandham and that Thirumalai nambi his maternal uncle has blessed him with his kataksham, do we have to doubt the outcome? Here upayavidha sambandham means that Ramanujar is his brother and Ramanujar is gyaana achaaryan. He is going to become guru to Govindha perumaal. Two types of sambandham. Also on one side Thirumalai nambi is his maternal uncle and on the other side Ramanujar is his brother that is 2 sambandham.

3.42.3 Thirumalai Nambi goes back to Kalahasthi to bring back Govinda Perumal into VSA and take him to Thirupathi where he lived.

Thirumalai Nambi comes back to Kalahasthi for the third time. He prays before Chinthamani perumaal there in Thirumalai to fulfil what is there in his chinthai. That of correcting Govindha Perumaal. Nambi comes to the entrance of the garden where he used to sit the previous times. As he was waiting for a long time, Nambi started Thiruvaimozhi kalakshepam. திண்ணன் வீடு முதல் முழுதுமாய் pasuram was taken. 2.2.x is the pasuram numbers. Para vyuha vibha vangal of SN have been decribed as that HE is para vyuhan and is responsible for vibhava avathaaram. Naayanaar had climbed on to paadhari poo maram and was plucking the flowers. The

vyakyaanam was going on just under that tree. Naayanaar's mind was full on the vyakyaanam and forgot plucking the flowers. In the fourth pasuram,

தேவும், எப்பொருளும் படைக்க,
பூவில் நான்முகனை படைத்த
தேவன், எம்பெருமானுக்கு அல்லால்
பூவும் பூசனையும் தகுமே

Here first dhaevum is brahma who was created by SN. Using him all other living beings were created. SN creates all the achith porul. Nammalzhwaar goes further to say Brhamma was created on a lotus flower by SN. Nammalzhwaar says don't waste your flowers and worshipping on anyone other than SN. Now Naayanaar jumps down suddenly on hearing this in the midst of the bakthas listening to the discourse. Nambi asked Naayanaar, in his first visit to Kalahasthi, what gain do you get by offering water to Sivan. Second time it was about ஈசித்தித்வம். SN is easan for all. Nambi answered the 8 questions raised by Naayanaar. Nambi created doubts in Naayanaar's mind. Lastly he nails the issue using alzhwar's pasuram. Naayanaar, hearing this Nammalzhwaar pasuram and its meaning, tore off the rudraksha maalai, threw away the flower basket uttered the words தகாது, தகாது in response to the question in the pasuram, and told Nambi come on let us go. He became dasan to Thirumalai nambi. Naayanaar says he knows nothing, difference between good and bad, I am not following right paths in life, I do not have gyaanam, I am not following achaaram required in life, I am immersed in the sea of grief, he was very upset with himself for the past life. உபய விபூதி நிர்வாகத்துக்கும் முடி சூடினன் (SN) இருக்க, விரி தலையனை (Sivan) விரும்பினேனே. புதி கனி புடைய புண்டரீகாக்ஷின் இருக்க புகை கண்ணனை (sivan's eyes radiate fire) பூசித்தேனே. கடல் மண் உண்ட கண்ணன் இருக்க (SN who ate the whole world) கரை கொண்ட (நீல) கண்டனை காமித்தேனே (sivan who consumed all the poison and had it in his throat and hence neela kankantan). கல் எடுத்த கல் மாரி காத்த கர்பகம் இருக்க கையால் கபாலியை கண்டு வணங்கினேனே. திருவிருந்த மார்பன் இருக்க (SN who has mahalakshmi in his chest) திருவில்லா தேவனை (sivan does not have parvathi in his chest but sits by his side) தொழுதேனே. பீதக ஆடை பிரான் இருக்க (SN wears silken dress) புலி உரி உடையானை பின் தொடர்ந்தேனே (sivan is dressed in tiger skin). சதிரான கங்கை அடியான் (From SN's lotus feet flows ganges) இருக்க சுடு காடு காவலனை சுற்றி வலம் வந்தேனே (sivan guards the burial grounds where dead are set on fire). பெருமலராய் ஆகிர பெரும் துழாய் வனமாய் இருக்க பெருங்கையால் குடம் எடுத்து பேய் சுரைக்கு நீர் வாய்த்தேனே (in the burial grounds where sivan is found, ghosts also live). மிக உயர்ந்தவனான துலசி மாலையை தரித்தவனை விட்டு சிவனை வேண்டினேனே. Nambi was very pleased with the sudden transformation in Naayanaar and makes him to get up from prostrated posture and tells him from here on he will get Aalavandhaar's kripai. Nambi looks at Naayanaar with kind eyes and does kataksham. By then a group of Naayanaar's followers come from Kalahasthi temple and argue how can you take him after mesmerising him? Nambi replies, you ask Naayanaar himself if he has been tricked and being taken away. Nambi says that VSA's ways are to go in its own way. We don't mesmerise and take people for the sake of increasing our numbers. The crowd pulls Naayanaar. He shakes off their hold and says I am holy, you should not touch me. He takes out the keys of the temple and hands them over to the koil crowd. He removes off all the connections to Kalahasthi temple and hands it over (throws) to the crowd from the temple. Nayanaar declares to the crowd that from here on we do not have any sambandham. The crowd turns at Nambi and tells him, we expected this seeing the change in Naayanaar from the first visit of Nambi. The crowd tells that they came to fight with Nambi and take away Naayanaar, but they also tell what the Kalahasthi Nathan had told them. வேதத்தை கெடுப்பதர்க்காக பாஷாண்டர், பௌதர், சாருவாகர், இந்த 3 மதங்கள்

விரோதிகள். வேதத்தை கெடுப்பதர்க்காக பாஷண்ட மதங்கள் உண்டாயின. த்ரிதண்ட தத்தாத்ரேயர் விஷ்ணு ரூபமாக காப்பாத்துவார். It is said in puranas that Dhaththaathreyar comes as a muni holding thridhanda stick and protects the vedas. Even today there is a Dhathaathraeyar koil in yaadavaathri/melkote by the side of the big temple kulam. The kulam (well/pond) is further deep inside the melkote. One has to go beyond the temple. Naayanaar followers say, these days adhiseshan is born as Dhaththaathreyar to protect vedas. Today Nambi and his followers have come like representatives of Daththaathreyar. சேஷாசன, அனந்த, வைநதேஹ, (vishwaksenar, adiseshan, garudan) as Yamunai thuraivan(Aalavandhaar), Ilaya alzhwaan(Ramanujar) and Govinda bhattar(Naayanaar) are the representatives for Dhaththaathreyar who will protect vedas. Mudali aandaan and Kooraththu alzhwaan are the sanku, chakram for these Gods. The followers say that after seeing Kaasi when he had visited, Govindha perumaal wanted to stay in Kaasi itself. So these followers had planned to bring him here and reform him and put a Siva lingam in his hands when he took a dip in Ganges in Kaasi, brought him to Kalahasthi and were waiting for Nambi to arrive to take him away. The Sivan adiyaargal left Naayanaar and went away. Nambi took Naayanaar and went to Thirumalai and did samashaneeyam etc. to convert him back into the fold of VSA. Naayanaar had removed the yangyopaveetham, shikai given to him by his father. Nambi restored them. Nambi teaches him Divya Prabandham starting from Thirupallandu. He gives artha panchaka gyanam also to now Govinda Perumaal. Govinda Perumaal takes the teachings too intently and is always at the feet of his acharyan Thirumalai Nambi. Govinda Perumaal does all the kaingaryam to nambi.

Thus the Sri vaishnavars who were telling the story of how Thirumalai Nambi reformed Govinda Perumaal to Ramanujar ended it thus. Ramanujar was extremely happy hearing this and gave the Sree vaishnavars due respect such as perumaal theertham, maalai, sadaari of perumaal.

3.43 Emperumanaar/Ramanujar gets the title Emperumanar Dharisanam from Namperumal (actually told by Thirukoshtiyur Nambi as directed by Namperumal).

GP 43:

The biggest title which Ramanujar got in his life time is none other than from perumaal as brought out in Upadesa rathinamaalai. His avathaaram is called Emperumaanar Dharisanam by Perumaal. It is called பர ஸம்ருத்தி

எம்பெருமானார் தரிசனம் என்றே இதற்க்கு *
நம்பெருமாள் பேரிட்டு நாட்டி வைத்தார் ** அம்புவியோர்
இந்த தரிசனத்தை * எம்பெருமானார் வளர்த்த *
ஆந்தச் செயல் அரிகைக்கா

This phrase in tamil means thinking of good for others. Ramanujar used to always consider that all human beings should get a good life on this earth and more importantly beyond and that there should be no rebirth for that athma. Such persons are called mahathmas or maha purushargal. The title emperumaanar was given at a later time in Ramanujar's life. When we denote perumaal we call him Emperumaan, however when referring to Ramanujar, we call him Emperumaanaarae. The most important contribution of Ramanujar in his life time is to establish that all the persons born in life are eligible to get moksham. For that they should learn the necessary ways of conducting themselves in their lives and live holding on to the lotus feet of emperumaan through an acharyan, and attain moksham. For making this possible Ramanujar prayed to God and got his permission. He established that all his followers who are desirous of moksham should lead their life in a righteous manner under an achaaryan and with this they are assured of moksham. Ramanujar had such a desire that there should be a ladder from the earth to Vaikuntam for people to climb on. In upadesa

rathinamaalai it is said those acharyas who were before Ramanujar developed the VSA in a lineage fashion. They nominated the successor in their clan. After Aalavandhaar and after Ramanujar took over this scheme changed. He nominated 74 simhaadipathis. Those who developed VSA earlier were called அனுவ்ரித்தி ப்ரஸன்னாசாரியர்கள். Anuvridhidhi prasannachariyars. The good upadesams of VSA were being told one on one to only one person of the next generation after he is selected ensuring that he is really interested, capable and that he has left out desires of ordinary life and joined as shishya. Leave alone rahasya granthangal, even Divya prabandham and divya sukthigal were also passed on thus. Ramanujar thought that persons can get transformed by just chanting divya prabandham and such pasurams and hence it should be opened up to more people. Athma gunam of these people will develop as a result. We should not dam the flow of such bakthi margam. Due to இன் அருள் (kindness and deep desire to give to others) of Ramanujar we got divya prabandham to the commoners. ஆசை உடையோர்கெல்லாம் ஆரியார்காள் கூரும் என்று பேசி வரும்பருத்தார் பின். is the advice of Ramanujar. It means that aariyaargaal/Ramanujar's and further down the line shishyars advice all those who are interested. Just examine, if the recipient has interest and if he has, do not bother if he has athma gunam or not, do not examine if he has done kaingaryam etc., before giving these bakthi inducing material such as divya prabandham. Earlier all the knowledge was fenced. Ramanujar thought that this fence is not necessary. Ramanujar crossed the limits set earlier.

எம்பெருமானார் தரிசனம் என்றே இதற்க்கு *
நம்பெருமாள் பேரிட்டு நாட்டி வைத்தார் ** அம்புவியோர்
இந்த தரிசனத்தை * எம்பெருமானார் வளர்த்த *
ஆந்தச் செயல் அரிகைக்கா

In the earlier days, this madham was called sri viashnava dharisanam. It was renamed Emperumaanar dharisanam after Ramanujar. This title is given to Ramanujar (as will be seen later) by Namperumaal of Srirangam Koil. Why did Namperumaal do this? It is for அம்புவியோர் – puvi means this earth, this darisinam which is on this earth, has been nurtured by Ramanujar and hence it shall be called Emperumaanar dharisanam and not Sri vaishnava Dharisanam, emphatically said, Namperumaal.

3.44 Ramanujar and his attempts to learn learn rahasya grantha meanings esp from Thirukoshtiyur Nambi and how it spread to those interested and qualified.

3.44.1 Thirumanthira upadesam from Thirukoshtiyur Nambi

3.44.1 First attempt

From this stage in Ramanujar's life he begins to learn the five essential philosophical topics from five achaarya purushans. The first of that list is dwaya mahamanthiram. This is the most important of the rahasya thrayams. Om namo narayanaaya – thirumanthiram is just called manthiram. Sarva dharmaan parithyajya maam ekaam saranam dwaja. Aham thwaa sarva paapaebyo moksha ishyaami maasuchaha; Krishna sarma slokam is called vidhi. Dwayam is anusandhaanam. To be told daily and always. ஜப்தப்யம் குருபரம்பரையும் த்வயமும். An Emperumaanaar dharisanam person should always do the japam of guru paramparai and dwayam. It should not be told loudly. Ramanujar goes to Periya Nambi who did samashneeyam to him and asks for the meaning of dwaya mahamanthiram. Ramanujar had already once heard this from Periya Nambi in Mathuranthakam and then in Kancheepuram but he once again goes and asks for the deeper meanings of this manthiram. Periya Nambi explains and says like this there are more rahasya meanings with people like Thirukoshtiyur Nambi and asks Ramanujar to seek more explanations from them. Ramanujar goes walking to Thirukoshtiyur 18 times to get the inner meanings. All of these will be described in the following paragraphs. Page 487 new grantham. Ramanujar falls prostrate before Periya Nambi and tells him that he wanted to be under tutelage of Aalavandhaar

but lost it, however under you I have been able to get the same is perumaal kripai. He then asks Periya Nambi for any other special meanings of these mathirams. This happens at a time when Ramanujar is the head of the Srirangam koil being the Rajadhaani of vaishnavism and has so many followers and hence a very respected achaaryan in the society. Ramanujar's humility to fall at the feet of Periya Nambi being his first acharyan speaks volumes of his humility. Periya Nambi takes him inside his mutt and explains the greatness of dwaya manthiram which is called manthira rathinam. It makes one loose one's paapam and makes him to get punyam. It makes us to get rid of samsara bandhanam. In the end he says Shri Aalavandhaar has told further more rahasya artham to Thirukoshtiyur Nambi. Thirukoshtiyur Nambi has been asked by Aalavandhaar (his acharyan) to pass on all these to you Ramanujar. Periya Nambi has told the meaning of Dwayam. The meanings of Thirumanthiram and charama slokam are with Thrukoshtiyur Nambi. Ramanujar is asked to approach Thirukoshtiyur Nambi, and fall at his feet and plead for the same to be told to him.

Ramanujar gets up immediately and prepares to go to Thirukoshtiyur Nambi. When Ramanujar reaches Thirukoshtiyur and Nambi's thirumaligai, the Nambi was explaining the meaning of Periyalzhwar Thirumozhi pasurams in 4.4.10 in which Thirukoshtiyur's greatness and the vaishnavargal in the town is spoken of and ill about those who do not know about the town.

காசின் வாய்க் கரம் விற்கிலும் * கரவாது மாற்றிலி சோரிட்டு *
தேசவாத்தை படைக்கும் * வண்கையினார்கள் வாழ்
திருகொட்டியுர் **
கேசவா புருஷோத்தமா * கிளர் சோதியாய் குருளா என்று *
பேசுவார் அடியார்கள் * எந்தம்மை விற்கவும் பெருவார்களே

Through these lines, it is said that those who are in Thirukoshtiyur are very great as said in first two lines, they always keep chanting kesava, purushothama, Thirukoshtiyur Nambi says, I am their property. They (those who live in Thirukoshtiyur) have propriety of me. Means I can't spare time for you. Explanation of first two lines: there is famine in one town. Nobody has any money, there is no food. They were selling rice during famine. (Not like these years when it is sold all the time. In those days rice was freely available all the time and only during famine it is sold). The situation was so bad that one handful of rice வாய்க் கரம் is sold and money made out of it. Even in such a situation, guests who come from outside to Thirukoshtiyur, asking for food were given food without hiding it கரவாது மாற்றிலி சோரிட்டு. Such great people with large heart live in Thirukoshtiyur தேசவாத்தை படைக்கும் * வண்கையினார்கள் வாழ் திருகொட்டியுர்.

Ramanujar comes to such a Thirukoshtiyur and asks the town people, as to where is Nambi's thirumaaligai. They show the house without much regard. It is to be noted that locals do not realise the greatness of the local person. It is only the outsider who realises it. It is for this reason that they carelessly show the house. Ramanujar turns in that direction and bows to the house as he regards Thirukoshtiyur Nambi. He does sashtaanga namaskaaram. All the eight angangal should touch the earth as meant by the word sashtanga. Two hands, two legs, manasu, budhi, ahankaaram. He proceeds to the house doing number of prostrations leaving no gap between each namaskaram/prostration. This is called dhandavath pranam in hindi/Sanskrit. Done for the 21kms of Govardhana giri near Mathura by a few bakthas. The locals use a stone to mark the place where the head touched so that the feet for the next prostration can begin in that place. In 4.4.2 the pasuram says, people of Thirukoshtiyur (in Periyalzhwar's days maybe) are very nice mannered people who are helpful to the acharyar. The grantham says in Ramanujar's days it was not like that. The people were indifferent. Ramanujar did the prostration like that to show to the locals how great a person is Thirukoshtiyur Nambi. As expected, the locals see that the thridhanda swami (Ramanujar whose fame must have got spread by then) is prostrating in the open street several times to reach Thirukoshtiyur Nambi's house and then they think that the Nambi must be a great scholar too. Ramanujar enters the house and does sashtaanga pranamam to the Nambi. Ramanujar tells Nambi please do kataksham to me and teach me the rahasya arthams that I am supposed to learn from you. Nambi saw Ramanujar's அத்யவபசாய பாஹுல்யத்தை பார்க்கிறார். This term in tamil means the interest and intent and commitment Ramanujar has in learning the secretive

meanings of thirumanthiram, sarma slokam etc. The interest he has in learning must get seen by the people of the world thinks Nambi. Nambi replies what can I say and turns away.

Ramanujar returns to Srirangam. After some days Thirukoshtiyur Nambi himself comes to Srirangam on some Koil function day to pray to Namperumal. At that time Nambi got all the Koil mariyaadhai of garlands, theertham, satagopam, prasadam of the koil. Now Namperumaal through archagar, tells Nambi, teach the rahasya manthra viseshangal to Ramanujar. This is an order. Nambi asks the archagar, why are you telling me all these? Nambi replies, it is Namperumaal who has said examine the person thoroughly before telling him the meaning. Why in that case is the perumaal asking me to do this now? Vedam says that for one year the shishyan must serve and become eligible to know the artham. The shishya should serve the guru and guru pathni for one year. In the 18th chapter of geetha, Krishna paramathma repents of having told the geetha upadesam to Arjunan as he has not qualified in the test conditions. I, Krishna says, I have told all these (geetha) in the unholy place in the midst of so many non beleivers. Krishna warns Arjuna not to make this mistake of carelessly telling Bhagavath Geethai to all. Do not tell this to a person who does not perform tapas. This means that the person must show signs of the desire to learn these deep advices. Do not tell those who have not performed service to the acharyan. Tell only to those who are not envious of me (Krishnar). Don't tell to those who have rajo and thamasa gunam not having bakthi, and those who do not have desire to attain me. Tell only to the saranagathan. Don't tell to those who hate me or mis understands me. Perumaal replies about how a shishyan should behave with an achaaryan. It is said in sreevachana bosshanam. Read suthrangal 320-350. Upadesa rathnamaalai in pasuram 65 says

ஆசார்யன் * சிச்சன் ஆருயிரை பேணுமவன் *
தேசாரும் சிச்சனவன் சீர் வடிவை ** - ஆசையுடன்
நோக்குமவன் என்னும் * நுண்ணறிவைக் கேட்டு வைத்தும் *
ஆர்க்கும் அந்நேர் நிற்கை அரிதாம்

One is a good shishyan who takes care of achaaryan's dhaegam with utmost interest and care. He should look after the health of achaaryan, his belongings, his activities, his living surroundings, his habits, his praanan and he should live for aacharyan. Those who do not live as per these norms are not shishyargal. Perumaal tells to Thirukoshtiyur Nambi that all these lakshanam are with Ramanujar and hence give the artham of rahasya manthra viseshangal. When Perumaal tells these to Thirukoshtiyur Nambi, udayavar/Ramanujar is also standing there. Thirukoshtiyur Nambi tells Ramanujar to come to Thirukoshtiyur. After some time Ramanujar goes for the second time to Thirukoshtiyur. He reaches Nambi's residence but is made to wait for a long time even though the Nambi had been informed of his long wait. Nambi tells Ramanujar, go back today and return tomorrow. He listened to the order and returned 50kms to Srirangam and came back next time. Like this Ramanujar was made to walk 18 times from Srirangam to Thirukoshtiyur. That Ramanujar is made to walk 18 times (not including the first time that he came) is not so much to test Ramanujar but for us in today's time to realise how precious these secretive meanings are and which qualities are required in the person seeking these upadesams. There are 18 purangal, 18 parvangal in maha baratham, 18 chapters in Bhagavath geetha. Thus 18 is a sacred number having some rahasyangal. These 18 gunas are inscribed in a stone in Thirukoshtiyur near Nambi's sannidhi. These are the steps to be progressively gone through with the earlier passed steps, as a necessary condition to the next. Passing 1 is required to go to 2. Passing 1 & 2 is required to go to 3 and so on. The 18 steps can be divided into 10 and 8. 1 to 10 is Sri vaishnavathvam; after achieving 10 only then we get Srivaishnavathvam. of the 11 to 18, 18th is the condition to be able to know thirumanthiram. These are like 18 doors of one inside the other enclosed rooms to be opened to be able to see outside world. 1 is inside 2. 2 (and hence 1 &2) is inside 3 and so on. The 18 directions given to Ramanujar to learn meanings of Thitumanthiram and sarama slokam are:

3.44.1.1 18 directions of Thirukoshtiyur Nambi to Ramanujar

1. ஸம்சார பீஜம் துலைந்து வாரும். The desire for rebirth should go.

2. அஹங்காரங்கள் மமகாரங்கள் துலைய வேண்டும். தேகமே ஆத்மா.
3. அஹங்காரங்கள் மமகாரங்கள் துலைந்தால் தேகாபிமானம் துலையும். In 1,2 & 3 we get to know about perishable things.
4. தேகாபிமானம் துலைந்தால் ஆத்ம ஞானம் கை வளரும்
5. ஆத்ம ஞானம் பிறந்தால் ஐஸ்வர்யத்திலும், போகங்களிலும் ஆசை குறையும்.
6. பகவானிடத்தில் ப்ரேம்ம் வளரும்
7. பகவானிடத்தில் ப்ரேம்ம் வளர்ந்தால் விஷயாந்தரத்தில் ருசி அருசியாகிவிடும்.
8. விஷயாந்தரத்தில் ருசி குறைந்தால் பாரதந்த்ரியன் ஆகி விடுவான்.
9. பாரதந்த்ரியன் ஆனால் அர்த காம ராக த்வேஷம் உண்டாகும். First two are on material things. Next two are விருப்பு வெருப்பு means desire and indifference about material things.
10. அர்த காம ராக த்வேஷம் உண்டானால் ஸ்ரீவைஷ்னவத்வம் வரும்.
11. ஸ்ரீவைஷ்னவத்வம் வந்தால் சத்வ, சாத்விக குணம் தானே பிறக்கும்.
12. சாத்விக பரிக்ரஹம் உண்டானால் பாகவத பரிக்ரஹம் உண்டாகும்.
13. பாகவத பரிக்ரஹம் உண்டானால் பகவத் பரிக்ரஹம் உண்டாகும்.
14. பகவத் பரிக்ரஹம் உண்டானால் அனந்ய ப்ரயோஜனர் ஆவார்.
15. அனந்ய ப்ரயோஜனர் ஆனால் அனந்யார்க சேஷத்வம் உண்டாகும்.
16. அனந்யார்க சேஷத்வம் உண்டானால் அனந்யார்க சரண்யத்வம் உண்டாகும். These are the prerequisites for learning thirumanthiram.
17. அனந்யார்க சரண்யத்வம் உண்டானால் திருமந்திரத்தின் அர்தம் கற்று கொள்ளலாம்
18. இந்த 17 உண்டானால் ஆசார்யன் நம்மை பரிசோதித்து திருமந்திர அர்தம் கற்ப்பிப்பார்.

Let us understand these 18 steps as follows. We are in the dark room of samsaaram. They have 10 concentric enclosures. To get out of first door release yourself from the desire for rebirth. For the second door to open, renounce your ahankaaram and mamakaaram which means possessiveness. Me mine kind of thoughts. The third door opens when you realise that this body is not all, we are what we are, and will be what we will be, in future course of this journey, due to our athma. One begins to see light due to athma gyanam. The fourth door opens if we grow the athma gyanam. The fifth door opens if we renounce interest in riches and desires of this life. Bagawaan tests us in this stage by showing the goodies of life. We must detest them. The sixth door opens if we develop love for worship as we see bagawaan. The seventh door opens if our interest in worldly things reduces. The eighth door opens if we realise that we must do what God will like and not even what we think God should like. The ninth door opens if our interest in money and lust reduces and hatred towards it develops. The tenth door opens if we get srivaishnathvam. Srivaishnavan is one who loves all. He does not distinguish between friends and enemies as Vishnu is there in all of us. Amongst these 10, 1,2 &3 are in level 1 grade. After this vairagyam grows. 4 to 10 are the next grade which is level 2 grade. After level 2 things happen automatically. 11 to 16 are level 3. Level 4 is 17th stage. After this a qualification test is conducted by adhikaris. Class room is 18th stage.

The grantham adds. Just as the mud does not stick to a worm going in mud, a gyaani is not affected by the dirt of this samsaram. Gyaani is one who is having perumaal kataksham right from when he is in garbam. He will not get affected by loka vaasanai. Mumukshu must hate samsaram – should not have interest in being born again. Just as a hot fire is extinguished by cold air, sathvikam puts out the fire of ahankaram, mamakaaram. நீர் நுமது என்றிவை வேர்முதல்மைத்து – alzhwar pasuram. Me, mine etc should be plucked out from its roots. In thiruvellarai lived one Engal alzhwaan. Nadaadhoor alzhwaan/Vaathsya varadhar was asked to learn

Sreebashyam from Engalalzhwaan. He went to his thirumaligai knocked at his door and when asked from inside the bolted door, told, I Vaathsya Varadhan have come to learn Sreebashyam. The reply from inside was நான் செத்து வாரும். It means renounce the I and come back. Next time in reply to the question from inside, he replied Adiyaen. Then he was accepted. தேகமே அத்மா என்ற அஹங்காரம் துலைய வேண்டும். If this is not practiced we at our terminal stage spend any amount on doctors to protect our body. **If we develop virakthi, we will stop believing that we are swathanthran and will believe that we are indeed parathanthran.** Om namo naarayanaaha is split as **om namha; namo namha; naarayanaaha namaha**. Purusharthathil matra மற்ற vishayangalil nasai azhigai is due to naarayanaaha namaha. It is step 14. It means that such a person has no interest in anything except Narayanan. He is not doing it for his anandam. Ananyaarga seshathvam is om namha. It is step 15. It means that he will not be seshan to any God other than Narayanan. Namo namaha means hold on to the lotus feet of only Narayanan. It is step 16.

3.44.1.2 Ramanujar keeps staying in Thirukoshtiyur even though Nambi sends him back. He stays for 6 months.

Returning to Ramanujar and his attempts with Thirukoshtiyur Nambi, Nambi keeps sending him back towards the end not even saying anything, however Ramanujar does not keep quiet. Ramnujar stays in Thirukoshtiyur for 6 months in this period. He goes to the houses and takes bikshai rice grains, which he washes in the river, cooks, offers to perumaal and eats. One day, while chanting thiruppavai, he goes for bikshai in Nambi's house even while chanting, a little girl, Nambi's daughter comes running to offer bikshai. He was chanting 18th pasuram undhu madhagalitrin…செந்தாமரை கையால் சீரார் வளை ஒலிப்ப, வந்து திறவாய் மகிழ்ந்தேலோர் எம்பாவாய். That little girl's name is also devaki piratti. Ramanujar sees that the little girl having a flower ball in her hand just as per pasuram meaning is opening the door. Ramanujar sees Nappinnai in her and falls flat and prostrates before her. The girl runs to her father and asks why is such a strange scene of the thridhanda sanyasi who has come for bikshai is prostrating to me? Thirukoshtiyur Nambi comes out, sees Ramanujar still prostrating and gently gets him up and asks were you singing the 18th pasuram of thiruppavai? Thirukoshtiyur Nambi just then gives him/Ramanujar a title Thiruppavai Jeer as he is immersed in Thiruppaavai. Ramanujar replies Yes swami, I was singing that pasuram and your kuaraththi came running and opened the door. Nambi calls his daughter and explains that Ramanujar thought that she is Nappinnai. Nambi asks his daughter to prostrate before Ramanujar and the girl does so. Now Nambi tells Ramnujar go to the Srirangam temple and come back (to get the inner meanings of Thirumanthiram) at a suitable time. Ramanujar's eyes were full of tears still he went back to Srirangam.

44 GP:

Upadesa rathinamaalai 27, 28 & 29 speaks of the greatness of Ramanujar. In 27 Manavalamamuni speaks of thiruvadhirai in chithirai which is Ramanujar's birth star day. All of us in the world should celebrate this day. The greatness of Ramanujar's birth over that of Alzhwars is described in 28. It says it is Ramanujar that gave the awareness of the alzhwar pasurams to the world till this day. In 29 the pasuram describes the purpose of Ramanuja avathaaram. எந்தை here means like our father. He came into this world like our father to give us a way to go further in the ladder of bakthi. It is for ujjevanam of our lives.

Page 493 of the new grantham. At this juncture a srivaishnavan comes from Thirukoshtiyur to offer respects to Ramanujar. The swami after prostrating is standing quietly in a corner. Ramanujar looks at the swami with the longing he has to learn the inner meanings of thrumanthiram and sarma slokam. He is unhappy with himself that he has not yet attained the qualification needed to begin to learn the meanings. Ramanujar thinks of thiruvaimozhi 9.7.X pasurams. In those pasurams, Nammalzhwaar sends message to perumaal through the birds for him to come before him again as he is visleshanam stage. The alzhwar asks the birds to tell perumaal that leaving him

(alzhwar) in despair does not do good to the swaroopam of perumaal. தத்துவம் அன்று தகவும் அன்று is said in thiruppaavai குத்து விளக்கு pasuram. The first word means will not suit swaroopam of thaayaar and second means will not suit swabaavam of thaayaar. Thaayaar is புருஷகார பூதை. She is also கருணை உள்ளவள். So it will not suit both these qualities of Thaayaar. Andaal pleads her to make her to be with Kannan. Here in 9.7.X alzhwaar asks what is so special about the chakkaram? It is always with perumaal. What punyam did it do for being eligible for that. Same is the case for the thulaba maalai worn by perumaal, what punyam did it do? Because these are with perumaal they are shining தேஜோமயம், but my jeevathma not being with him ஈடு அழிந்து போயிரிக்கிரேனே. Having Narayanan (நாரங்களுக்கு அயன்) as his name how is he happy without naram (living being) like me? Here too alzhwaar says like Andaal, that his act of leaving me in despair will not suit his thagam/swabavam.

3.44.1.3 Ramanujar is asked to do fasting for a month and come with his thridhandam, pavithram.

So here Ramanujar sends word to Thirukoshtiyur Nambi through this vaishnavar who has come and standing before him describing about his despair for not being able to learn the rahasya manthragal meanings from the Nambi. The sri vaishnavar goes and tells this news of despair of Ramanujar to Nambi. Nambi after hearing the despair of Ramanujar, replies **ask Ramanujar to do fasting for a month, and come with his thridhandam and pavithram alone**. Pavithram is the white flag on the thridhandam. The same srivaishnavar returns and tells this news to Ramanujar. Always do not appeal to perumaal directly. Do it through thaayar as she has purushakaaram. Similarly here Ramanujar sends word to Nambi through srivaishnavar. In Ramayana too when Sugreevan approached Rama directly to help him in the fight with Vali Rama does not fire the arrow. When Sugreevan comes back Rama tells he was not able to distinguish between the brothers and hence did not send the arrow. The real reason is not that. Sugreevan had approached Rama directly and that is the reason. Rama then asks Lakshmana to pick up the maalai nearby and put it on Sugreeva's neck after which in the fight Rama kills vaali. The second time Lakshmana served as the recommending authority for Sugreevan and hence he was saved. Sugreeva got hit first time for having done baghavatha abachaaram of not having cared for Lakshman when they (Rama, Lakshmana and Hanumaan) first came to see Sugreevan. To be noted is that even Rama sought help of Sugreeva only through Hanumaan. Suthram 153 of Sreevachana booshanm இருவர் முன்னிடுகிரதும் தந்தாங் குற்றங்களை ஶமிப்பிப்பைக்காக. This suthram means that we take the help of thaayar/another person in approaching perumaal or even a big person in life to hide the sins done by the person approaching for help. This (the job of the intermediatory in doing a good task) is called as doing கடகம் pronounced as Gatakam. The srivaishnavar does this Gatakam.

3.44.2 Thirukoshtiyur Nambi's classes begin:

Ramanujar hears this and has no ill feelings of why so many conditions at the end of the wait, and goes with the Srivaishnavar and prostrates before Nambi and does fasting in Soumya narayanan sannidhi of Thirukoshtiyur Koil. In 16 days, Ramanujar's thirumeni shrunk. He became so skinny that his bone forms of hands and legs could be seen. He does not have any shakthi to do anything. The srivaishnavargal in the town are very very pitiful on him. They comment on the cruel conditions of Vaishnava margam stipulated by Nambi and if it goes on like this Vaishnava margam will disappear. This upavasam is called paththiyam colloquially பத்தியம் but is pronounced as badhyam in the grantham looks like. Hearing all these the Srivaishnavar who went as messenger to Ramanujar comes and sees the state and goes running to Thirukoshtiyur Nambi and tells him of this. Seeing this status of Ramanujar who is not able to even sit and hence has fallen onto the floor and slaps his open mouth with his palm (a sign done in the olden days as a sign of shock) and tells him this status. He asks the Nambi why is he giving so much trouble to Ramanujar? Nambi asks the Srivaishnavar why are you afraid of this? Nambi says that if it is destined that he has to learn from me, he will

survive and learn from me. If it does not happen he will get moksham and there he can learn directly from Aalavandhaar. ப்ரபன்நன்னுக்கு உபய விபூதியிலும் நயமே அன்றி ஸரணாகதன் யாராக இருந்தாலும் அது இந்த உலகமோ அந்த உலகமோ நல்லது தான் நடக்கும். பயம் ஒரு காலும் நேரிடாது. We should not get scared of each and every thing. This act has brought out the vairagyam of Emperumaanaar to the world. (28.49) the srivaishnavar pleads at least for a little water to be given to Ramanujar. Nambi agreed to that. The Sree vaishnavar brought a little sreepada theertham of Soumya Narayana perumaal and offered to Ramanujar. Ramanujar gets a little better. From then on Ramanujar drank only water and completed the month of upavasam. There have been total of 20 times Ramanujar has walked to Thiukoshtiyur. First time Nambi did not even turn in his direction. The second time was when Namperumaal had recommended for him to get the knowledge. After that 17 times he was sent back. In the 18th time he succeeded that too after one month's fasting.

3.44.3 Udayavar thirumathiram dhaanam cheiydhal: Kooraththu alzhwan and Mudhali Aandaan also get to listen to Thirumanthiraartham.

After that Ramanujar called Kooraththu alzhwaan and Mudhali Aandaan and went to Thirukoshtiyur Nambi. Ramanujar prostrated before Thirukoshtiyur Nambi. Only now Nambi gets a little pity on Ramanujar and touches his head and makes him to get up. Nambi says I had asked only yourself to come. But you have brought two more. Ramanujar replies devarir had asked me to come with dhandam and pavithram. These two represent Dhandam and Pavithram. Ok who in this is thridhandam asks Nambi? **Mudhali Aandaan is thridhandam and Kooraththu alzhwaan is Pavithram.** Pavithram is sudhi cloth. Mudhalai aandaan (vadhoola kulam) is padugai, is thridhandam and is also nephew of Ramanujar. Kooraththu alzhwaan is from (haaridha kulam). Ramanujar is asked not to tell these inner meanings to anyone else other than these two. Ramanujar is made to sit in the right side of Thirukoshtiyur Nambi. Thirumanthiram is always told while sitting on right side. ப்ரணவார்த்யம் நமோ மத்யம் நாராயணாய பதாந்திமம் மந்தரம் அஷ்டாக்ஷரம் வித்யாத் சர்வ ஸித்திகரம் ருணாம் முமுக்ஷூனாம் சதா ஜப்யம் முக்தி முக்தி பலப்ரதம். வைஷ்ணவானாம் சதா ஜப்யம் பக்தி ஞ்யான ப்ரவர்தனம். These lines tell the greatness of thirumanthiram. Thirumanthiram has Ohm in the beginning, namaha in the middle and narayanaaha in the end. It is a manthiram made of 8 letters – ashtaksharam. It makes people to be able to accomplish their desires. It puts the people in high places. Those who are desirous of moksham, they keep uttering this manthiram knowing its meaning always. It gives bogam in this life and moksham for afterlife. All the prapanna vaishnavars (those who have done saranagathi) for their swayam prayojanam they should keep chanting it always. It helps bakthi and gyanam to grow. (37.33). it is padha thrayam means there are three words to it. Gyana, bakthi vairaghyangal will grow due to the three words. **Ohm gives Gyanam/sambandha gyanam of that I am HIS adimai/slave. Namaha gives vairagyam (I being athma do not belong to myself being this body), Narayanaya gives bakthi to us.** If we keep on chanting thirumanthiram artham, we will develop thazhumbu/dead cells which raises that part of the body. பசியன் சோற்றை கண்டார் போலே Ramanujar kept lapping up what was told very intently.

Ramanujar absorbed this great meaning and thought of the troubles he had to undergo to please Thirukoshtiyur Nambi and learn the same. He had to undergo life taking exercises to learn the same. If the same is to be undergone by others maybe one will get one in a crore of people. This will be the main reason for this dharisanam (this VSA religion/sampradhaayam) not to get spread. Ramanujar thought that if he too followed the same, should I not not discontinue what Shri Aalavandhaar had proposed to be followed. Aalavandhaar had thought that Ramanujar should be instrumental for all in this life get benefitted by following the tenets of VSA. If Ramanujar too is as rigid as the earlier acharyas the VSA sampradhaayam will not grow. He thought over this matter throughout the night.

3.44.4 All the mudhaligal in Thirukoshtiyur Koil get to know the meaning of Thirumanthiram through Ramanujar, and Nambi declares Ramanujar as Emperumaanar dharisinam.

The next morning, Ramanujar goes to Soumya Narayanan sannidhi and in front of the perumaal tells all those assembled for Narasimhar utsavam that day, that, whomsoever in your group is desirous of and whomsoever is qualified amongst you can learn the meanings of thirumanthiram from me in this பெருமாளின் திருஓலக்கம்/ஸன்னிதி – தெற்க்கு அழ்வார். (This is contrary to the belief that Ramanujar climbed to the top of the temple and announced in the street this very same matter. The authority of the correctness of this version is 6000 padi and 12000 padi). It is written in prapannamithram that 74 srivaishnavars were there. Ramanujar stood in the midst of Srivaishnavars and told this meaning in detail loud enough that all could hear. ஆசைஉடையோர்கெல்லாம் ஆரியர்காள் கூறும் is written in vazhi thirunaamam. Ramanujar gave the meaning of thirumanthiram and charama slokam to mumukshus without differentiating between Brahmin or nonbrahmin as long as he had acharya sambandham. Ramanujar just saw if the person has the desire, if he is having acharya sambandham and did not see the caste as all are eligible to attain moksham. So many including achit porul have got moksham. Vedas do not prevent anyone attaining moksham. In doing this Ramanujar was seen like the one who did kataksham to the elephant like what Gajendra varadhan did. That is like perumaal himself. We are like that elephant in the sense that we have sunk our feet in the mouth of crocodile called samsaram. Ahankaram and mamakaram pirappu, irappu are its (crocodile's) two mouths. Till this time such meanings were being told one to one. By this time Nambigal heard of this and called Ramanujar and told him that he had tested him many times and found to be worthy and only then told you, I had warned you many times that these meanings are secret and should not be told to anyone. Is it true that you had told this publicly for everyone to hear in the perumaal's sannidhi?

1. Tested many times ---- saw only interest in the person
2. Should not be told to anyone ----- you have told to so many who had acharya kataksham
3. I have told you very secretly with fear and with authority ---- you have told secretly but to many but with karunai
4. I have told you in private chamber sitting next to you --- You told this standing in perumaal sannidhi
5. I have told so that only you could hear privately as a upadesam ---- you have told such that all could hear publicly so that everyone could understand is what I heard

Nambi asked is this true? (1.00.17). Ramanujar agreed. I had told as per what vedas prescribe as the way to be told. I had told all this having devarir's thiruadi in mind. (your holy foot steps). But I had told you not to tell anyone tells Nambi. As you have not followed my instructions do you know what is the palan asks Nambi? Ramanujar replies as I have crossed what Acharyan has instructed I will get nothing other than Naragam I am clear replies Ramanujar and folds his hands to Nambi. Ramanujar bends his head in shame. Nambi is astonished and concerned and asks, even after knowing this why did you do it? I did this so that all those who heard it will go to moksham as I had told having your thiruadi in mind. It amounts to Nambi telling all these people directly. It does not matter if one gets narakam but then all the others are getting moksham. It is because that those who listened got Nambi's Thiruadi sambandham they will get moksham.

Thirukoshtiyur Nambi hearing this was astonished hearing this argument that many will get moksham even if one person – Ramanujar gets narakam. He looks at Ramanujar with piousness. He now recollects what Aalavandhaar had told about a furure bavishyadaacharyar who will take avathaaram. Is Ramanujar that person Nambi wonders. Para samrudhdhi பர ஸம்ருத்தி is what Ramanujar thought – it means always thinking of good for others. Prosperity to all. Bhuvaragan swami in his kalakshepam of guruparamparai had told this. Thirukoshtiyur Nambi thinks that he did

not think of Para samrudhdhi. Now Thirukoshtiyur Nambi being overjoyed says எம்பெருமானாரே வாரும். This is the new title which Ramanujar gets. The title means that Ramanujar has peity on others even more than Perumaal. Nambi hugs Emperumaanar. Nambi feels for all the tough tests he had given to Ramanujar before teaching the meaning of thirumanthiram. Nambi thinks that his acharyan Aalavandhaar could not see this gunam of Ramanujar. அவர் தானோ நீர் asks Nambi. Ramanujar does not reply. This question has three meanings/three persons whom Nambi has in mind. 1. Krishna paramathma. As Kannan in the midst of the battle field told the meaning of Thirumanthiram to Arjunan. HE had so much piety கருணை உள்ளம். Kannan went as messenger for pancha pandavars which shows his piousness. For one Draupadi who did not tie her hairlock as the sabadham she had taken that she will not tie her hair till Duryodhanan is killed Kannan did all that. Ramanujar did all this of giving the meaning of thirumanthiram even though these people had not asked for. Such is the piousness of Ramanujar. இவர் தாய்க்கும், மகர்க்கும், தம்பிக்கும், இவர்க்கும், இவர் அடி பணிந்தார்க்கும் இது உள்ளது. This is a choornigai from Achaarya Hridhayam. Here thaai is seetha piratti. She advices Ravanan to go in the righteous path. Magan here is Prahalladhan as he adiced his father to pray to SN. Vibeeshanan is the thambi. He advices Ravanan so much. Ivarkkum is Nammalzhwaar. He sang சொன்னால் விரோதமிது ஆகிலும் சொல்லுவன் கேண்மினோ. This is what Nammalzhwaar told us. You will not like if I tell this but still I will tell you this. So this advice is given even if the persons in front don't like. Such should be the piousness of great mahaans. Iver adi panindhaar is Ramanujan. He has unbounded piousness. Idhu here means para samrudhdhi. 2. Namperumaal: He makes sure all his utsavams take place. He will ask different Rajas to do it else he will be yaanai malai where it will happen. If he wants to go on tour he will call Pillai lokacharyaar (who took him to different places during moghul troubled times) or he will call chenji raja to perform. He will say so to Thiruvengadamudayyan and enjoy the festivities. To protect the world is my job. I will do things as per its needs. Do not worry. Namperumaal says he is not bothered about his safety but is worried about well being of the dwellers in this world. Like that you are Emperumaanaar says Thirukoshtiyur Nambi. You keep thinking of the well being/prosperity of all others. 3. Are you the bavishyad achaaryar? Ramanujar does not reply.

Now Thirukoshtiyur Nambi looks at all the Sri vaishnavars assembled there and asks **கண்டீர்களோ முதலிகாள்? இது வரையில் இந்த தரிசினம் பரம வைதீக சித்தாந்தம் என பெயர் பெற்றிந்த்து. இன்று முதல் இது எம்பெருமானார் தரிசினம் என்னால் நின்றது.** It means did you see? Till now this sidhantham of VSA was called parama vaidheegam as it followed all the tenets of vaidheegam. From today it is emperumaanaar dharisinam. It means that vedas will be as interpreted by Emperumaanaar. It must carefully be noted that even though it is said in Upadesa Rathinamaalai that Emperumaanaar dharisinam is as per what Namperumaal told. Here it is Thirukoshtiyur Nambi. It is because Namperumaal makes Thirukoshtiyur Nambi to speak these words.

3.44.5 Thirukoshtiyur Nambi tells there is more to rahasya meanings than just Thirumanthiram.

After this, even as the 74 Srivaishnavars were doing sashtaanga pranaamam to Emperumaanar, Thirukoshtiyur Nambi calls him aside and asks Emperumaanaarae you seem to be satisfied with all this respect. Is it all? I have to yet tell you one more parama rahasyam. Nambi says please tell me are you interested to listen to it. Ramanujar's replies are two 1. தேவரீர் அருளி செய்த அர்தத்துக்கு மேலே இன்னும் ஒன்று உண்டு என்று இருந்தேனாகில் அதிஸ்வாஸி (அதி விஸ்வாஸி) ஆவேன் Here the adhiswasi is used to denote that Ramanujar did not ever think that Nambi had not told everything in the first place. He believed that he had told every thing. Ramanujar shows his unsuspecting nature to Nambi. (1.17.02) அதிஸ்வாஸி means one who does not believe. Ramanujar says he believed that Nambi had told

everything in the first place. That is why I appeared to be a satisfied person. 2. தேவரீர் நியமித்திருந்த படியே கேளாதிரிந்தேனாகில் அருளி செய்ய பட்ட அர்தமும் நெஞ்சில் பட பற்றவேன் ஆவேன். This means that if I (Ramanujar) had not looked satisfied it would mean that I had not understood what you had told in the first place. You swami are asking me if I am interested, of course I am interested. What can I say in reply. Ramanujar once again becomes very eager to listen to what Nambi has to say. He shows the anxiety of if by chance he will miss hearing/acharyan might have different thinking and might send him back. Now Ramanujar is sent back to Srirangam and asked to come back alone and not with company.

3.44.6 Ramanujar comes alone to learn the meaning of Charama slokam.

The next time Ramanujar/Udayavar comes alone to Thirukoshtiyur and does not find Nambi in his thirumaligai. He sees Devagi Natchiyaar his daughter and asks whereabouts of his father. She says her father is upstairs and Ramanujar goes there and finds Nambi to be doing Dhyaanam sitting in the posture of samaadhi. In order not to make noise he goes down the stairs. After about 24 minutes (one muhoortham) Nambi comes down. Ramanujar raises and prostrates before him. Nambi holds Ramanujar's hands and takes him again to the upstairs portion. He closes the doors of the room. Now he is going to give charama sloka artham. He makes Ramanujar to promise touching Nambi's feet that he will not tell this to anyone. In Baghavath Geetha also Krishnar while giving the meaning of sarama slokam he seeks full attention of Arjunan. Krishnar says you are very dear to me Arjuna and hence I am telling you this. ஸமஸ்த ரஹஸ்ய உத்தமமான ஹித வசனத்தை உனக்கு சொல்லுகிரேன். நீ த்ரிட அத்வ்யசானாய இருந்து கேட்க்க கடவன். Second line means that which can be believed to be true without any trace of disbelief. Nambi not only told the meaning of sarama slokam but also sidhdha upaaya vailakshanyam. Nambi also told இதர உபாய த்யாகபூர்வகமான: இதர உபாய relates to Sarva Dharmaan Parithjancha – it means that you shall stop following other dharmangal. Do not follow karma yogam, gyana yogam or bakthi yogam directly. Leave out saadhyam – means what you will do. Nivrithyy margam, pravrithy maragam. Leave out pravrithy margam – it says I am doing it, it is because of my effort. Follow Nivrithy margam. Develop viswasam in my thiruadi. Saranagathi. Sidhadham is Krishnan. HE is going to do it for you. HE is upaayam. Krishnam dharmam sanaathanam. Thiruppaavai #28. Notra nonbilaen. **Leave out everything else as upaayam and catch hold of perumaal's thiruadi. Charama slokam is all about this. It points out how other dharmangal are lacking, holding on to perumaal's thiruadi is the only upaayam.**

After having heard the meanings of Thirumanthiram and sarma slokam from Thirukoshtiyur Nambi and after having understood its vailakshanyam (visesha lakshanyam) or its greatness, Ramanujar asks if he can share these meanings with others. Thirukoshtiyur Nambi clearly tells No you can't. Don't tell it to someone who has not done tapam, don't tell to one not having bakthi, one who has not done sisurishai to you that is having been with you helping you in your activities, don't tell asuyai or one who will make fun of our religion, or one who is vimokar or nasthikar one who does not believe in religion. Ramanujar agress that he will not tell to these people. Ramanujar asks Thirukoshtiyur Nambi if he can tell to Kooraththu alzhwaan who is having good athma gunam. Thirukoshtiyur Nambi replies even if he is having adhikaaram, you have to follow certain rules. Thirukoshtiyur Nambi tells that in Chandhoga smrithi, it is said that one must have had upavasam for one year or atleast 6 months or atleast 3 months before it is told. You should not take sambavanai for that. But for Kooraththu alzhwaan examine his behaviour for 1 year. Let him do sisurushai to you in this period.

Next day after prostrating before Thirukoshtiyur Nambi and before taking leave, Ramanujar asks Thirukoshtiyur Nambi what he was doing the previous day when Ramanujar had come to upstairs of his thirumaligai, was he doing any ashtaangam, in the yoga nilai. Thirukoshtiyur Nambi replies that he was in deep thought about his achaaryan Aalavandhaar and was thinking about his

thirumeni when he used to bathe in Cauvery. Ramanujar asked Thirukoshtiyur Nambi if he was uttering any manthiram like ashtaksharam etc.? Thirukoshtiyur Nambi said he was just uttering Aalavandhaar. Ramanujar said how unlucky he was for not having been able to be in the tutelage of Aalavandhaar. Seeing the regard Ramanujar had for Aalavahdhaar, Thirukoshtiyur Nambi and thought how different Ramanujar was compared to Arjunan whose attention often used to wander when listening to Geethai from Krishnar. Arjunan heard one and followed something else but Ramanujar would listen and follow it exactly as per instruction.

Ramanujar had heard the artham of Thirumanthiram and Sarma slokam and became elated like Kulasekara Perumaal. Ramanujar had absorbed these meanings. He was elated that he now will be able to share it with others subject to the conditions imposed. Ramanujar was deep into these meanings and he held his head high. Ramanujar takes leave for Srirangam with Raja Kula mahathmayam. That is like a victorious Raja.

GP 45:

Unconnected topic. Brief on Puri Jagannath.

In Puri Jagannath, in front of the Koil there is a sthambam and there is an entrance. It is called Shri dwaaram. Shree sambandham is a very big attraction of VSA. Ramanujar is known for having developed this aspect of VSA. There is a vata vriksham. Markandeya maharishi saw Kannan as on aala marathin ilai mael oru baalaganaai. That is as a baby Kannan on this vata vriksha leaf when he did srishti. There is a srijee mandir for mahalakshmi thaayaar. On this mandir on all the walls all our alzhwaar paintings are inscribed. Ramanujar thirumeni is also painted in that. Here in puri VSA is termed as sri madham as we give that importance to sri sambandham. Narasimhar sannidhi is there. Once in dwapara yugam, Subadhra devi was hearing of all the leelais of Krishnar inside that koil. Outside Krishna balaramar were standing and wondering what is happeneing inside. Hearing all these tales, Subadhra devi is a molten state. Seeing what is happening inside Krishnar and Balaramar are also in molten state. (when we say molten it means that their athma is so very involved in the incident that they are filled with piety). It was told to the story tellers that the doors should not be opened but Krishnar Balaramar seeing the state of subadhra opens the doors and shows himself to Subadhra. காட்சி கொடுக்கிறார். In the South we have pallakku, தோளுக்கு இனியான், etc to take perumaal on procession. But in Orissa, Puri, they drag the perumaal. The perumaal when asked to take bath he doesn't. they don't bathe the perumaal as he says he will catch cold. They have a mirror and have another idol in front and they bathe only the idol. The perumaal even today is taken only from outside as he has fallen ill due to bathing. For 7-8 days he is given only medicines to get well. After he becomes alright they drag the perumaal. They treat how perumaal will behave to gopika sthrees or to Yashodha. In south we give too much regard. Kannan, Balaraman and Subadhra all the three give காட்சி to Markandeya maharishi. Inside we see first Balaramar, Subhadra devi is in the center and Krishnar in a side. In the chariot, first Subadhra devi is seen, Balaramar in center and Krishnar (Puri Jagannaathar) in the end. 3 km long Ratha yathra street. World's largest in width street. The street is teemimg with people even today during the festival. From this place Balaramar, Subadhra and Kannan have slowly drifted to today's place called Gundi chaa. He showed himself to a Raja called Indhradhumnan. Gundi Chaa is the wife of Indhradhumnan. There is a big pushkarani in front. Large number, lakhs, of cows used to be tended there. It is because of so many cows being tended there by the king, Krishnar showed himself to the Raja. One can go very near to the perumaal in Gundi chaa. For all the 10 days perumaal is kept there. Gopuram in Puri, flag changed every day. There is a chakram in the koil. Even if there is cyclone it happens every day. However that place is not affected by cyclone that much due to Jagannathan. 700 cooks. Prasadam. Left side of the koil. Big. There is a pond called Ganga from which water is brought. It doesn't get dried. Seven pots are kept one on top of the other for cooking. The fire is kept only for the bottom pot. The pot on top gets cooked first and so on. (15.14) We get good such cooked prasadam from the pots. The people have ananda bakthi in these places and all utsavams take place

in great pomp, whereas in South we keep worrying whether the Koil utsavams will take place. Will there be restrictions put. Will there be enough money, will we get enough from govt and so on. Ramanujar had been to Jagannath Puri during Digvijayam.

3.44.7 The reasons why Ramanujar thought it fit for us to get meanings of thirumanthiram etc.

In the 15th chapter 15th slokam of Bagavath geethai perumaal says I am antharyaami inside all chith and achith porul. The memory and ability to reason out in these porul is due to me. I am responsinle for all the vedams and I have given all the vedanthangal. 16th sloka is already explained. It is: கூடஸ்தே அக்ஷரஹ உச்யதே. த்வாதிமௌ புருஷௌ லொகே க்ஷர அக்ஷர எவசஹ. இந்த ஸ்லொகம் கீதையிலிரிந்து. In life there are ksharam and aksharam porul. Kshram porul changes and even dies eg living beings, where as aksharam does not die or change eg athma. Easwaran for all living and nonliving is SN. அமரர்களின் தலைவன்/உலகில் உள்ள எல்லா வஸ்துவுக்கும் தலைவன், ஆதி முதல்வன் ஸ்ரீமன் நாரயணன். Here aadhi words is used to say that Easwaran is mudhalvan not only for other living and non living beings but also for amarargal. In 17th sloka he says that the brahmmam/antharyaami/paramathma inside all the three lokas is not born, does not die, it is parama easwaran for all. He (Brahmmam) is different from the athma in jada porul and jeevathma in living things. 18th slokam is the most important slokam. This slokam is directed at Puri Jagannath perumaal. The slokam says, the Brahmmam is called as Purushothaman/Jagannathan by the people of the world. (by vedas, vedanthas, Rishis, puranangal)

Ramanuja nootrandhaadhi 67, 68.

சரணம் அடைந்த தருமனுக்கா * பண்டு நூற்றுவரை
மரணம் அடைவித்த மாதவன் ** தன்னை வணங்க வைத்த
கரணம் இவை உமைக்கன்றென்று இராமானுஜன் * உயிர்கட்க்கு
அரண் அங்கமைத்திலனேல் * அரணார் மற்று இவ்வாருயிர்க்கே

ஆர் எனக்கின்று நிகர் சொல்லில்? * மாயன் அன்று ஐவர் தெய்வத்
தேரினில் செப்பிய * கீதையின் செம்மைப் ** பொருள் தெரியப்
பாரினில் சொன்ன இராமானுஜனை பணியும் நல்லோர் *
சீரினில் சென்று பணிந்தது * என் ஆவியும் சிந்தையுமே

These pasurams tell how Ramanujar spread the bagavath geethai to the people of the world. 67: Krishnar first set example to the world by doing things himself such as the case of Dharmar/ Yudhishtirar who rested the responsibility of protecting him to Krishnar (we should not think and act that we will protect ourselves) from the hundreds of Kauravas who are well regarded for their valour. Krishnar did this protection by killing them all. Arjunan or other pandavas did not kill the Kauravas it was maya Krishnan. Krishnan had done this by making their athmas die and what was left in them was only their body which pandavas killed. தன்னை வணங்க வைத்த கரணம் இவை உமக்கு அன்று. The karanangal/limbs are given to us to pray to God and not just to take care of our health or keep making money and “prosper” in life. Umakku andru is namaha. This meaning is what Ramanujar spread out in the world.

68: For us Ramanujar is higher in esteem than even Kannan because:
இராமானுஜனை பணியும் நல்லோர் * சீரினில் சென்று பணிந்தது * என் ஆவியும் சிந்தையுமே Those who worship Ramanujar, those whose athma is always with Ramanujar, ஆர் எனக்கின்று நிகர் சொல்லில்? Whom else can be said as equal or said to be above them? மாயன் அன்று ஐவர் தெய்வத் தேரினில் செப்பிய * கீதையின் செம்மைப் ** பொருள் தெரியப் பாரினில் சொன்ன இராமானுஜனை. Greatness

of Ramanujar is said here. On that day, Perumaal sitting in the deiva thaer/chariot gave geethai to Arjunan who heard it with less attention (as at the end he did not even do saranagathi to perumaal) but for us Ramanujar gave the chemmai porul means the great meanings many times and with clarity till we understood them. Where did Ramanujar give the meanings – paarinil cheppiya means he gave it to us in this earth (not battlefield as to Arjunan). It is after this effort of Ramanujar Geethai is called Saranagathi sasthram. Aalavandhaar gave 32 slokas as geethartha sangraham. Ramanujar got all these meanings from Periya Nambigal. Just as seen above Ramanujar goes to Thirukoshtiyur Nambi and learns the seeriya porul or the inner hidden meanings of the 15th chapter, 18th sloka of Geethai.

After returning to Srirangam, Ramanujar eventually gives the meanings of the thirumanthiram and sarma slokam to Koorathualzhwann. He later together with meanings of divya prabandham gives the meanings of thirumanthiram and sarma slokam to sri vaishnavars at large. Mumukshapadi avathaarigai by Manavaala maamuni: நிஷ்கரிஷ்ட சத்வனிஷ்டனாய் பரமார்த்மனித்ரத்தனாய் அப்ரமாத்மனி வைராக்யமுடையனாய் ப்ரமாண பரதந்த்ரனாய் பகவத் வைபவம் ஸ்ருதமானால் அது உபகன்னும் என்கிற படியால் விஸ்ரம்பு பாகுதுல்யமுடையனாய் ஆஸ்திக அக்ரேசரவனாய் இருப்பன் ஒருவன் உண்டாகில் அவன் இந்த ஸ்லோகார்த ஸ்ரவண அனுஷ்டானத்துக்கு அதிகாரியாகையாலே – here manavala muni spells out who can hear the meaning of sarama slokam. Only that adhikaari having the six gunangal can learn the meaning of sarma slokam. 1. நிஷ்கரிஷ்ட சத்வனிஷ்டனாய்: pure sathva gunam. He must have very high level of bakthi to bagawaan. 2. பரமார்த்மனித்ரத்தனாய் when one thinks of perumaal one must be happy about it. 3. அப்ரமாத்மனி வைராக்யமுடையனாய் one should not have interest in things other than perumaal. 4. ப்ரமாண பரதந்த்ரனாய் pramaanam is vedam. So one who conducts himself as vedam tells. 5. பகவத் வைபவம் ஸ்ருதமானால் அது உபகன்னும் என்கிற படியால் விஸ்ரம்பு பாகுதுல்யமுடையனாய் all aspects of emperumaan such as his glory, his deeds, his ornaments, as one keeps repeating this and as one gets into the habit of enjoying it, one should not have any doubts and keep dissecting it. Only one who is fully believing what one has heard, read, told about perumaal alone can get the meaning of sarama slokam. 6. ஆஸ்திக அக்ரேசரவனாய்: one who has deep rooted belief on perumaal. One who gets happiness thinking about perumaal.

Manavaala mamungal writes that if there is one such person, he becomes eligible for learning the meaning of sarama slokam and one who can practice as given in that slokam. To get such a adhikarai is dhurlabam or it is rare to find. The matter to be heard is of that stature of greatness. Due to all these reasons all the acharyas before Ramanujar, they were not publicly telling and kept them as secret. All the acharyas of the earlier era kept seeing the greatness of sarama slokam as it was told by Kannan. However Ramanujar saw the bad luck of the present generation of having been born in Kali yugam and how we are undergoing all the troubles and miseries. Thus he decided that he must get people to get interested by kindling their desires and give these meanings. He gave it because he was full of piousness, he had the grace for the people of the world. He said that do not see the greatness of the meaning of the sarma slokam, instead look at the misery of the people and hence give it to all of those desirous of learning it. He was seeing that we are getting to be useless and falling down in the scale of learning bagawath vishayam. இந்த சம்சாரிகளின் துர்லபத்தை பார்த்து திருமந்திரம், சர்ம ஸ்லொகத்தின் அர்தத்தை வெளியிட்டு அருளினார் எம்பெருமானார். Here emperumaanar is said in the end in order to give importance to the phases ahead that of the misery of the people of the world. The name Emperumaanar itself came because he had the grace to tell the meaning to others knowing fully well that he will go to naragam. That is why his name is taken in the end of the sentence. The upadesa rathinamalai pasuram giving why he is called Emperumaanar given earlier is to be recalled. திருமந்திரம், சர்ம ஸ்லொகத்தின் அர்தத்தை பார்க்காதே ஸம்சாரிகளின்

அனர்தத்தை பார்த்து அதின் அர்தத்தை வெளியிட்டு அருளினார் எம்பெருமானார்.

3.44.8 Ramanujar back in Sreerangam and parting Sarama sloka artham to his first two shishyas:

Page 501 of new grantham: Koorathu alzhwaan comes to see him in his matam, and prostrates before him. Ramanujar tells him, due to the grace of Aalavandhar the great inner meanings of secretive manthrams have been told to me by Thirukoshtiyur Nambi and I am feeling elated in receiving them. Aalavandhaar had seen Ramanujar in Kancheepuram and had done kataksham (blessings) with his eyes and had told, Yes he is the leader, pointing to me. I got the benefit of that blessing only now from Thirukoshtiyur Nambi. The rahasya thrayam (Thirumanthiram, dwayam and sarma slokam) is the very important root of VSA. I have been able to get their inner meanings from Thirukoshtiyur Nambi and Periya nambi. Only now I have got the full blessings to be called Emperumaanaar a title which Thirukoshtiyur Nambi gave. I have been asked to give you those meanings but with the condition that you will do sisrushai to me for one year and only after that I will test your eagerness to learn these meanings through many means and then only give the same to you. Koorathu alzhwan asks but what is the guarantee that I will be alive for one year. In some grantham it says that the doubt for one year was raised by Ramanujar. Koorathu Alzhwaan says it is also said that fasting for one month in the madam is equivalent to one year's helping you and hence I will prefer that route. Ramanujar agrees to that. Alzhwaan is too very keen to getting that knowledge and hence is firm and does the fasting without any lapse. He did not even have water. The month passes and Korathu alzhwan comes to ramanujar. Ramanujar explains the meaning of Sarma slokam to Korathu alzhwaan.

மொழியைக் கடக்கும் பெரும் புகழான் * வஞ்ச முக்குறும்பாம்
குழியைக் கடக்கும் * நம் கூரத்தாழ்வான் சரண் கூடிய பின் **
பழியைக் கட்த்தும் இரமனுஜன் * புகழ் பாடி அல்லா
வழியைக் கடத்தல் * எனக்கினியாதும் வருத்தமன்றே

Achaarya lakshana poorthi is only with Koorathu alzhwaan. Sishya lakshana poorthie is also with Koorathu alzhwaan.

Mudhali aandaan also comes prostrates before Ramanujar and seeks for these rahasya meanings. Ramanujar says I had asked permission only for Koorathu alzhwaan and hence I can't give you the same. Ramanujar directs Mudhali andaan to go to Thirukoshtiyur Nambi and ask for the same. Mudhali Andaan goes immediately to Thirukoshtiyur prostrates before the Nambi, waits there for 6 months but Nambi does not see him. Finally one day Nambi stops, looks at Mudhali Aandaan and says you look like Ramanuja shishyar. He replies "Adiyaen Dasarathi" this is the polite way of replying. Telling one's name is considered as putting on airs. Why have you come? Adiyaen also wants to hear charama slokathin artham. சரம ஸ்லோகத்தின் அர்தத்தை அடியேனுக்கு ப்ரஸாதித்து ரக்ஷித்து அருள வேண்டும். Says mudhali aandaan. Nambi replies that one must not have the cherukku/high headedness due to Kulam, well read, azhagu, being wealthy. I can see that you are eager to learn the meanings. If you do not have all these as determined by Emperumaanaar, he himself will tell you the meanings. In tamil it is called mukurumbu முக்குரும்பு. Do not worry and proceed. Mudhali andaan prostrates before Nambi. Then Nambi keeps his lotus foot on Nambi's head and permits him to leave. Keeping the foot on one's head is regarded very highly in those days. Recollect Thrivikrama avathaaram in which Perumaal not only kept his thiruadi on Mahabali who did the yagnyam, but also on the earth that is on all our heads to bless us. After this event Mudhali aandaan became even more humbled and returns. Samam damam means to control inner indriyangal such as manasu, tongue etc. and control of outer indriyangal such as hands legs, eyes etc. Mudhali aandaan got samam dhamam. Mudhali aandaan comes back and falls at the feet of Ramanujar just like Vibeeshanan fell at the feet of Rama-saranagathi. Ramanujar looked at other mudaligal and felt sorrowful for the shishyar looking at his faded skin, shrunk eyes, fallen shoulders of Mudhali aandaan, asks the mulagigal, looking at the changes of Andaan since he

returned from Thirukoshtiyur Nambi's thirumaligai, says he has realised his swaroopam. He makes Aandaan to get up and enquires as to what happened to the purpose of his visit to obtain the meanings of Sarama slokam. Aandaan told the desire of Thirukoshtiyur Nambi to test him (Aandaan if he has still high headedness) and pleaded with humility to teach him the meaning of Sarama slokam. Aandaan stood before Emperumaanar in a very obedient (ஸவினயறாய்) manner showing no trace of esteem due to the above said three aspects. He showed no trace of ahankaram or mamakaram.

Ramanujar noted all the changes in Mudhali Aandaan and found it appropriate to impart the meanings of Sarama slokam and did that. Ramanujar was very pleased with the act. Ramanujar says now இப்போதன்றோ நமக்கு தண்டும், பவித்ரமும் கை புகுந்த்து. Only now I have really got dhandam and pavithram meaning that his able assistants have truly become qualified to carry out the further tasks that lay before them with him. Thus Ramanujar obtains all the Sanskrit manthra meanings – thathva thrayam, Geetha upadesam. Now he explores the tamil pasurangal.

3.45 Ramanujar learns Thiruvaimozhi meanings from Thirumalai Aandaan:

Thirumaalai Aandaan was born in Alzhagar Koil in Madurai. He was nominated to teach Thiruvaimozhi meanings to Ramanujar. Meanwhile, Thirukoshtiyur nambi comes to Srirangam and prostrates before Namperumaal. He also takes Thirumaalai Aandaan with him and goes to Emperumaanaar madam which is near Thayaar sannidhi. எம்பெருமானாரே நீர் திருமாலை ஆண்டான் பக்கலில் திருவாய்மொழி அர்த்தம் கேளும். Ordinary persons in Ramanujar's position would have said I have become the head of Srivaishnavas and have enough knowledge why should I learn further? Ramanujar was different. He had desire to learn till the very end of his life. The kalakshepam begins. It is conducted in Ramanuja madam. First pathu got over. Second pathu was going on. It was going on well till 2.3 of திருவாய்மொழி. Emperumanaar gives his version of the meanings time to time. திருமாலை ஆண்டான் agrees softly but continues his version of the meanings. He used to say their acharyan, Aalavandhaar had taught them only this way. In 2.3.2 Nammalzhwaar is anxious but happy when will I get to be with nithya soorigal and get moksham. 2.3.3 comes.

ஒத்தார் மிக்காரை * இலையாய மாமாயா! *
ஒத்தாய் எப்பொருட்கும் உயிராய் ** என்னை பெற்ற
அத்தாயாய்த் தந்தையாய் * அறியாதன அறிவித்த *
அத்தா! நீ செய்தன * அடியேன் அறியேனே

ஒத்தார் மிக்காரை * இலையாய மாமாயா! Means there is no one equal to you or more than you the maamaaya means who is mayaavaadhi. (1.11.30) you are inside every object chit or achit as athma. You are my parents. You are the one who has given all the knowledge when till now I was ignorant. You have done so much to me and alzhwar feels happy. HE is upakaara smrithi.

அறியாய்க் காலத்துள்ளே * அடிமைக்கண் அன்பு சேய்வித்து *
அறியா மாமாயத்து * அடியேனை வைத்தாயால் **(1.12.19)
அறியாமைக் குரளாய் * நிலம் மாவலி! மூவடி என்று *
அரியாமை வஞ்சித்தாய் * எனதாவியுள் கலந்தே

When I was ignorant you gave all the gyanam with affection, but when I wanted to enjoy it, you took it away by making me live in this daegam/body and due to this I am saddened. This is the meaning as told by Thirumaalai aandaan. Ramanujar points out previous pasuram and the next pasurams are all denoting the happiness of nammalzhwaar how suddenly he can be saddened. Ramanujar rearranged the words as shown. அறியா மாமாயத்து * அடியேனை அறியாய்க் காலத்துள்ளே * அடிமைக்கண் அன்பு சேய்வித்து * வைத்தாயால். Now it means in this janmam of athma in this udal which prevents it from getting gyanam, you have given me gyanam when I was ingnorant. Thus alzhwar is actually happy about it. Thirumaalai aandaan retorts it is like thrisangu swargam of Viswamithirar. Thirumaalai aandaan got angry and stopped the classes

from the next day. Thirukoshtiyur Nambi gets to hear about it and comes to Koil, and goes to Thirumaalai aandaan and asks if the kalakshepam is going on. Thirumaalai aandaan replies that he can relate only those meanings as he has heard from Aalavandhaar. Ramanujar is imagining and is giving his own meanings and hence i have stopped giving kalakshepam. Now Nambi asks what did Emperumaanar tell? Aandaan says that the 2.3.3 pasuram is not showing alzhwar's sorrow but is showing his happiness. Nambi thinks for some time and agrees with what Emperumaanaar has told. Nambi pacifies Aandaan and asks him to continue the kalakshepam. Now Nambi says that he has heard Aalavandhaar having given this meaning. Think of yourself like Santheepan giving classes to Krishnar in Thiruvaipaadi. Nambi also equates Aalavandhaar to Krishnar as he has spent time as Yamunai Thuraivan. Nambi tells Aandaan swamai, so whenever there is difference treat it as that is what would have been in Aalavandhaar's mind and that he Aandaan must have misunderstood. When Nambi was leaving, he called Aandaan and said, don't think Emperumaanaar does not have gyanam and that you are giving him gyanam. That means he is well learned due to perumaal's kataksham. Now Thirukoshtiyur Nambi calls Periya Nambi and goes again with Thirumaalai Aandaan to Emperumaanar madam. Seeing them Emperumaanaar gets up and comes with full of joy to receive them. Now Thirukoshtiyur Nambi looks at Thirumaalai Aandaan and asks Aandaan to continue from the pasuram where the break took place. He asks Aandaan to see that this is a thondu to Aalavandhaar and continue this till the end of the prabandham.

Thus the classes continue. In 2.5 anthamathanbu – the overall meaning is andhaamam is vaikuntam. அந்தாமத்தன்பு செய்து என்னாவி சேர் அம்மானுக்கு… But while giving meaning Aandaan says amman who is in vaikuntam does kripai to nammalzhwaar. Emperumaanaar said one should not break ammaan. It should be in the end only. என்னாவி சேர் அம்மானுக்கு means paramathma அம்மான் who resides in his athma ஆவி. like this 11 times Emperumaanaar has corrected Thirumaalai aandaan's kalakshepam. At one point when Emperumaanaar thus corrected Thirumaalai aandaan, saying that Aalavandhaar would not have said this, Thirumaalai aandaan asked Emperumaanaarae have you seen Aalavandhaar. In reply Emperumaanaar said I am to Aalavandhaar like Ekalavyan to the Dronacharya. It is due to kataksham of Aalavandhaar that I am getting these meanings said Emperumaanaar. At that time Thirumaalai aandaan got reminded of what Thirukoshtiyur Nambi had told and asked for permission to go ahead with kalakshepam. Thirumaalai aandaan thinks இதுவும் ஒரு திரு அவதாரமே. It means Emperumaanaar is another avathaaram of perumaal. He says I am hearing the meanings that I have not heard from Aalavandhaar. Thirumaalai aandaan says I am blessed two times. I heard from Aalavandhaar and now I am hearing from Devarir. He meant Aalavandhaar has indeed given these different meanings through you. Now the swamy Thirumaalai aandaan who was teaching Thiruvaimozhi so far got up and did sashtaanga namaskaram to Emperumaanaar the student. We must also give credit to the learning Emperumanar had in the childhood from his father and the கருத்துக்கள் advices which Thirukatchi must have given in his formative years. Also the learning from the six varthaigal which he got from Perarulaalan, the upadesam of Periya Nambi including the full meaning of dwaya mahamanthiram. After coming to Srirangam, Thiruaranganathar's advices and that he is nominated as Udayavar for the two viboothies also had organised all koil maintenanace activities of the Srirangam Koil.

3.46 Thiruaranga perumaal arayar charithram:

Now Periya Nambi comes and tells, there is another artha visesham devarir must hear. There is another meaning you must learn. It is with Thiruaranga perumaal arayar. It is the meanings of the remaining 3000 prabandha pasurangal. To some how get that what is to be learnt from Thiruaranga perumaal arayar, Emperumaanaar from that day, for the next six months, used to take fresh பால் அமுது காய்சிக் கொண்டு, sweetened milk with suitable condiments freshly made, daily first thing in the morning. திருஅத்யயன காலங்களிலே (when they chant vedam. Note only arayar can chant vedam that too with raagam) அரயர் திருமெனிக்கு அனுரூபமாக மஞ்சள் காப்பு தேய்த்து விடுவாராம். During the period when vedam is chanted with

ragam (only arayar can do it) Emperumaanaar used to apply turmeric paste, sandalwood paste to Thiruaranga perumaal arayar's body. One day when arayar was given bath by Emperumaanaar, Thiruaranga perumaal arayar's face expression changed. Emperumaanaar realised that there is some thing wrong. Emperumaanaar took away the turmeric and disposed it and brought freshly made turmeric paste. Now Thiruaranga perumaal arayar was pleased. Thiruaranga perumaal arayar asks Emperumaanaar who are you? Will there be a shishyan like this too? நீர் நம்முடைய சர்வ சொத்தையும் கொள்ளை கொள்ளவோ இப்படி செய்தீர்? Arayar sevai. How to chant with gaanam, thaalam, how to change face expressions while chanting. How to enact dramas on these pasurangal. How to render vyakyaanam all of these treasures are with arayar. Thiruaranga perumaal arayar says எம்பெருமானாரே சரமமான அர்தத்தை கேளீர். உமக்கு ஒரு சரம புருஷார்த்தம் (that which has to be obtained and experienced) சொல்லுவோம் கேளீர். By then Thiruaranga perumaal arayar had told all that he had to tell. Now listen to the most important meaning. **ஆசார்ய அபிமானமே உத்தாரகம்.** All these days for six months Emperumaanaar had been doing this practically. He was doing this to please his acharyan, Thiruaranga perumaal arayar. In upadesa Rathinamaalai the three persons Andaal, Madhra Kaviyaar and Ethiraasan are separated out as they lived their lives considering that their acharyan is deivam. Guru is the supreme Brahmmam. Guru is the supreme wealth. Guru is the supreme desire. Guru is the supreme praapyam the one who has to be sought for and experienced. Guru is the supreme knowledge. Guru is the supreme prapagam – way to moksham and goal. Thus that parama guru has to be taken care of. Guru is more esteemed than even God. For example if we are crazy about getting gold and if a person comes suddenly and gets us 10 sovereigns of gold whom will we appreciate, is the gold or the person who got us the gold. It will be the person. Thus Guru who got us the gold (perumaal) is more dear than perumaal himself. Thus acharyan is deivam. We must have faith in our guru. மாதா பிதா, யுவதயஸ் தநயா விபூதிஹி ஸர்வம் யதேவ நியமேன மதத்வயானாம். All of these maatha, pitha etc are acharyan. Aalavandhaar has given this thaniyan. (1.38). Acharyan helps to remove our bad karmas, he prods us to do bakthi to bagawan. When we didn't know anything acharyan shows us the way. Have faith in him as upayam and upaeyam. Acharyan is to be treated as a paramapurushan who is alive with us. There is no doubt in this. The perumaal who is lying down in koils has come as live perumaal which is acharyan, who walks with us. This is what panchama upaya nishtam teaches us. Karma yogam, gyana yogam, bakthi yogam, prabathi yogam and acharya abhimanam are the panchmopaya nishtam. In SVB pillai lokacharyar says ஆசார்ய அபிமானமே உத்தாரகம். 446: ஸ்வாபிமனத்தாலே ஈஸ்வராபிமானத்தை குலைத்துக்கொண்ட இவனுக்கு ஆசார்யபிமானமொழிய கதியில்லை என்று பிள்ளை பலகாலமும் அருளிசெய்யக் கேட்டிருக்கையாயிருக்கும். I will take care of myself. I don't need your help is ahankaram. Haughtiness. Considering a porul as It is mine, is mamakaram.
GP 46:

3.47 Saranagathi of Ramanujar and birth of Gadhya thrayam

Rahasya thrayam has three parts. Manthiram, vidhi, anusandhaanam. Any line which is chanted and chanting it is able to save a person then it qualifies to be called as manthiram. Charama slokam is vidhi. Do this in this way is vidhi. Dwaya mahamanthiram is anusanthaanam. It is to be chanted every day that is anusandhanam is to be done daily. Thirumanthiram points to jeevathma as pradhaanam. By chanting thirumanthiram athma is kept protected. ஜீவாத்மா அரிந்து கொள்ள வேண்டியது என்ன என்று திருமந்திரம் காண்பிக்கிரது. Jeeva para sambandham is made clear in thirumanthiram and hence thirumanthiram shows what all jeevathma should learn. Sarama slokam talks about bagawaan. Dwayam tells about piratti's perumai/greatness. Paramathma's vilakshanam is to be able to give moksham. Vedam likes thirumanthiram. Bagawaan likes sarama slokam as it tells you don't have to take the difficult path of thirumanthiram you can

simply do saranagathi to me. Dwaya mahamanthiram makes one to develop liking to acharyan. Acharyas like dwaya mahamanthiram. Thus what is best for us really is dwaya mahamanthiram.

Now Ramanujar thinks I have learnt different vedantha vishayangal from various acharyas. But common man can't go about having so many acharyas to learn all these and thus Ramanujar takes up the responsibility of being single acharyan for all the learnings that we require. He is called uthaaraga உத்தாரக acharyan. We are going to see about Gadhya thrayam hereafter. This grantham is actually three giving us what we have to learn. Ramanujar does saranagathi to Thaayar, sreeranga natchiyaar and with her permission does dheerga saranagathi to Namperumaal who is emperumaan in Srirangam Koil. All the acharyas till this time saw the greatness of the vedic knowledge imparted but Ramanujar saw how we are struggling in this life and saw what he can do for us to get this knowledge and attain ujjevanam. Ramanujar felt pity for us. That is the difference between Ramanujar and the previous acharyas. Ramanujar shortened the difficult meanings but did not leave out the essence and gave us for us to understand. Ramanujar has written 9 granthas. Of them gadhyaththrayam which are a set of 3 of his granthams. Others being, geetha bashyam, sreebashyam, vedartha sangraham,vedantha deepam etc talk of mix of gyanam and bakthi to attain moksham. He not only wrote these. He acted as per these and made it clear we follow his footsteps. Do saranagathi like he did. On a panguni uthiram nakshathram, adi mahotsava day, on the ninth day when they have saerthi sevai of Ranganathar and Ubaya Natchiyar, Ramanujar did dheeraga saranagathi to Namperumaal through Piratti. It is on this day he got perumaal to promise that all of his adiyaars should also get moksham. Perumaal says Thathasthu means I will give. Ramanujar wrote the three parts of gadhrathrayam in one night. On one panguni uthiram day he just recited the granthams extempore and his shishyaas wrote them. It is thus Gadhya thrayam got made. **Gadhya thrayam consists of Saranagadhi gadhyam, shree ranga gadhyam, sri vaikunkta gadhyam**.

Why did Krishna paramathma not take weapons to fight Kauravas? Afterall he is not a coward. எம்பெருமான் ஸஸ்த்ரத்தை எடுக்கவில்லை. எம்பெருமான் ஸாஸ்த்ரபாணி. He has pancha ayudhangal. There are many reasons but the rahasya reason for his not taking weapons to fight the mahabaratha just as others in battlefield did. Kannan in this avathaaram had the desire to become achaaryan. He had afterall taken weapons in so many other avathaarams. Guru should not have weapons. In the guru kshethrae, dharma kshaethrae, where dharmam is born, protected and furthered in the future he wanted to be acharyan. He left sathram and took up saasthram. (19.21) Perumaal took the Upanishads, kept it near a cow and got geethai and did upadesam of geethai to us. SVB says Swaabimanathaalae, easwaraabimaanathai kuraithu kondu ivanukku, achaarya abimanam ozhiya gadhi illai. ஸ்வாபிமானத்தாலே ஈஅஸ்வர அபிமானத்தை குறைத்து கொண்டு இவனுக்கு ஆசார்ய அபிமானம் ஒழிய கதி இல்லை. Page 508. Even as ramanujar prostrated before Periya Nambi, he got Swaroopa sidhdhi, and after having got upadesams from other acharya purushans also those acharyas took it upon themselves to eagerly come and give upadesams, Ramanujar wonders why all of these great acharya purushans are so keen to give him knowledge? There is a king in some town, and he has a prince who is born late in king's life, the raja dies when the prince is still a child. Before he passes away, the king selects set of ministers and teachers to teach the child different aspects that have to be learnt to become a crown prince. He does this as he is not able to live that long to impart all these to the prince personally. The ministers when their turn comes will all be eager to give knowledge to the prince. Likewise for Ramanujar, Aalavandhaar has selected the acharya purushans and told each one what each one has to teach to Ramanujar. When Aalavandhaar had seen Ramanujar he(Ramanujar) was still young and hence he(Aalavandhaar) could not teach himself before his final days. Ramanujar when he attains the right age, he is imparted the required knowledge by these Aalavandhaar selected acharya purushans. Aalavandhaar tells the mudhaligal also that he had identified Ramanujar as the one who is referred to as Bavishyad Acharyar and hence he announced Ramanujar (who was called as Ilya Alzhwaan then) as aam mudhalvan in Kancheepuram. Aalavandhaar only had wished that Ramanujar is brought to Srirangam. Aalavandhaar had announced to the mudaligal that he is the darisanathu pravarthkacharyaar. Aalavandhaar wanted

him to be madathipathi of Srirangam. Thus Aalavandhaar had said to the mudaligal that Ramanujar's sambandham will get them vilakshanam by which they will gain. This sambandham is not something that is easily got. It is thus to the 5 acharyars who taught him, Ramanujar becomes a shishyan. Ramanujar also becomes acharyan to the 5 selected mudhaligal to teach him, just as in the king story, the ministers of the bigger king was the prince's teacher and subsequently they become ministers to the younger Raja when he is crowned. It is thus the mudaligaal are too eager to give knowledge to Ramanujar as his sambandham will give vilakshanam to mudaligal. Further we will see that Periya Thirumalai Nambi who is maternal uncle to Ramanujar and who only had named Ramanujar as a small child will come down daily from Thirumalai to teach him the meanings of Ramayanam and other granthams. All of these because the sambandham with Ramanujar will give them vilakshanam.

In another later incident, Koorathu alzhwaan places varadaraja sthavam in front of Kaanchi deva perumaal and asked perumaal to grant moksham. Perumaal in reply said thandom, umakkum ummudaiya sambandhigalukkum moksham thandom. Koorathu alzhwaan comes and tells this to Ramanujar. Ramanujar feels very happy and throws his uthriyum up and dances. Kooraththu alzhwaan says why swami why are you this happy? Ramanujar replies from what you said moksham for me is also assured as I have sambandham of you. Ramanujar says, I had a slight doubt as I had gone beyond acharyan's (Thirukoshtiyur nambi's) instructions and had told you the meaning of dwayam. That amounts to acharya apachaaram. Now I am happy that dosham is off me and I will get moksham because of Koorathu alzhwaan's sambandham. Another Ramanujar's shishyan standing nearby told Ramanujar, swamy you are his acharyan. Ramanujar replied be it Acahrayan or shishyan, perumaal has said only sambandham which is applicable for acharyan position also. Thirumudiyaalum vatchi, thiruadiyaalum vaatchi just as in a maalai there can be beads above or below. They both have sambandham. Such is the baava sudhi of Ramanujar. It is only due to this reason that each of the acharyas kept coming to Ramanujar and used to give the meanings. These acharyans not only got mokshams due to sambandham with Ramanujar, but also had compiled this charithram of guru paramaprai due to which even today we know that these acharyas had come and taught Ramanujar.(30.56) They are the acharyan to Ramanujar but they get moksham due to sambandham with Ramanujar. By their being called shishyars of Ramanujar, they get swaroopam of seshathvam. Ramanujar is recognised as the middle precious stone of the necklace of pearls (guruparampara necklace) on one side as acharyars and other side as shishyars. Vedantha desikar also has said like wise in sloka 15 of vedantha sapthathi.

3.48 Story of Kongil Piratti

Ramanujar used to go to 7 houses which are pre fixed for each day and seek alms which he used bring and eat. He used to wait only for that time it takes to milk a cow and announce for offering alms, (bavathi bikshan dhaehi). He does this even while chanting thiruppavai. The lady in the house gives alms and prostrates before him and goes. In addition to cooked rice, they even give some turmeric, salt, some ruchi giving substances. He used to tie it to a white cloth, take it to Cauvery, immerse, clean it so all tastes go off. This is to remove any trace of rajo and thamasa gunam. One day they go to the house of a Kongil Piratti whose name is Sumathi. She used to live near Coimbatore – Kongu Nadu. It could be even Kollegal of today. Her house was in a village by the mountains. There were no rains for many days that year in otherwise good cultivable land. As they did not have work in their place, the lady comes to Srirangam for a few months. She was living in the first floor of the house. She sees that Ramanujar comes daily seeking alms. She is seeing Ramanujar for the first time. She sees that many shishyas also follow him. She wonders why this sanyasi has so many followers.

On another occasion, Urayur Raja Agalanganattu Alzhwan comes to Srirangam. He sees many people fall on the street itself by which Ramanujar is passing and prostrate before him. They speak with their hand covering their mouth and in a low tone to Ramanujar. Even the chetties

and other rich people fall flat on ground and prostrate to Ramanujar. This looks strange to the Raja. Even the brahmanothamargal prostrate before Ramanujar.

Returning back to Kongil Piratti, one day Ramanujar comes to the adjacent street of her house. She goes boldly in front of Ramanujar and waves her hand and asks him to stop. Ramanujar stops. Ramanujar asks you have stopped me from passing by. What do you want? She asks you seem to be not a monied person as you are wearing sanyasi clothes but very wealthy merchants and even Raja seems to be prostrating before you. What is the rahasyam you have? Why are they doing this. I am confused. I want to know the reason behind this. Ramanujar at first replied, people respect for the possession one has but I do not have what you consider as poessesion. I have a far superior rathinam, manthra rathinam and hence people are astonished with this possession of mine. I give that rathinam to them and they seem to be getting benefitted from that. That is why they are prostrating before me and are respecting me. The lady asks will Ramanujar give that Rathinam to her also. Ramanujar laughed and then asks her to wait till he completes taking bikshai activities. Ramanujar does taking alms from the houses and after that Ramanujar gives the meaning of dwaya mahamanthiram to her. As Ramanujar sees that she has interest in the acharyan, he finds it fit for her to know the meaning of dwaya mahamanthiram. We must always keep chanting dwaya mahamanthiram. In any case as a part of thiruaradhanam it has to be said. We must go near the children and tell this manthiram so that they can hear. After learning the meaning she prostrates before him. She sees Ramanujar for some time. After some days the weather becomes alright and it appears that rains will start. Kongai piratti returns to her town near Coimbatore is it Mekhae Dhattu? She keeps looking at Ramanujar every day. But on the day of her leaving she goes back to Ramanujar and admits she had forgotten the manthiram. She requests for the manthiram to be told again which Ramanujar does unhesitatingly. She then says I need some thing to remember you with and so please give me some thing. Ramanujar while doing pancha samaskaram earlier names her Kongai Piratti as she is from Kongai naadu. That lady got 2 padukas from Ramanujar that day. Ramanujar steps firmly on the padukas before giving her. Kongai piratti carefully wraps these padukas in a vasthram and takes it to her village. She carries these padukas on her head as barathan did for Ramar's padukas.

3.49 Gadhya Thrayam continued including chanting in Koil and Ramanujar sannidhi

Page 512. After this Ramanujar composes Gadhya thrayam and thiruaradhana kramam and teaches the same to his followers. Some elders say Gadhya thrayam was composed when Ramanujar was nearing 100 years but 6000 padi and 12000 padi say that Ramanujar gave these prabandhams at this age of his. When we get pancha samskaarams done for ourselves we do saranagathi at that time itself. But Ramanujar did that saranagathi first when he got panchasamskaram through Periya Nambi and again later in Sreerangam temple the second time being for the benefit of we the people on earth. On a panguni uthiram nakshathram, adi mahotsava day, on the ninth day when they have saerthi sevai of Ranganathar and Ubaya Natchiyar, Ramanujar did dheeraga saranagathi to Namperumaal through Piratti. Before this perumaal had gone to see another natchiyar and when he returns there is a quarrel with Ubaya Natchiyar. There is a mattai fight which is enacted even today. They take the soft outer skin of plaintain tree and beat the perumaal. After this matai adi utsavam perumaal and thaayaar are together alone. They then come to panguni uthiram mantapam of the Koil. It is the vibeeshana saranagathi mantapam. When we go there even today we will develop interest in saranagathi. Perumaal and piratti do kataksham to us even today from this mantapam. Ramanujar is sculpted in a pillar there. First thing that happens after perumaal and thaayar arrive we have Gadhya thrayam goshti even today. It is on this day he got perumaal to promise that all of his adiyaars should also get moksham. Perumaal says Thathasthu means I will give. The goshti chants Gadhya thrayam from 11.30am to 12.30pm. It is very difficult for outsiders to get place to sit. It is nice even to hear the same from further off. Then (after the

gadhyathrayam parayanam) the goshti comes to Ramanujar sannidhi. Gadhythrayam is chanted again here. Theertham, sadari are all given only here.

After this 18 salavai thirumanjanam. He is adorned with 18 new vasthirams. These are like lungis having black border. This is to remind the 18 trips Ramanujar made to Thirukoshtiyur nambi. This is the thought of perumaal. He thinks what I had allowed for Ramanujar to get, Thirukoshtiyur Nambi had made Ramanujar to walk 18 times to Thirukoshtiyur. 18 times prasadam is offered to Perumaal. At the end is othuvaadai theertham. It is a very big event. This theertham is very holy. This happens throughout the night. By 6 or 6.30am we can see perumaal and thaayar together. After this they are separated and next serthie is only in the next year. Thaayar is sitting and Perumaal is standing ready to obey her orders. This is unique. Perumaal agrees to her plea to depart. Thaayaar goes to her sannidhi. Perumaal goes to his after doing a pradakshinam of the Koil. It is very beautiful to look at his departing to garba graham. Even while he is going slowly, he will turn and look at the thaayar. After the glance, he turns immediately and proceeds at a fast pace to his quarters. Before going to his place he dances to Thirunedunthandagam. He climbs on to the ther, which goes in a procession and by the time it returns it is 3-4pm. Perumal had left garba graham the day before yesterday and took that long to complete this utsavam. One note about serthi utsavam. There will be a lot of rush for the thirumanjanam in the day time. It is best to witness the same thirumanjanam in the night time when gadhyathrayam is being chanted.

The way saranagathi is done by Ramanujar is described here. Ramanujar first places his plead/request to perumaal through piratti. First gadhyam is saranagathi gadhyam. Perumaal then asks you did saranagathi to Vaikunta naathan but to whom did you do saranagathi it is not clear. Ramanujar replies Ranagnatha (of Srirangam) I had you in mind when I did saranagathi. Thus Ramanujar describes the menmai (higher qualities) of Ranganathar in the second Gadhyam. Ramanujar asks for moksham and kaingaryam in Vaikuntam. Perumaal asks which is your praapyam? Whom are you going to be enjoying the company of in moksham? Ramanujar replies this in Sri Vaikunta Gadhyam.

The overall meaning of these gadhyams. First part: First Ramanujar prays to piratti to recommend him for moksham. Bagawan Narayana abimatha …pasuram. Even ladies can memorise this. You are the only one who is equal to Sriman Narayanan in terms of gunam and beauty, swaroopam, (Ramanujar is singing about Piratti all these adjectives), vibhavam, aiswaryam like this you have innumerable clusters of kalyana gunangal. You are the one who is born on a lotus flower. He is bagawaan and you are bagawathi, you are the one who is never separated from perumaal. You are the maatha for akila janmam and also mother for me. I do saranam to you as I do not have anywhere else to go to do the saranam. Why saranagathi is explained in the second choornigai (stanza/pasuram). I have too many impediments preventing me from doing kaingaryam to bagawaan. Please overlook my shortcomings and enable me to do saranagathi to perumaal. Piratti agrees and looks at Perumaal who asks Ramanujar to sing about the greatness of perumaal. Ramanujar sings about gunangal of perumaal which are urging us to do kaingaryam. Gunangal, beauty of perumaal are sung about. Gadhyam means dialog. It is the dialog between Ramanujar and piatti-perumaal in the other side. He describes perumaal's ornaments. **If we want detailed description of perumaal read Gadhya thrayam**. It is there in pskpdf. The tune to be used in its chanting is given at 1.00.48 of 46GP. It is really good. Ramanujar sings about the greatness of the place Sri Vaikuntam where we need to do this kaingaryam. Karunai of Bagawaan is also described. So many adjectives for this one gunam. Kaarunya, souseelya, owdhaarya, soundharya, mahodhathae. Next Ramanujar lists his defeciencies. Ramanujar says he is diametrically opposite to Perumaal in respect of deficiencies. Emperumaanaar who does not know what is kutram or what is a bad deed is asking for pardon for having done all kinds of bad deeds. He lists them in the choornigai. I have done the don'ts and have not done the dos. Such is the naitchyam/humility of such a mahan like Ramanujar. These are lessons for commoners like us. To a question from perumaal after he does saranagathi as to what Ramanujar is seeking, Ramanujar in reply prays for Para bakthi, para gyana, parama bakthi when he does saranagathi. He (Ramanujar) also sings Gadhyathrayam, how to do

kaingaryam when in moksham. In these sequence of conversations captured in Gadhya thrayam, piratti spoke first then Ramanujar and perumaal, lastly it is Namperumaal alone. Perumaal says whatever paapam you might have done, as you have chanted Dwayam with utmost eagerness perumaal says what you have desired will take place. Perumaal clarifies you will be granted kaingaryam in Vaikuntam without any break. When you depart from this udal of yours (Ramanuja's) you are sure to get moksham says Namperumaal.

Hearing that moksham is assured for him, Ramanujar continues, it is not enough if I get moksham, all my sambandhis and their sambandhis should get moksham. NamPerumaal replies Thathasthu means I agree, I grant them also moksham. Namperumaal says Ramar has not spoken words twice. If he says once he abides by it. Likewise I also assure you, whatever you have asked will be granted. Ramanujar further asks what he should do as long as he is living on this earth? As long as you are alive, you will lead apeaceful life in Srirangam tells Namperumaal to Ramanujar. But what should I be doing in this life? Keep telling Dwayam without break. Manawala mamuni says in Arthi Prabandham, Ramanujar has left us a treasure of kaingaryam. We need to perform the same. We need to just remember that we are in Ramanujar's vamsam. That thought itself is enough to get us moksham. This happened in the uthira mantapam of Srirangam koil which exists even today. It bears the proof all of these happenings on that day.

Next he have Sriranga gadhyam and Vaikunta gadhyam for us to cherish. Ramanujar also gave us Nithya thiruaradhanam grantham. Now he goes about spreading the fact of Sriman Narayanan is the para deivam. He was doing Dharsana Pravarthagam. When Ramanujar was doing this, the Srivaishnava Dharsanam. In Ramanujar's days, there were 700 sanyasis and 12000 Srivaishnavargal. Many ammanmimanargal, gruhasthargal came and joined Srirangam. When Ramanujar goes on the street, so many followers went behind him Periya Nambigal was aghast at this sight. In Koil affairs there were no shortcomings in those days. Such are formed for good was not liked by some. They were living casual life in the earlier times but wielding their weights which benefitted them. This straightening of the temple affairs was not to their liking. They were not able to oppose Ramanujar openly. Matters went bad to the extent that they planned to eliminate Ramanujar.

This is unimaginable for us commoners who are never ever subjected to these extremities in our lives. This is the second attempt on his life. There is a third attempt by Kirimi ganta chozhan raja at a future stage in Ramanujar's life. Ramanujar kept on tightening the rules of dos and donts in Koil Kaingaryam. Vaadham is an argument in which arguers agree if an evidence is produced that too from vedam. Viganda vaadham is one where such evidences are not agreed to and people keep arguing. Such tightening made some sthansthaars (those who were native to Srirangam) to be angry with Ramanujar whom these people were seeing him as an outsider. Hence they planned to finish him. Once they gave him visham misra annam – poisoned food. This person was a married man and he told his wife to mix the poison before giving it as alms in the morning when Ramanujar comes with his bowl. In those days the alms were accepted only if the gruha Lakshmi came and gave the same. That lady objects that it is a great sin to mix poison in the food to be given to Ramanujar. But the man insists and the lady did not have any option in those days. The woman acted as though she agreed to her husband's orders and comes out next morning trembling and with fear and having ashen face, brings the poisoned food. Ramanujar sees the face of the woman when he comes to this house and sees that the woman is in tears, but Ramanujar is chanting pasurams and can't break the chanting to ask her why such a sad face, Thus the lady kept the food separately in the same basket so that it doesn't mix. Another grantham says she kept the poisoned food in a separate leaf. She showed through her eye motion for ramanujar not to touch this food. Even prostrating to Ramanujar was done differently. Ramanujar now understands that there is something fishy about the food. While prostrating she weeps uncontrollably and sees Ramanujar's face and suddenly turned around and wipes her face and goes inside bowing her head down. Every day custom was for the lady of the house to come out with a smiling face bow to Ramanujar and the give food and stay put in a side and be there till Ramanujar leaves. But today it was a different case with this lady and Ramanujar noticed

it. Ramanujar determines that some thing is wrong and goes away noting it mentally. (1.19.04) Ramanujar goes away and mixes the food in Cauvery river and sits under a tree. Ramanujar thinks why this life is so very cruel and thinks what ill he has done to the person to be so angry to plot to kill him. A crow which was flying closeby comes down and eats the poisoned food some of which had fallen off, and the crow fell down immediately and died.

Noticing this Ramanujar thinks how cruel this life is. He remained on fast for the next few days. This news spreads and Thirukoshtiyur Nambi also comes to know of it. He came immediately to Srirangam. As he approached Thiru Cauvery, Ramanujar goes forward even though he is on fast to welcome his acharyan. Ramanujar does sashtaanga namaskaram to his achaarya swamy not bothering about the blistering heat and less water in cauvery and the sand being hot. Ramanujar is very fair and this hot sands would surely burn his tender body but Ramanujar does not care for any such thing and prostrates before the Nambi waiting for orders from acharyan to get up. The Nambi does not notice and is mum much to the agony of his shishyars collected there. Now Kidambi aachaan[17] who is a prominent shishyar of Ramanujacharya, comes near Ramanujachaarya and lifts him from the cruelity of hot sand and utters what kind of shishyan and acharyan relationships this is, as he feels pity for Ramanujacharya as Thirukoshtiyur Nambi has not yet given permission for Ramanujar to get up. Kidambi aachaan's heart was beating hard. Kidambi aachaan says if that lady tried to poison Ramanujar, you the acharyan are even more taxing to Ramanujar to keep looking at the Shishyan in distress. Ramanujar is like a garland made out of freshly bloomed flowers, will anyone throw such a garland into this heat? Kidambi aachaan shouts at the acharyan Thirukoshtiyur Nambi. Kidambi aachaan lied down on the sand and asked Ramanujar to lie on him prostrating before Thirukoshtiyur Nambi so that Ramanujar does not have to feel the heat of sand. Thirukoshtiyur Nambi looks at this and laughs loudly meaning to praise such a devout shsihyan as Ramanujar. If Dhuruvasara munivar were to be there in Kidambi aachaan's place he would have thrown a curse at Thirukoshtiyur Nambi. The name Aachaan is for a father. Kidambi aachaan looked after Ramanujar just like his father. Thirukoshtiyur Nambi says, Aachaanae, I wanted to see if anyone has feelings for this Ramanujar and that is why I did this test. I did not do this cruel act for any other reason says, Thirukoshtiyur Nambi. Now Thirukoshtiyur Nambi comes near Kidambi aachaan and says only you have pity on Ramanujar's thirumeni and no one else. You Kidambi aachaan for Ramanujar is like Peri alzhwaar for perumaal while other shishyas of Ramanujar are like other alzhwars for perumaal. Peri Alzhwaar alone sang Pallandu, pallandu to perumaal where he shows his concern even on perumaal that others looking at the beauty of perumaal may feel jealous due to which perumaal's qualities might get affected. All other alzhwars sang in praise of perumaal only to seek moksham for themselves. Now Thirukoshtiyur Nambi says no need of Ramanujar to go about house to house seeking bikshai and asks Kiadambi aachaan to prepare food exclusively for Ramanujar. This is the orders of Ramanujar's acharyan says Thirukoshtiyur Nambi. Having given these orders, Thirukoshtiyur Nambi leaves for Thirukoshtiyur.

3.50 Kidambi aachaan's charithiram:

Kidaambi aachaan was born in Kidambi near Kancheepuram and Thiruputkuzhi. His given name is Pranathaarthi harar. Pranathaarthi harar is the name for Kanchi deva perumaal has he removes all the sorrows of his bakthas who pray to him. Chithirai, hastha nakshathram. Aachaan was all the time with Ramanujar just like Vaduga Nambi. These two considered acharyan as their deivam. The two lotus feet of Ramanujar is upaayam and upaeyam for us. Kidambi aachaan's grandson is Kidambi appullaan who is major role in Vedantha Desikan's charithram. Kidambi appullan's nephew is Vedantha Desikar.

From that day Ramanujar was eating what Kidambi aachaan was preparing for him. In the meantime, one day, Ramanujar calls Kidambi Aachaan and asks why did you speak so much in my

[17] Kidaambi aachaan is also shsishyan of Desikan swami. Kidambi aachaan was incharge of madapalli of Desikan swami. Desikan swami writes jokingly that in his granthams madapalli scent will be seen.

favour on that day to Thirukoshtiyur Nambi? Is it proper to speak so much to an acharyan? Bhagavadha abimanam is very important and that is the route to moksham. You asked on that day what kind of Acharya shishya kramam is this? Look at Madhurakavi alzhwar who sang and spent his life only at the feet of his acharyan and even said that he does not consider even SN as his God. For Madhurakavi Nammalzhwaar is his God. Just like Nammalzhwaar is for Madhurakavi alzhwaar so is Thirukoshtiyur Nambi to me says Ramanujar to Kidambi Aachaan. Baghavada abimanam illadhavarkku moksha sidhi samsayam (doubtful). If a baghavadhar does not have abimanam or trust on other baghavadhars he is not likely to get moksham. Perarulaalan has told this to Thirukatchi Nambi. Ramanujar clarified that Thirukoshtiyur Nambi had done the act on hot sands of Cauvery only to test who had real concern for Ramanujar. The Nambi did not mean to harm Ramanujar. Kidambi Aachaan's head fell down and was ashamed of his words on Thirukoshtiyur Nambi.

3.51 What Thriukatchi Nambi had to do get assurance for moksham

Thirukatchi Nambi does not have baghavathar abimanam and hence will not get moksham says Perarulaalan.

The story of what Thirukatchi Nambi had to do to get assurance of Peraraulaalan for getting moksham is as follows. Thirukatchi Nambi used to walk on the banks of Vedavathi river in Kancheepuram, after his work in the Koil. One valluva kulam person (of the lower caste) used to take the sand/soli from under the feet of Thirukatchi Nambi and apply on to his forehead as a mark of respect. Once Thirukatchi Nambi noticed this and went to the valluvan and asked him why he did this. The valluvan says swami I do not have knowledge, anushtanam, I am not rich too, I have no other way to reach moksham. But I have desire to get moksham. I have the way out only to pray to the thondar's adi podi of a revered person like you who speaks to God. Thirukatchi Nambi says he doesn't think this is the way to get moksham. The valluvan asks Thirukatchi Nambi to ask perumaal if what he is doing will get moksham. If it is not right what should the valluvan do to get moksham? Thirukatchi Nambi goes and asks Perumaal if the valluvan will get moksham doing what he has been doing? Perumaal says the valluvan will surely get moksham. Nambi comes back and tells the valluvan perumal's reply that he will surely get moksham. The valluvan falls at Thirukatchi Nambi's feet and in turn asks if he knows when devarir (Thirukatchi Nambi) will get moksham. If Valluvan knows that then he will request for going earlier to Vaikuntam and do preparations to receive devarir (Thirukatchi Nambi) in moksham. The valluvan urges Thirukatchi nambi to ask Perarulaalan about this. Thirukatchi Nambi hesitatingly stands before Perarulaalan. Perarulaalan himself asks have you told the vaishnavan about his getting moksham? Thirukatchi Nambi says he has told then he continues to ask what the vaishnavan/valluvan had asked about his moksham with his head bowed. Perumaal repelied immediately even as he laughed mocking Thirukatchi Nambi that the Nambi will not get moksham as, eventhough he has acharya abimaanam and perumaal's abimaanam, he does not have baghavatha abimanam which the vaishnavan/valluvan had. Perumaal says that that valluvan is under the influence of you as the baghavathar and that is why he is getting moksham. Whose thiruadi are you under, perumaal asks Thirukatchi Nambi. Nambi says I am doing Kaingaryam to you perumaal and hence I am under you. Perumaal says yes you are fanning me and in turn I am speaking to you. That settles the account. For those who do not have baghavatha abimaanam, there will be doubt in their getting moksham.

Thirukatchi Nambi hearing all these gets to know that he has to be under some baghavathar's abimaanam. He thinks of Periya Nambi whose abimaanam he wants to gain as a baghavathar and comes straight to Srirangam. In Srirangam, Thirukatchi Nambi changes all his clothes to dress up as a cattle grazer and joins Periya Nambi's house hold as a cattle grazer. He keeps doing this kaingaryam for many days. One day Periya Nambi expresses his desire to examine the fields under him. By the time Periya Nambi returned, there were wild winds and it started raining heavily. At that time Thirukatchi Nambi comes there driving a bullock cart. He gets down from the cart, offers the seat to Periya Nambi and holds the ropes to control the bulls in one hand and a lamp

in the other hand and takes Periya Nambi safely to his home even as he got drenched and had to wade through the loose soil. Whenever the cart used to go in a ditch, he himself used to pull the cart out of ditch not troubling the bulls. When Periya Nmabi was changing clothes, Thirukatchi Nambi took off the cart load from the bulls and relieved them. He also dried himself by a fire that was going on. Then he climbed on to the thinnai of the next house. He put his clothes for drying. As he did not have change of clothes he fetched the clothes he wore in perumal koil (Kancheepuram) and wore that. He hid himself in acorner. Periya Nambi after drying himself thinks of the cart owner having got drenched takes pity on him and comes out of the house to give dry clothes to the cart owner. Periya Nambi does not find anyone outside the house and asks those nearby if they have seen the cart driver. He asks his shishyas and they say they do not know. He remarks that due to the cart owner's sacrifice of his getting drenched in the cold and having protected him (Periya Nambi) that they are able to see him today. He (periya Nambi) wanted to help the cart owner but those around do not seem to have abimanam on him and are not able to help in locating the cart person. Periya Nambi takes a lamp and an umbrella and goes out in search of the cart person. He keeps calling for cart person (adaey maattukaara) and goes on foot. After some time Thirukatchi Nambi hearing from the thinnai, comes jumping before Periya Nambi (in order not to trouble Periya Nambi further) who sees Thirukatchi Nambi in his original attire and makes out that it is Thriukatchi Nambi who was driving the cart and helping him to tend the cattle all these days. Thirukatchi Nambi falls down and prostrates before Periya Nambi who wonders why Thirukatchi Nambi had done all these. Periya Nambi asks how he hid all these for so many days Kaanchipoornarae (his original name). Thirukatchi Nambi tells the whole story right from what Perarulaalan had told about having to get baghavatha abimanam to qualify for getting moksham and that he had done all these to get baghavatha abimanam of Periya Nambi. Periya Nambi then takes Thirukatchi Nambi inside and gives him proper respect and sanmaanam. Periya Nambi makes Thirukatchi nambi to stay with him for some days. Thirukatchi Nambi makes out that he has got Periya Nambi's abimaanam. Now Thirukatchi Nambi goes to Perarulaalan with confidence and tells that he has got Periya Nambi's abimaanam. Thirukatchi Nambi asks will he get moksham now that he has got abimaanam of Periya Nambi. Perarulaalan tells thathasthu, you will also get moksham. The moral of the story is that one should get baghavatha abimanam to be able to get moksham.

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3.52 Maranaer nambi's recollection

Maraner nambi ayilyam nakshathram. Aalavandhaar's direct shishyar. Thirumaalai aandaan, Thirukatchi Nambi and Maaranaer nambi were together under Aalavandhaar. He is from lower caste. Raaja pilavai disease how he took away from Aalavandhaar. Shishyan must take care of acharyan's daegam. He told Periya Nambi not to (devarkku purodasamaana annathai naaikku idaathae poerum) throw away his body without doing anthima samskaaram just as half eaten food is thrown to the dogs. Periya Nambigal though from higher caste did anthima samskaram to Maranaer Nambi. Aalavandhaar had instructed Periya Nambi to look after Maranaer Nambi after his departure. Doing this anthima samskaram attracted the ire of the members of the society at that time. Maranaer name came as he had a lot of liking for maran's pasurams. (Nammalzhwar) maran Naer means one who is in the level of Nammalzhwar.

3.53 How Ramanujar gets the keys of Srirangam Koil from the hitherto administrators.

Some missing portion in recording. Ramanujar's thoughts were on how to get control of Koil administration which was detereorating. He wants to get the Koil keys which were with sthalasthars. Even though Ramanujar had done so many reforms and had established groups to look after activities of the Koil, the keys of the Koil was still with those who were living in the Koil area for generations. This came in the way of strictly administering the koil. Ramanujar thinks of how to get

control of the Koil. At that time, Periya Koil (Srirangam) Nambi's mother passes away. The Periya Koil Nambi has all the keys of the Koil which means he is incharge of the Koil. The 11th day function Ekaam of the srardham procedures approaches and a brahmin has to be located for sitting as a brahmin in the function to represent the departed soul. The brahmin has to be given all the wealth etc till he is satisfied and utters thripthosmi. In those days they used to give all the needs of the brahmin for one full year. The brahmins can't go for any punya karyam for one year and hence can't earn for that period. Periya Koil Nambi comes to Ramanujar as Ramanujar is becoming famous in those days. He puts forth his plea that for his mother's Ekam is coming shortly and he needs a good brahmin for the function. Ramanujar looks at all his shishyas and it settles on Koorathu alzhwaan. (10.07). Ramanujar calls Kooraththu alzhwan and tells something in his ears. Koorathu alzhwaan goes to Periya Koil Nambi's house and sits as a Brahmin for the srardham. After the rituals, Nambi asks Koorathahu alzhwan Thrupthosmi meaning are you satisfied. Koorathu alzhwaan replies athrupthosmi meaning I am not satisfied. Then Nambi asks Koraththu alzhwaan, do you want wealth, lands or food grains or clothes. Koorathu alzhwan replies give me the Sriangam Koil temple keys. He got the keys and said thrupthosmi. Now periya Koil Nambi also comes to Ramanujar and asks him to be taken as a shishya. Ramanujar looks at Koorathu alzhwan to be the acharyan. Koorathu alzhwaan says Ramanujar only should be acharyan and that he would be only a shishyan. It is thus Periya Koil Nambi becomes shishya of Ramanujar who accepts Nambi only through Koorathu alzhwaan being the first acharyan for Nambi and is given the name Thiruarangathu amudhanaar (who composed Ramanuja Norrtrandhadhi in the later years). Pillai urangavilli dasar and Agaranganaattalzhwaan also joined as shishyargal. Vannar/Vandalangada dasar, sondar/Sendalangada dasar also join as shishyas. Agalanga nattalzhwan the king also becomes Ramanujar's shishya. Pillai urangavilli dasar's thiru pathiniyaar Ponnatchiyaar also joined. Kongil Piratti had already joined as shishyar. Sri Pundarigakshar, son of Periya Nambigal, who(the father) is acharyan for Ramanujar, is also made to join as shishyar for Ramanujar. (13.49) Thirukoshtiyur Nambi's son, Therkku alzhwaan also joins Ramanujar. Sundara tholudayaan, son of Thirumaalai aandaan who taught the meanings of Thiruvaimozhi to Ramanujar also joins Ramanujar. Arulaala perumaal Emperumaanar will be joining Ramanujar just at these times. He is a prominent shishyar. Through him Anatha alzhwaan joins. Anantha alzhwaan is from Kiranganur near Mysore. Anatha alzhwaan is amsam of Madhura kavi alzhwar. He also was born in chithirai masam, chithirai nakshathram like Madhurakavi alzhwar. Anatha alzhwan lived treating Ramanujar as deivam. Arulaala perumaal Emperumaanar did paancha samskaram for Anantha alzhwaan. After that Thondanur nambi also joined as Ramanuja shishyar. Paruthi kollai ammaiyaar and Echaan also prominently figure in Ramanujar's life.

3.54 Yagnya moorthie and 18 days debate with him.

3.54.1 The debate on Adhvaitham Vs VSA

Page 519: Yagnyamoorthie is a adhvaitha Brahmin. He wins all the Brahmins in Kaasi/Varanasi pradesam in arguments regarding vaideega matters and thus he is a very highly learned person. He does this after doing ganga snanam. He gets control of mayavadha sanyasa ashramam which is eka danda madam – only brahmam is real rest are maayai. He is rich both in knowledge and following by shishyas. There are two aspects to a debate, tharkam and thathvam. The former is ability to debate/argue and the later is philosophical content. He is expert in tharkam. Yagnyamoorthie has a lot of followers. He is told by his shishyas that there is one Ramanujar who is considered highly knowledgeable. He lives in Srirangam and you must win over him, tell his shishyas. Yagnyamoorthie is not able to bear to hear about the knowledge of Ramanujar, and comes to Srirangam. As such Yagnya moorthie is a very strong headed person. In sanyasa ashramam maayavaadha sanyasa ashramam is higher in stature. Such people put on just one under clothing called kowpeenam. They are bald headed. Yagnyamoorthie is told Ramanujar is spreading Visishtadhvaitha philosophy where as he/Yagnya moorthie is spreading adhvaithis philosophy.

Baedem vs abaedam. Yagnyamoorthie comes with a lot of written text on sasthrangal. He comes with his head held high due to the knowledge he has. He comes directly to Ramanujar and says I want to enter into a philosophical debate with you. Ramanujar agrees.

Before the debate starts, Ramanujar asks Yagnyamoorthie what will you do if you loose the argument? It was decided to last for a maximum of 18 days. Yagnyamoorthie says if I loose I will keep your thirupadugai on my head and bear your thirunamam (become Ramanuja dasan) and will join your madham. Ramanujar is asked if you loose what will you do. Ramanujar replies if I loose I will renounce reading and following the granthams. By this Ramanujar implies even if I loose the madham has not lost. It is only me who is unable to carry across all the philosphies of this madham. They both agree to the conditions put forth by each.

Both of them begin their vaadham in Srirangam Koil. They are heated arguments. Every passing day it is not clear who will ultimately win. Each of them appear to be leading on that given day. Till 16 days Ramanujar is not able to win over Yagnyamoorthie. On 17th day Yagnyamoorthie put across all the beautiful arguments of maayavaadham and unsettled Ramanujar. 18th day is the final day. On 17th night Ramanujar returns highly emotional to his madam. Yagnyamoorthie's yukthi used on 17th day is very powerful. At the end of 17th day debate, Yagnyamoorthie gets up with head held high and tells Ramanujar come tomorrow with the image of victory tomorrow is going to be mine. Such was Yagnyamoorthie's ahankaram. While சூசுவி is scheming யுக்தி is clever methods. Krishnar uses yukthi to help Pandavas win over kauravas. Yagnyamoorthie also uses yukthi. Ramanujar is not able to think of anything as prathi vaadham and is left speechless and hence gets dejected. At the madam he is so dejected that he does not eat anything that night and goes to bed thinking of the day's happeneings. He is in such a miserable state that even though Namperumaal is near in Srirangam, he thinks of Peraraulaalan as it is his home town. He does thiruaradhanam to Peraraulaalan and folds his hands and stands before him and asks will you not show mercy on me directly, why are you putting me in this tight spot and then only helping me? Kaancheepuram is Aalavandhaar's protected perumaal. Aalavandhaar has established that parabrahmmam has vigraham, it has got shape, qualities, wealth etc. He had proved it so beautifully. He has established VSA is the madham with highest regard. It has been furthered by Dravidar, Dunkar, veda vyasar, parasara maharishi, aalavandhaar, Nathamunigal, alzhwaargal etc. Such great persons have guarded this madham. Why have you chosen me for this madham to get defeated at the hands of Yagnyamoorthie? Have you made me to take birth for this destruction? What happiness are you deriving for destruction of VSA at my hands? Why don't you show me the yukthis to defeat Yagnyamoorthie the maaya vaadhi. You have made him to speak so much. Why are you not entering into me and guard your madham? Whom am I to prove the greatness of this madham. On that day you only gave all the knowledge and showed yourself to Periyaalzhwar. Saying all this Ramanujar was so dejected.

When Ramanujar slept thus haaving dejected feelings, Perumaal/Perarulaalan appears in his dreams and says why are you so sad. I am giving you a very revered shishyan in Yagnyamoorthie said Perarulaalan. You will be able to win everyone using this shishyan. He has done enough research on advaitham and is entering VSA madham and hence he will be able to effectively argue with all the protractors of VSA. Think of your acharyan Aalavandhaar and take the quotes from Sidhithrayam to win your arguments. Aalavandhaar has done maayavaadha kandanam beautifully in that grantham. Now Ramanujar recollects the arguments put forth by Yagnyamoorthie and what is written in Sidhithrayam and gets the needed clarity and is now ready for taking up all the arguments. He gets up in the morning after all his daily routines, he enters the debate arena like a lion. Yagnyamoorthie looking at the confidence, brightness in his face, the smile with which Ramanujar is approaching got to know that he has something special for that day and determined that he will not be able to win over him that day and hence he fell at Ramanujar's feet conceding defeat.

“பேரருளாளா! இத்தனை காலம் ஆழ்வார் தொடங்கி ஆளவந்தார் அளவாக ஓராண்வழியாக ஸம்ப்ரதிஷ்டமாகி வந்த தர்ஶனம் இந்நாள் தோர்க்க்கடவதோ? இந்நாள் வரையில் தேவரீருடைய ஸ்வரூப, ரூப, குண விபூதிகளை சத்யம் என்னும் படிக்கு ப்ரமாணத்தை நடத்திக்கொண்டு போந்த தேவரீரே, இப்பொழுது இந்த ம்ருஷா வாதியைக் கொண்டு வந்து விட்டு அடியேனது காலத்திலே எல்லா ப்ரமாணங்களையும் அழித்து விட்டு லீலை கொண்டாடத் திரூள்ளம் பற்றுவதானால், அஸ்மதாதிகளாலே ஆவதோன்றில்லையே!” என்று விண்ணப்பம் சேய்து, தாம் அமுது செய்ய்யாமலே கண் வளர்ந்துஅருளினார் எம்பெருமானார்.

The meaning of the above passage is that Ramanujar expresses his deep anguish to peraraulaalan (Perumaal in Kancheepuram which he prefers over Srirangam perumaal as Kancheepuram is his place where he grew) that, this samprayadham of VSA had been coming through one on one from the alzhwars to Nathamuni, uyyakondaar, manakkaal nambi, aalavandhaar. You had protected the VSA to make people to know that you are jagath karanan, your roopam, gunam etc are limitless. Such a GOD as you are now making me to be a prey to Yagnyamoorthie who is a maayaavadhi (does black majic). You have made all the documentary evidences which show your greatness to be extinct. You have made me forget all the quotes by which I can defeat Yagnyamoorthie in his arguments. By your doing such a trick on me there is no gain. What can we the commoners of today and those who are going to follow in future do to protect the extinction of VSA. Saying this to his thiruaradhana moorthie of Deva perumaal, Ramanujar slept off without eating anything that night.

Perarulaalan, came in his dreams and says emperumaanaarae why are so disturbed. Why are you so crestfallen? My plan is to make such a learned person as Yagnyamoorthie to be shishyan after correcting his beleifs. Yagnyamoorthie is really a very well read person to be able to debate with you for 18 days. Think of your acharyan Aalavandhaar and take the quotes from Sidhithrayam to win your arguments. Aalavandhaar has done maayavaadha kandanam beautifully in that grantham. Ramanujar is elated on hearing this and gets up in the morning uttering the name of SN. Ramanujar recollects all that is said in the grantham and thinks about it all along during his thuruaraadhanam. His face is very bright when he meets Yagnyamoorthie. He meets Yagnyamoorthie in the debate arena (தர்கம் கோஷ்டி)after praying to sannidhi of perarulaalan in Srirangam Koil. Yagnyamoorthie is பாவத்ய வித்வான். It means that he is a person who is able to guage from the demeanour/body language of the debater whether he will be able to win the arguments. Yagnyamoorthie sees that he is going to loose the arguments. Looking at Ramanujar’s confidence and haapiness Yagnyamoorthie decides that he will loose the argument. Yagnyamoorthie decides that this confidence is not due to human capabilities there is some divine intervention in this. Yagnyamoorthie gets up and prostrates before Ramanujar and accepts defeat. Yagnyamoorthie collects the sandals of Ramanujar and keeps them on his head and requests that Ramanujar shows some mercy on him and bless him with prosperity. க்ரிபா கடாக்ஷம். Ramanujar is highly surprised at the turn of events and asks can’t we debate? Yagnyamoorthie says தேவரிர்க்கு பெருமாள் ப்ரத்யக்ஷம் ஆன பின்பு அவருக்கும் தேவரீருக்கும் பேதம் இல்லை என்று அறிந்த பிறகு தேவரீருடய சன்னிதியில் ஒரு வார்தை கூட சொல்ல ஆகாது. எம்பெருமானார் கூறினார் பர ப்ரஹ்மத்துக்கு முரண் கிடையாது. அது குண பூர்தியே உள்ளது. ஜ்ஞாநரூபம் பரம்ப்ரஹ்ம தந்நிவர்த்யம் ம்ருஷாத்மகம். அஜ்ஞாநஞ்சேத் த்ரிஸ்குர்யாத் க: ப்ரபு ஸ்தந் நிவர்தநே. (Sree bashyam; ஜிஜ்க்னாஸாதி கரணம்)(43.16).This suthram of Sreebahyam says, agyanam of the advaithis is preventing them to see the truth despite the effort of gyana swaroopa param purushan and ability brahmmam has to drive away this agyanam. Maayavaadhis say there are two types of brahmmam. They say, we the people are seen as the brahmmam due to its own efforts is shining as

we the people. The other is the only brahmmam which is sathyam. **This is what Yagnamoorthie said in reponse to Ramanujar's statement that brahmmam has gunam etc. ப்ரஹ்ம்மம் இரண்டு வகையாய் உள்ளது. பர ப்ரஹ்ம்மம் = நிர்குண ப்ரஹ்ம்மம் (ஊண்மையான ப்ரஹ்ம்மம்) = மிக மிக உயர்ந்த்து, இன்னொரு தாழ்ந்த ப்ரஹ்ம்ம்ம் மாயையினால் உண்டானது. அதற்க்கு பேயர் சகுண ப்ரஹ்ம்மம். Saguna brahmmam = sa+ guna brahmmam. குணங்களோடு கூடிய ப்ரஹ்ம்ம். இது தான் ப்ரதிபலிச்ச ப்ரஹ்ம்மம். பரப்ரஹ்ம்மம் பலவாக ப்ரதிபலிக்கிரது. இதுக்கு காரணம் எதோ ஒரு அவித்யா. அந்த ப்ரதிபலிச்ச ப்ரஹ்மத்துக்கு குணம் கிடையாது. நாங்கள் ப்ரஹ்மத்தின் தகுதியால் ப்ரதிபலிச்சிரிக்கோம். நம்முடைய ஞானத்தால் நமக்கு எப்பொழுது நாமே ப்ரஹ்ம்மம் என்று தெரிகிரதோ (நாமும் அவரும் ஒன்றே) அப்பொழுது தான் நமக்கு முக்தி கிடைக்கும். அது தான் மொக்ஷம். அப்பொழுது நாம் ப்ரஹ்மத்துடன் ஐக்யம் ஆகிரோம். இந்த ஞானம் பெருவதர்க்கு நம்முடைய புலன்கள் வேண்டும்.** சத்யம் ஞானம் அநந்தம் ப்ரஹ்ம்மம் என்கிர வாக்யத்துக்கு அர்தம் என்னவென்றால் இந்த மூன்றும் இரண்டு ப்ரஹ்ம்மதுக்கும் உண்டு.
Yagnyamoorthie says the maayai is like a layer of agyaanam which prevents man (having saguna brahmmam) to shine equal to nirguna brahmmam. Due to avidhya the saguna brahmmam forgets that it does not possess gunam. Ramanujar asks who will give knowledge/upadesam to such saguna brahmmam to become equal to nirguna brahmmam? This is the flaw in advaitham as if we believe that there is one more entity above which can impart knowledge then nonduality is lost. Another flaw is, does the para brahmmam itself teach the para brahmmam which is born as saguna brahmmam? If one agrees to this then another thathvam will get created and you can't hold the argument that there are no two thathvams. Vedham is pramaanam. Sathyam, gyaanam, anatham brahmmam is a vedha vyaakyam. If as per you brahmmam is nirgunam (means the higher level of para brahmmam) then this vedha vyaakyam Sathyam, gyaanam, anatham brahmmam will get negated which is going against vedhas. (see middle para of page 522). Thus Ramanujar defeated the adhvaitha philosophy.

3.54.2 Yagnya moorthie to Arulaalaperumaal Emperumaanaar

After this Yagnyamoorthie breaks his eka dhandam and falls at the feet of Ramanujar and asks him to be taken into the fold of VSA. Ramanujar does that. As a advaithie sanyasai, he does not have tuft nor poonal. Makes him to wear poonal, gives him thridhandam, gives him the daasya name **Arulaalaperumaal emperumaanaar.** He is called arulaalan because these arguments to win over Yagnyamoorthie was given by Kaanchi perarulaalan. Emperumaanaar was added as per the original pact that if Yagnamoorthie gets defeated, he will have the defeater's name also added to his and hence emperumaanaar was added. They go to the koil and prostrate before Namperumaal and have his theertham. Then they go the madam. Yagngya moorthie is shown Arulaala perumaal who is thiruaraadha moorthie for Ramanujar and is told that it is due to this arulaala perumaal moorthie I have been able to convince you today. Whenever we go to perumaal sannidhi we must offer argyam, paadhyam and achamaneeyam, offer prasadam and only then talk to the perumaal.

Now Arulaalaperumumaal emperumaanaar is asked to first learn Divya prabandham. Just reading vedas will make one heavy headed but when learnt with ubhaya vedhaantham of Prabandham it will bring in the needed vinayam. He is also taught VSA thathva principles. To give importance to Arulaalaperumumaal emperumaanaar Ramanujar gave the duty of doing daily thiruaradhanam for Perarulaalan to him. Ramanujar also gave the new shishyas to be under Arulaalaperumumaal emperumaanaar.

3.55 Arulaalaperumumaal emperumaanaar charithram:

In this period when Ramanujar was with Alzhwargal, Aandaal and Arulaalaperumumaal emperumaanaar, koorathu alzhwaan, mudali aandaan etc kalakshepams takes place routinely. The glory of Ramanujar spreads to Karnataka desam also. Now Anatha alzhwaan, Echaan, Thondanoor Nambi, Marudhoor nambi come from Karnataka to join Ramanujar. They are directed to Arulaalaperumumaal emperumaanaar to be their achaaryan. Arulaalaperumumaal emperumaanaar says this is like a sparrow being weighted down by a palm fruit. Ramanujar says, think of me and do pancha samskaaram to these people. Arulaalaperumumaal emperumaanaar though did pancha samskaram to them tells them, think always of Ramanujar's feet only as the one which will elevate us (எம்பெருமானார் திருவடிகளே தஞ்சம்). (1.04.31) Arulaalaperumumaal emperumaanaar was born in karthigai masam barani nakshathram. Arulaalaperumumaal emperumaanaar wrote Gyana saram which is the essence of gyanam, and Prameya saram which is the saram for doing bakthi. For both route to obtain is acharyan thiruadi. The next slokam in Nithyanusandhanam, Sapthakadhai also says acharyan is upaayam, upaeyam.

Meanings of Gyana saram and Prameya saram: He was born in … and worshipped Ramanujar. Gyana bakthi, vairagyam filled Ramanujar is his guru. Panchamopaya sampannam is to consider acharyan as deivam.

3.56 Ramanujar does thiruvaimozhi kalakshepam and thinks of who will do pushpa kaingaryam in thirumalai.

Ramanujar goshti is filled with people. Sanyasis, Srivaishnavars. Ramanujar starts Thiruvaimozhi kalakshepam in these times when there were many in Srirangam. 3.3.X of thiruvaimozhi singing about kaingarya prarthnai of Nammalzwaar to perumaal is Ozhivil kaalamellam…3.3.2: alzhwar says myself and my seven generations of forefathers, devargal, amarargal/nithyasoories, and their chief Vishwaksenar all of us are worshipping to you thiruvengadamudayaan always. Sindhu poo magzhyum thiruvengadam: Thiruvengadam is called Pushpa mantapam as many people in the past and present have been doing pushpa kaingaryam in Thiruvengadam. On Thursdays we can see the eyes of Thiruvegadamudayaan which is closed by thiruman on the other days. It is said that his eyes are so much radiating that it is very difficult to see them directly. Thiruppaavadai utsavam takes place on Thursdays. They chant ulagam unda peruvaaya and do amsae of prasadam. After this is pushpa alankaara sevai. Pushpam is over sankam, chakram, thaayaar etc. from thirumudi to thiruadi it is flowers all over. In the days of Ramanujar there were no bakthas going regularly to Thiruvengadam. Thirumalai nambi, some archkars only used to be there. The reason was the tough climb without any paved paths and fear of wild animals. Rain, sun, cold etc used to prevent people to frequent. Very dense forest to go across seven hills. In those days people may not return alive if they go to thiruvengadam due to the wild life on the way and the forest ridden approach. 1.11.48 Ramanujar just then gets reminded that there is no one in thirumalai, which is sindhu poo magzhium thiruvengadam, to do pushpa kaingaryam at that time. The flowers when they bloom think am I going to get the bagyam of going to Thiruvengadamudayaan's thiruadi. But then there has to be a chith person to be able to make it as a garland and take it to the perumaal. The flowers think I should either go to perumaal's thiruadi or I should have been on the plant itself but I should not get dried up and fall down which will happen if no one plucks it. Thinking of that Ramanujar begins to weep out of sheer bakthi. Someone should be there to make a nandavanam and a pond to get fresh water for the plants.

3.56.1 Anantha alzhwan going to thirumalai.

Ramanujar suddenly stops the kalakshepam. Everyone listening is stunned. He asked in this public meeting if anyone is interested in doing pushpa kaingaryam at Thirumalai for Thiruvengadamudayaan? Everyone is silent as they are a) aware of the perils of the job b) they have to be away from Ramanujar and can't listen to the kalakshepam. After some time one person stands

up. He is Anantha Alzhwaan. He says as it is Ramanujar's wish, I will go immediately. Ramanujar asks the Alzhwaan to come near and tells, when so many of you are assembled here only the Alzhwaan has got the vairagyam to accept the job. It is now that Ramanujar gives the title Ananthaan Pillai. Aann pillai – male person. He is madhura kavi alzhwar follower and hence those in their clan call themselves madhurakavi dasars till today. He takes his pregnant wife and goes to the hill. Ananthaan Alzwaan starts his job of creating aflower garden rightaway. He wants to create a pond. He digs the soil to create a low lying land for water to fill up and stay. He asks his pregnant wife to take the mud in a basket and throw it in the places where the land has pits but this place is a little far away. She keeps doing the job though she was quite tired. (page 525) Just then a small boy comes running and says he will help. It was mid day and the sun was at the peak. The boy is dressed up like a working hand in the field[18]. Alzhwaan asks who the boy is and says there is no one here how did you come here? Whose child are you? The boy replies leave that matter what should I do? The Alzwaan replies I am making a pond to collect water for watering flower plants and those flowers I want to give to Thiruvengadamudayaan. The Alzhwaan says do not disturb us and shoos the boy away. The boy says if you like, I will dig the soil, you take the basket and dispose off the soil. Do not disturb that pregnant lady. Alzhwaan replies, leave that matter to me, I will continue to dig and ask her to dispose the mud. As for you, run away boy. The boy goes to the lady and asks why is that man so angry. The boy tells the lady, give me the basket I will dispose off the mud. 1.15.54 . that the boy has taken over from the lady is not known to Alzhwaan. As the work resumes Alzhwaan finds the lady to be coming back with empty basket very fast. The boy was disposing the mud fast and was giving empty basket to the lady to keep near collection point. Alzwaan asks are you disposing the mud at a nearby place and not far off that I had told? How is it that you are coming back so fast? The lady does not wish to tell lies and tells that the boy whom Alzhwaan had asked for him to go away, is now

[18] In the grantham that we have, it is worded a little differently. The man (here it is a aged man) goes to the lady and says you look like my daughter. Why is your husband so cruel to ask you to do this work at this late stage of pregnancy? Your husband does not have a daughter of your age and hence is not able feel the pain of asking a lady as yourself to work. The man asks the lady to give the head load and goes to the assigned spot and disposes the mud and comes back fast. Earlier the lady allowed even four basket full of mud to accumulate before she cleared it but now she seemed to clear them fast and was waiting for the next load to arrive. Anantha alzhwaan asks his wife how come you are clearing the baskets so fast now what is the secret? Are you throwing the mud nearby to you and not in the places I asked you to fill up? The wife replies that now a person who considers me like his daughter has come to help her and so she is able to do this job quiet fast. Alzhwan says no, no what you are doing is not right. We must do this bagawath kaingaryam ourselves. No one must rob off our kaingaryam. Afterall this kaingaryam has been assigned by the acharyan, Ramanujar and no body should interfere. Alzhwaan asks his wife to show who the man is and goes towards him with his crowbar in his hand. The helper person on seeing him starts to run. Alzhwaan chases him for a long distance and gets tired. The man turns around and laughs at the tired alzhwaan who had stopped. Now the alzhwaan throws the crowbar which was in his hand at the man. Now the man removes the disguise he had and shows himself as the perumaal. On seeing the perumaal, the alzhwaar prostrates and asks for pardon. Perumaal asks what harm did I do to you alzhwaan that you threw the crowbar. Alzhwaan asks perumaal when I am doing kaingaryam to my acharyan, how can you take part of it? Perumaal retorts this is my territory and you alzhwaan are chasing me here. Alzhwaan says you are also a visitor and you have come to protect the bakthas likewise I have come here to fulfil my acharyan's order. Perumaal you have come from the big vaikuntam and I have come from the booloka vaikuntam (Srirangam). We both are visitors having come for a purpose so how can you interfere in my purpose asks alzhwaan. Perumaal says that is fine but, your acharyan has given this task only to please me. Alzhwaan says even if this were to be true, you perumaal be true to your swaroopam and let me be true to my swaroopam. You are seshee and I am seshan. You are swami and I am adimai/subordinate. Swami should be only swami why are you becoming adimai/subordinate? Why are you coming and doing the job of subordinate by trying to lift the load of mud. People will talk ill of you saying that perumaal is doing baktha's work. Sreenivasa Perumaal heard all these arguments and was immensely pleased with Anantha alzhwaan's devotion to his acharyan and did kataksham to him. After that Anantha alzhwan developed the garden/nandavanam and made the ground even and fit for the flowers to bloom in large quantity. He called the garden Ramanujan. Even today Anantha alzhwaan stands in the garden as magizha maram/tree.

helping her in disposing off the mud. Aalhwaan gets angry and takes the digging tool a long rod (கடபாரை) and runs towards the boy. He shouts to the boy I had already told that you should not interfere in my acharyan's kaingaryam which only they must do and get punyam, how dare you come here? Alzhwaan shouts what is your name? the boy laughs and goes inside the garbagraham, then Alzhwaan tells you must not enter the temple and throws the iron rod. It hurts the boy. Anantha alzhwaan goes inside the temple and finds the archagars in an awe that there is blood flowing from the face of perumaal. The alzhwaan is speechless and takes the raw camphor and applies on the perumaal's thirumeni. Even today in Thiruvengadam, the archagars show the vasthram on the perumaal for us to smell and show that camphor smell persists till today. Perumaal says that whatever has touched me must remain here. The long rod (கடபாரை) must remain here in the koil and this rod is seen at the entrance of the koil even today. Perumaal says that everyone who sees me should know that I am baktha vathsalan. I take pity on the aches of bakthas and go to help them as I did today to the pregnant lady. I am parathanthran and this should be known to all in the world and thus the rod/crowbar which is at the entrance of the temple is a testimony for this event. (1.23.25). see the alternate text/story of the event given in 6000padi new text given as foot note in the previous page. Here we learn that the pond is indeed called Ramanujan. Hearing this event and the creation of a beautiful nandavam Ramanujar is highly pleased. Ramanujar was very eager to come to Thiruvengadam and get the blessings of the lord. Ramanujar meanwhile completed Thiruvaimozhi kalakshepam in Srirangam. Ramanujar goes to the sannidhi of Namperumaal and seeks permission for going to Thiruvengadam to pay respects to the perumaal there. His disciples also join. On the way the entourage goes to Thirukovaloor and seeks blessings. They go Kanchipuram and pray to Perarulaalan, and go to Thirukatchi nambi's madam. This is given in page 527.

3.57 Paruthi kollai ammayaar charithiram happened on the way to Thirumalai:

The entourage reach Ashta sahasraka graamam. There are two houses in the gramam. There is a big banyan tree there. (aala maram). There are two paths by the side of banyan tree. One leads to varadhachariyaar's house. Varadhachaariyaar is fondly called Paruthi kolla ammaiyaar by the locals. The other path leads to a swami by the name Yagnyaesar aachaan. Varadhaachariyaar is very poor and survives on a meagure life. Yagnyaesar is a very rich man. Ramanujar calls two of his shishyaas and asks them to find out what is happening in Yagnyaesar's house. The two of them go to Yagnyaesar's house bow to him and tell that Ramanujar has arrived. Yagnyaesar says is it so and instructs his people about preparations to receive Ramanujar and does not care for these two visitors. The two of them feel bad and come back crestfallen and tell Ramanujar. They say in this heat and with the hunger Yagnyaesar did not even ask if the two of then want water and was busy in preparations to receive Ramanujar. However Yagnyaesar is making a grand preparation to receive Ramanujar. Hearing this Ramanujar decides to go Varadhachariyaar's house. Meanwhile Varadhachariyaar has gone to another village to collect material such as dharbai for doing daily kriyas. Actualy he had gone for utcha vridhi. Ramanujar comes to the house and after seeing it to be closed taps the door with his thridhandam. The wife of Varadhachaariyaar is so poor that she has put her only saree for drying and she doesn't have change clothes. The lady had heard the voices and knew that Ramanujar has come but is not able to come out to seek his blessings. Ramanujar is able to make out what is happening and throws his uthreeyam/outer covering mini veshti to the lady. She takes the cloth covers herself and comes out crying and prostrates before the Yathirajar. The lady takes the water which is there in the house and gives it to all those who have come. The lady goes inside and checks her rice pot and sees that there is not even one grain of rice in the house. Such was her poverty. She comes out and tells Ramanujar to give her some time and that she will make a meal for all of them. She goes out and comes back after some time with all the material to make meals for all of them. As she had gone out of the house she thought that to treat acharyan swamy and others at any cost is the dharmam. Thus she goes out to a chettiyaar's house in the village and asks for some loan to buy things to make a meal for the guests. The rich chettiyaar seeing

the opportunity says that he will give money to her if she will compromise. Out of no choice she tells the chettiyaar that she will fufil him the next day and asks for some money which she gets and with that she buys the needed things from the chettiyaar. Ramanujar sees what has happened and asks his shishyaas to go and help her and they prepare food. Ramanujar does thiruaradhanam of the prepared food and asks his shishyaas to have food while he himself has some fruits. Every one is happy. Now Varadhaachariyaar returns. He sees the yathi and prostrates before him. Varadhacahariyaar is unable to understand how his wife has been able to make food for so many when there is nothing in the house. Varadhachari calls his wife aside and asks how she got the money to buy all these things. She admits that she had got the money from the chettiyar to whom she had to promise to visit him the next day. Hearing this Varadhachariyaar was very happy that she had such a good athma gunam that she had put doing upachaaram to acharyan above every thing including her chastity. Varadhachari then prostrated before her for her athma gunam. Ramanujar stayed in their house that day and the next day too.

In their house the lady having done sreepadha upachaaram (argyam, pavithram and achamaneeyam) of Ramanujar she got sree paadha theertham. She takes that holy water and gives to others in the village. She sees the chettiyaar and gives the theertham to him also. The chettiyaar then asks what had happened and the lady tells him in detail about their poverty and sudden arrival of so many follwers of Ramanujar with Ramanujar himself and that she had to do upachaaram to them. Now after having taken the sreepadha theertham which had its effects on him, he says to her that you are as holy as my mother and that he does not have any desire. He only requests her to take the chettiyaar to Ramanujar and get a chance to prostrate before the yathi. She does that through her husband Varadhachaari. Ramanujar just sees him and thinks what did you desire and what did you get (Ramanujar's sreepadha theertham). Just by the looks of Ramanujar the chettiyaar was full of remorse and tears were flowing profusely and he fell at the feet of Yathirajar/Ramanujar. Ramanujar does pancha samskaaram for the chettiyaar immediately. The lady is also so happy. She is Parithi Kolli ammayaar.

In the meanwhile Yagnyaesar who had made such huge preparations for receiving Ramanujar, hears about the thathiaraadhanai to Ramanujar and his disciples in Varadhaachaariyaar's/Paruthi Kollai ammayaar's house. Ramanujar says that this kaingrayam of Paruthi kolli ammayaar should be known to all in the world. If we have prathi bakthi on acharyan, he will save us. This should be known widely in the world. Yagnyaesar comes running to Ramanujar and falls at his feet. Ramanujar tells you should not do upachaaram only if acharya swamy comes, you should do even if other baghavathas come. This is vaishnavathvam. One should understand the dhukkam of others and act accordingly to soothe them. You should at least show sympathy for the troubles of others even if you are not able to solve them. Yagnyaesar agreed that he had wronged and requested for pardon. Yagnyaesar asks what is the prayathchitham? Ramanujar says you shall from now on look after all the household needs of Paruthi Kollai ammayaar. You shall from now on do all thondu/service to all in the village.

48 GP

General topic:

Sri Ramanujar had very great relationship between him and divya desams. Kanchee deva perumaal and thaayaar are his parents. They looked after him as their child. Srirangam was the in laws house for Ramanujar (as a daughter/Ramanujar married off to Ranganathar). Melkote perumaal is like Ramanujar's son. He had the relationship of parents to chelva pillai. Similarly for Thiruvengadamudayyan and Thirukurungudi Nambi it is guru sishyan relationship. The thirukurungudi perumal is the shishyan and Ramanujar is the suru. Thiruvengadamudayaan also will be the shishyan and Ramanujar is the guru. At this stage of Ramanujar's life, Ramanujar writes mangala sthothram for Sreebashyam. Through this slokam Ramanujar prays to perumaal. Ramanujar

requests for giving him the knowledge to write an unambiguous vyakyaanam for Brahmma suthram as that grantham of Veda Vyasar was being interpreted differently by different groups/sects leading to idealogical differences. The creator, protector of the whole universe, ultimate destination of the whole universe at its annihilation is being researched in this grantham. The slokam says I bow to such a person. Akhila janma …. Ramanujar describes the lakshanam of para brahmmam. The para brahmmam considers that creation, protection and destruction of the universe as a play. The para brahmmam is Sreenivasan/Thiruvenkatamudayaan in Thiumala. Vedartha sangraham is another grantham composed by Ramanujar about Thruvenkatamudayaan.

3.58 Periya thirumalai Nambi

Swami was born in Vaikasai masam, Swathi nakshathram. He is called Srisaila Poornar. He is the direct shishyar of Aalawandhaar. Bagawan himself called him Thathar or thatha desikar. He is also called Sri Ramayana desikar. His thaniyan calls him as that person who taught inner meanings of Ramayanam to Ramanujar for one year. Saranagathi sasthram is Ramayanam. (9.01)Aalavandhaar had asked 5 different acharya swamigal to tell meanings of different granthams to Ramanujar. By this juncture in Ramanujar's life four of the acharya purushans have given the needed knowledge to Ramanujar. Now it is the turn of Thirumalai Nambi to give the meanings of Ramayanam to Ramanujar. Periya Thirumalai Nambi is the maternal uncle of Ramanujar. In 48GP Govinda perumaal to be called as Embaar in the later years is going to Join Ramanujar as his shishyar. Govinda Perumaal is the cousin of Ramanujar. He is 4 years younger to Ramanujar. He is the cousin who had helped Ramanujar to escape from Yadava Prakasar when having gone to Benares. Govinda perumal is like thirumazhisai alzhwar having seen saiva madham when he got a lingam in his hand in Benares. He had become a naayanaar. Periya thirumalai Nambi who is his maternal uncle corrected Govinda perumaal and brought him back to vaishanvism. Govinda perumaal since then is shishyan of Periya Thirumalai Nambi. Ramanuja pada chaaya is said about Govinda Perumaal/Embaar who came into the tutelage of Ramanujar who was equated to Ramar himself.

3.59 Ramanujar goes to Thiruvengadam:

To the plea of Ramanujar that he will go visit Thirumalai to Thiruvengadamudayaan, Namperumaal says Ok but return soon. Ramanujar is now in Kaancheepuram. He is with Thirukatchi Nambi. Thirukatchi Nambi is always very near to perarulaalan. When we go to a divya desam, we must go through a swami in the town and thus Ramanujar goes through Thirukatchi Nambi. He prostrates to the gopuram, Gajendra varadhar, anantha saras (the big pond in which athi varadhar is immersed), we must bathe or atleast do prokshanam of the water of that saras. It has the holy waters from many rivers. Kesavaadhi dwaadasa (12) oordhuva kundrangal is the name of thirumann kaappu we wear. Desikar has written a very good small booklet on this. What is the name and the significance of each part of our body where we wear a thirumann. Similarly we must take the names of 12 thaayaars and wear srichooranam in those places. Then he prostrates to Kola varaha perumaal. Then thiru anantha alzhwaan sannidhi/adi seshan snake pit. Kariya manikka perumaal (Embiraaman) sannidhi where Aalavandhaar pointed to Ilaya Alzhwaan/Ramanujar and said Aam mudhalwan by which he said that Ilaya Alzhwaan is the bavishyad achaaryar. Now he comes to Yamunai Thuraivan sannidhi (Aalavandhaar) and tells his thaniyan. Shri punya koti Vimanam is the next. Next perarulaalan(he is on the bigger hill), perundevi thaayar (she is on the small hillock). **Aakaara thraya sampannam aravindha niwaasineem, asesha jagadeeshchithreem vandhae varadhavallabhaam**. This a slokam is to be chanted by every woman that too on Fridays. This is about Kaanchee perundevi thaayaar. The three things that we should follow are aakaara (aakaaram means the thing which signifies a person) thrayam. They are: OM NAMAHA NARAYANAAHA. **Anayaarga seshathvam, ananya saranyathvam and ananya bogyathvam. Piratti's aakaara thrayam are: praapyathvam, purushakaarathvam and seshithvam.** This is what perundevi thaayar does. By purushkarathvam she recommends us to perumaal. By praapyathvam she shows HE is the praapyam. By seshitham she shows by sitting next to Perumaal that she is the queen. She is seshee to perumaal. She is on

aravindham or the lotus flower. She is the easwaree to the entire world. Asesha here means without any exception she is eaaswaree for the entire world. I bow to such a GOD who is the consort to Varadhan. She is the controller for all the three worlds. She is the one who got the salai kinaru theertham to perumaal. Remember Ramanujar's getting lost in jungle and how Kanchee perumaal and Perundevi thaayaar guided him back and told that she is thirsty and that perumaal said you can quench your thirst in the morning. The next morning, Ilaya Perumaal found himself near the Salai Kinaru whose water was very sweet. After that Ilaya Alzhwaan used to get Salai Kinaru theertham for perumaal and thaayar every day. Next Ramanujar goes to Chakkarathu alzhwaar sannidhi and garuda alzhwan sannidhi. He goes to Vishwak senar sannidhi. He finally goes to Hasthigiri raja. He climbs the steps of the temple to go to Varadharajan. It is called Vaiyya maligai. He follows Thirukatchi Nambi as is the sevakramam for approaching the temple GOD. He prostrates before Athiyooraan. He recites Thirupallandu and varadharaja hasthakam (written by Thrukatchi Nambi standing next to him). Nambi gives him Theertha prasadam and satagopan.

After having prayed before Kanchi deva perumaal the entourage proceeds to Thirumalai. They kept asking the way to thirumalai however on the way they loose the path and seek the help of a person who was watering the fields walking on the long pole tied on top of a big well which will pull the bucket (shaped like abucket made out of bamboo) of water which will drain into the path leading to the fields. I have seen this being performed by my grand father in Thinnaloor. This device is called Yaetram. (35.51)Ramanujar keeps waiting and looks at the performer of the watering device. Meanwhile his shishyaas say that they are lost as on all sides they see forested land. The shishyars ask the performer the way to Thiruvengadam. He replies and shows the way. Ramanujar's eyes are filled with tears that even here he is seeing amanavan. Amanavan is a person in vraja nadhi when a mukthathma goes and after bath in vraja nadhi asks for the way to Srivaikuntam. The amanavan shows the way. Similarly here a person is showing the way to Thiruvengadam. Ramanujar folds his hands to the performer and fell prostrate before him for his upakaram/help. Upakara smrithi. Ramanujar thinks that the performer has done purushakaram to him and his shishyas. Seeing Ramanujar other shishyas also understood that Ramanujar has seen an amanavan in the performer and they too prostrated before the performer. This shows bava sudhi of Ramanujar. Ramanujar has shown his asthigathvam as he considered the perumaal inside the performer. Ramanujar is coming with 30 of his shishyas. He is going to leave them in Thiruvengadam for them to do kaingaryam. Similarly while going to Melkote Ramanujar takes 52 shishyas whom he left in that place to do kaingaryam. Ramanujar reached Thirumalai. He sees thirumalai alzhwar – the thirumalai hill and prostrates before the malai. The malai itself is adiseshan and thus the place is called seshachalam. Perumaal is in the head portion of the adiseshan. In the stomach portion of the adiseshan is Ahobilam – Narasimha kshethram. In the tail portion is Srisailam – the siva sthalam. Ramanujar next prays to the ten alzhwars who are in the alipiri region of the thirumalai. In Govindaraja perumaal saniidhi all the alzhwar sannidhis are there. It used to be called Alzhwaar theertham which now is being called Kapila Theertham. We have all the alzhwaar sannidhis there. Kapila munivar had done tapas there and hence this is called Kapila theertham.(42.16) Actually Alzhwars sannidhi is in Alzhwar theertham which is just before that. Alzhwars did not go up the hill as they considered setting their foot on the hill will impurify the sanctity of the hill. Ramanujar also considered that opinion of the alzhwars to be right and hence did not want to set his foot on the hill. He stayed down in Thirupathi itself.

At that time Vittala devan was ruling Thirupathi. Having come to know that Ramanujar is in town, Vittala Devan came and became shishyan of Ramanujar. Ramanujar also saught in writing in front of the Raja Vittala Devan that his 30 shishyars are going to stay back and do kaingaryam here. Ramanujar got the 30 shishyas a village by the name Ilamandam. They used to cultivate and used the proceeds to do kaingaryam to perumaal. This news that Ramanujar is in Thirupathi reaches Anantha Alzhwaan and rushes down to meet his acharyan, Ramanujar. Anatha Alzhwaan requests Ramanujar to come up the hill, prostrate before Appan (being the name for Thiruvengadamudayaan)and pray

for protection of his adiyaars including them on the hill. Ramanujar hears that and smiles which became his characteristic smile. Ramanujar says you have protection of Nithya soories in the form of every hill, plant, animal, worm and why do you worry? I will not set my foot on such a divine hill just like all the alzhwars who did not set their feet on the hill. Anatha Alzhwan said that if you (Ramanujar) is not going up your shishyas also will not come up. Thirumalai perumaal is called Aal kanda samudhram which means devotees will flock like sea waves which is happening today. Ramanujar now thinks if he does not go up and his shishyas do not go up in future nobody will visit the perumaal. There will be no one to do kaingaryam on the hill. He decides and tells that he has changed his mind and that he will go up.

Thiruvengadamudayaan gives curd rice and mangoes to Ramanujar Ghoshty

All of them leave after freshening up. They fold hands to Thirupuli alzhwar (tamarind tree) which exists even today. Ramanujar thinks of Upanishad verse in which it is said that persons attaining moksham will set their foot on anatha alzhwaan, the snake and go the lap of perumaal. He climbs the hill with the same thoughts and with lots of bakthi. He sees small stones rolling down, he sees huge water falls and streams. He notices the hill peaks on the way. He sees the hunters, forests and animals which is how alzhwars have sung about Thiruvengadam. We must look at hunters as, is he Guhan, and monkey as, is he Hanuman? Forest should be seen as Dhandakaranyam forest in which Ramar, seethai and Lakshmanan lived. He reached Thirupariyatta paarai. There is a such paarai in Thirukurngudi also. It is near the sign board way to Emperumaanaar sannidhi. From this point Ramanujar climbed on his knees. This is to prevent his foot touching the ground. Again periya Thirumalai Nambi came here and asked Ramanujar not to set an example which will discourage future visitors. It is also said that perumaal comes here and tells he is shishyan of Anantha Alzhwaan. Ramanujar ghoshti eats mango here. Perumaal sends curd rice and mangoes for the entourage. A small boy brings it. Ramanujar asks his name. he says I am Srinivasan. Who is your acharyan? Ananthaan Pillai. He is asked the acharyan's thaniyan which he says. Ramanujar says but your acharyan's name is not there in this thaniyan. Then the boy tells another thaniyan. The boy gives mangoes and curd rice to the entourage. All of them ate the mangoes and threw the seed. That mango seed has grown into a mango tree today. (58.19)It is **vazhi emperumanar sannidhi.** Periya Thirumalai nambi just then comes from the temple on the hill to meet his shishyan turned acharyan, Ramanujar. He brings with him perumaal prasadam such as maalai, vasthram, theertham, prasadam annam. Such big people are invited with Kumbam. Ramanujar prostrates before this acharyan and his maternal uncle. Ramanujar asks Thirumalai nambi "ivanukkaaga devareer ivvalavu dhooram edhirkondu vara vaendumo? Pointing to himself". This is naitchyam bavaiththal. Considering oneself as lowly person. Ramanujar asks you could have sent some one lower than yourself. Nambi smiles with kripai written all over. Nambi is appreciative of Ramanujar's bava sudhi. Nambi replies that he saw all around in the four streets of Thirumala. There is no one who is lower than him and hence he came. This is another level of naitchiyam bavaiththal. When we tell adiyaen to someone we should bow to touch the other's feet. The tone of saying it should be submissive. There were jeers and ekangigal – those who considered that God is everything in life. There were some srivaishnavargal, some sthana thurai, sree padham thangigal in thirumalai. Ramanujar goes to vaigundam thiruvasal – the big doors that we see even today and prostrates before that. He takes bath in koneri. Swami pushkarani thate. He puts on kesavaadhi oordhangal – thiruman kaappu. He comes as pradakshanam of the four thiruveedhi. (This is Ramanujar's first of the three visits to Thirumala. Second time he comes to give sangaali to appan swami). He wrote koil ozhugu for thirumala temple. He said that archakars must not stay in thirumala. The play acts of Vaigundam are performed here. It is called Kreedadhri. Thiruvengadam in those days was a very big area. In the nights Nithya soorigal perform Koil kaningaryam and hence humans should not stay was Ramanujar's view. (1.07.47). There were 60000 koti pushkaranis in thiruvengadam. Now they have all disappeared due to the developmental activities. In the olden days due to the jewels worn by lord called chinthamanis the sannidhi used to be bright but now due to artificial lights it is very bright. Ramanujar admires the

beauty of all the prakarams gopuram, mada veedhi etc. he first goes to anatha alzhwan's nanda vanam. He prostrates to the vanam. True to what Ramanujar asked for Sindhu poo magizhum nandavanam, Anantha alzhwaan had made the Nanda vanam just as Ramanujar thought. He shows the yeri which is named Ramanujan. Ramanujar embraces Ananth alzhwaan. The flower gardens are just like what alzhwars have sung be it thirumangai alzhwar or kulasekara perumaal or thirupaan alzhwaar. He bows to the mountain peaks. (1.14.45). he sees Lillie and lotus flowers in clayed ponds. He sees the fish in streams, birds and sees nithyasoories in them. The trees, plants also look divine to him. He sees peacocks dancing with their fan shaped wings spread. He sees the wasps which have drunk honey and are a bit wobbly and producing buzzing sound and enjoys that. He finally comes to prostrate befre Srinivasa perumaal. He comes to ava ara suzh vasal of the temple which is main doors or vaikunta vasal. He bows to Kulasekaran padi. There used to be a tamrind tree inside the koil in those days. He bows to that. He prostrates before bali peedam. He comes as circumbulation. This is called senbaga thiru chutru. Inside that is the vimana thiru cutru where we see the vimanm. There is an Aalavandhaar (yamunai thuraivan) mantapam in the senbaga thiru chutru. In that mantapam people used to make flower garlands in those days. He then prostrates before senai mudhaliyaar/vishwaksenar. Other mantapams such as for telling vedham, Thiruvaimozhi were all inside the koil in those days. The golden vimanam here is called anandha vimanam. He bows before that. He then goes inside garbha graham and prostrates before the divya perumaal. He sees that bagawaan had thandai (salangai on legs), mani, noopuram, kreeda abaranam, divya abaranam, naagabaranam, maalai on his neck, ambara vasthram, divya alankaaram, very bight stones which shine. He gets reminded of agalagillaen paasuram. He is given theertham, prasadam, satari, sadagopan. Ramanujar thinks that he is in Vaikuntam. He takes part in thirumanjanam and all that is done to perumaal that day. Vinnore verppaagaiyaalae means: That hill belongs to Perumaal and vinnavargal. Verpu means hill. But we think it belongs to us. Naam ingae varthikkavonnaadhu. It means we should not be here. We are neechanaen, nilai ondrumilaen. We are lowly people and we don't have anywhere to go. Periya thirumalai Nambi sees Ramanujar leaving and is shocked. He says whenever we go to a divya kshethram we must stay for 3 days says sasthram. How can you do this asks Periya Thirumalai Nambi. It is Ramanujar's bava sudhi which is making him to go down. Then he agrees as Periya Thirumalai Nambi is Ramanujar's acharyan. He agrees. He stays for 3 days. However he does not eat for 3 days. He spends the days seeing the perumaal every day. There were no queues in those days. Seeing perumaal is the food for him. Ramanujar chants Thirupallandu with Thirumalai Nambi in perumaal sannidhi. He folds his hands in front of perumaal. On the third day, Ramanujar goes behind Thirumalai Nambi to visit perumaal sannidhi. Ramanujar again chants thirupallandu. Perumaal looks at Ramanujar with lot of mercy and blesses him. Ramanujar gets all the prasadams of perumaal and takes leave seeking the permission of perumaal and Periya Thirumalai Nambi. Perumaal says you have been blessed by the perumaal in therkku veedu which is Srirangam Koil. Merkku veedu is Thiruvengadam. Ranagnathar perumaal says both leela vibothie and Nithya viboothie have been given to Ramanujar and his followers to rule. Here in Thiruvengadam, he reminds Ramanujar that the promise to rule both the viboothies is his. HE tells Ramanujar to send anyone whom wishes to send to Vaikuntam to Thiruvengadam. Ramanujar uses this promise made to direct Thirukolur pen pillai to Thiruvengadam to seek Vaikuntam.

3.60 Govinda Perumaal's devotion to his acharyan Peria Thirumalai Nambi: the stories how he checks the Nambi's bed and how he treates a cobra with piety. Ramanujar seeks Govinda Perumaal and Nambi gives. How he is corrected and elevated

3.60.1 Govinda Perumal in Thirumalai Nambi's thirumaligai

Ramanujar at once climbs down to Thirupathi and stays in Periya Thirumalai Nambi's house. He used to eat in that house. He had his first meal after 3 days of fasting only in Thirupathi. In Thirupathi he styed for one year hearing Ramayanam meanings. Periya Thirumalai Nambi used to go

every day from Thirupathi to Thirumalai to do theertha kaingaryam to Thiruvengadamudayaan and return in the afternoon to teach Ramayanam to Ramanujar. Periya thirumalai Nambi used to take holy water for perumaal every day from Papavinasam. HE saw the difficulty and said the theertham can be got from Aakasa Gangai on the Thirumalai hill. After that Anatha alzhwan dug out a pond and named it Ramanujan. Theertham for thirumanjanam is brought from that pond these days. There is a bangaaru bhaavi – a well in the inner veedhi. In the outer veedhi, there is a poovara bhaavi in which all the pushpangal put on perumaal is immersed in the well. The pushpangal go to bhooma devi the thaayaar. The story behind this is as follows. Once Sridevi and Bhu devi natchiyaars were talking with perumaal casually. At that time Thondamaan Chakravarthy comes through the tunnel route to talk to perumaal. The natchiyaars felt ashamed and Sridevi natchiyaar hides in the kausthubam on Perumaal's chest. Bhu devi natchiyaar comes out and hides in this well. That is why this well is called poovara bhaavi and gives the flowers on perumaal to Bhudevi. (1.32.28). There is a bhudevi natchiyaar sannidhi inside the well. By about 11am Periya Thirumalai Nambi used to return to Thirupathi and used to be back to Thirumalai. In the evening again. Periya Thirumalai Nambi spent his one year teaching Ramayanam to Ramanujar without any break. This was the interest and devotion that Periya Thirumalai Nambi had in teaching Ramanujar. In this period Govinda Perumaal was doing all the needed kaingaryam in Periya Thirumalai Nambi's house in Thirupathi. One day Govinda Perumaal was seen to be feeling the bed of Periya Thirumalai Nambi in which he himself was lying on the bed and made sure that there is nothing poking in it which would hurt Periya Thirumalai Nambi. Ramanujar didn't know the purpose behind this action and one day told Periya Thirumalai Nambi about this. Thereupon Periya Thirumalai Nambi called Govinda perumaal and asked why are you doing this to my bed where is your bed? Nambi asked him why did you do such a thing did you not know that you will get narakam by this act. Govinda Perumaal said he knew this. Then why did you do this? Govinda Perumaal replied that he is not worried about going to Narakam but I did that only to make sure that there is nothing in your bed which will cause harm to you. If acharyan gets hurt that is worse than my going to Narakam. Nambi was satisfied with the answer and Ramanujar seeing this, was amazed at the acharya bakthi Govinda perumaal had and was immediately pleased about this. This devotion is one level higher than Ramanujar's. Ramanujar thought that even if he goes to Narakam, others should get moksham. Here Govinda Perumaal thinks even if he goes to Narakam, his acharyan's thirumeni should not suffer while he lives. Another day, Ramanujar goes to visit his Periya Thirumalai Nambi's small garden. He just then sees that Govinda perumaal thows off what he was doing in the garden and rushes to a spot where a snake was seen to be in pain. Govinda Perumaal puts his fingers inside the snake's mouth and removes a thorn on its tongue which was hurting the snake. After that Govinda perumaal goes takes bath and resumes watering the plants. When Ramanujar asked what Govinda Perumaal was doing, he replied that he saw a cobra with its tongue extened and withering in pain. He helped the snake to get the thorn removed. Ramanujar saw the piety Govinda Perumaal had on living creatures and was amazed. Govinda perumaal reasons that the snake has been born in this form due to its poova janma paapams. It is also another jeevathma and hence deserves all our pity. Govinda Perumal took bath for the theettu to go if the snake died. If he dies before that anyway he need not take bath.

Meanwhile the Ramayanam recital got completed. Rama pattabishekam took place. Then Ramanujar prostrates before Periya Thirumalai Nambi and asks for permission to leave. Periya Thirumalai Nambi looks at Ramanujar with satisfaction as he has been able to complete the task of teaching Ramayanam meanings to Ramanujar which his achaaryan Aalavandhaar had given him before Aalavandhaar's passing away. Now Periya Thirumalai Nambi says I do not know what I should offer to you Ramanujar for having taken the trouble of having come all the way to learn the meanings of Ramayanam. Now Ramanujar tells that you Periya Thirumalai Nambi have upon my request corrected Govinda Perumaal and have made him to be such a devoted shishyar. Now Ramanujar asks can you please allow Govinda perumaal to come with me and be my shishyar. Periya Thirumalai Nambi becomes very happy and calls Govinda Perumaal and tells him that from today onwards please give all the respect etc to Emperumaanar just as you have given to me all these days.

Nambi gave away Govinda perumaal to Ramanujar just like how Dasarathan gave Raman and Lakshmanan as dhaanam to Viswamithrar. Emperumaanaar takes Govinda Perumaal also and prostrates again to Periya Thirumalai Nambi and leaves for Srirangam. Ramanujar accepts Govindha Perumaal as dhaanam and proceeds to Srirangam.

GP 49:

Ramanujar spreads the concept of Gyanam kanindha nalam which overcame the reasonings given by other madhams. Bakthi roopaavannathaalae vandha gyanam leads to moksham is what Ramanujar established. This is the major achievement of Ramanujar in his life. Before Ramanujar vedas are considered to have got juram (got illness). Ramanujar made the religions which were opposing vedas or misinterpreting vedas to agree to his interpretations of vedas due to his indepth knowledge and clarity. The equivalence of misinterpretation of vedas given as slapping a false charge that the Sriman Narayanan who indeed is the legal husband of Vedas is considered incorrect and naming someone else to be the husband of vedas. Such was the arrogance of the people of those times. Ramanujar corrected this false impression. Ramanujar's first victory is over the maayaavaadhis. Schwethakethu's interpretation of Thathvamasi Schwetha kethoe (thath thvam asi schwetha kethoe) as aham brahmosmi that I am brahmmam etc was negated by Ramanujar. The vyakyam thathvam asi schwethakethoe which was interpreted as Shwethaketho becomes brahmmam was negated. It was argued that when Schwetha kethoe understands the actual meaning of the statement thath thvam asi he becomes brahmmam. This understanding is wrong is what Ramanujar established. Adhvaitha madham says Vaakya janya vaakya artha gyanathaalae moksham. It simply means that when one realises that he himself is brahmmam he attains moksham. Recollect that it was said by adhvaithies that we have the athma inside as paramathma (they call it Saguna Brahmmam) indeed but is corrupted due to our poorva janma karmas which is due to our agyanam. The way to remove the corruptions is to attain knowledge is what adhvaithies said. To get moksham you don't have to go to any different lokam, you can get it here itself if you gain knowledge. Ramanujar says moksham is obtained due to deep knowledge combined with bakthi. These are covered in Sreebashyam.

In Ramanuja noortrandhadhi it is said that ramayanam is bakthi when flooded. Page 538. Thiruvaimozhi 1.5.10 says if perumaal comes and takes permanent residence in one's heart then automatically you will get bakthi and it will lead to moksham. Saarndha val vinai is our poorva janma karmaakkal. Periya thirumalai Nambi helps in removing Govindha Perumal's val vinaigal due to association with adhvaitham. Sarithu means to remove it. Nambi also removes the effects of maaya vaadham. After that Periya Thirumalai Nambi enters into the heart of Govinda Perumaal. However in 1.5.10 it is said that perumaal enters into the heart of Nammalzhwaar. Govindha perumaal treated Periya Thirumalai Nambi as deivam. Just as in thiruppaavai pasuram 20, andaal tells perumaal give me the fan/visiri, give me a mirror and also give yourself. (ookkamum thattuoliyum thandhu un manaalanai). Fan, mirror are all with Perumaal. Andaal asks for not ony the things which perumaal has but also himself. Like that here Ramanujar asks for so many things and finally Govindha Perumaal himself.

3.60.2 Govinda Perumaal goes back to Periya Thirumalai Nambi only to be refused to be taken back

After taking leave from Thirupathi, Ramanujar goes to katikachalam, Sholinga perumaal – yoga Narasimha swamy, this perumaal gives kaatchi to saptha rishis there and leaves anjeneyar on the top of a hill nearby to guard the rishis. Katikachalam stands for even if one stays for a katikai neram/time one's paapam will get removed. Third thiruandhaadhi pasuram is on katikachalam. Ramanujar then goes to Thiruputkuzhi. Here it is believed that anthima samskaram was performed for Jatayu by Ramapiran. Thiru put (Pull means bird which is Jatayu) kuzhi stands for kuzhi tharpanam or anthima samskaram. Periya udayaar is Jatayu. We have a sannidhi for jatayu here. Inside the koil when you come as pradakshinam we see the place where Yadava Prakasar had taught

to Ilya Alzhwaan/Ramanujar. Here in this koil thaayaar is so kind that she is able to make even fried seeds to germinate to plants. Usually only dried fresh seeds do germinate. There is a sannidhi for Ramanujar there. Here Ramanujar does not have thridhandam and kaavi dress. He is dressed in white veshti as he was studying here as Ilaya Alzhwaan. Inside the thaayar stands in the other side of perumaal as it is the place where perumaal performed anthima samskaaram. Thiruvaimozhi 2.5.8 describes this perumaal ready to go to war. The next para in the book describes the perumaal in thiruputkuzhi. HE is unmeasurable in kalam, desam and vasthu. He is bigger than the biggest one can imagine and smallest than the smallest one can imagine. HE is para brahmmam. HE has been present for ever, he is present everywhere and in size he is incomparable. Perumaal's qualities are described in this para in the book. This perumaal's name is Vijaya Raghava Perumaal. Ramanujar then goes to Kancheepuram and visits all the perumaal koils there. Thiruvegga and others. There are 18 koils (of 108) in Kancheepuram. He comes to Thirukatchi Nambi sannidhi.

Meanwhile Govinda perumaal is not able to be separated from Periya Thrumalai nambi just as Nammalzhwaar is unable to bear vislesham from perumaal. Govinda perumaal's skin paled up. His face and cheeks shrunk. Ramanujar notices this and expresses that Govindha Perumaal is unable to live without his acharyan. Ramanujar tells him to go back to Thirupathi and be with Thirumalai Nambi for some days and return. Ramanujar sends two srivaishnavars also as escort. For the time being Ramanujar stays with Thirukatchi Nambi and is doing service to perarulaalan in Kancheepuram. Govinda perumaal goes to Thirupathi and seeing that Periya Thirumalai Nambi is in Thirumala, goes up the hill and waits in front of Periya Thirumalai's madam. (32.01). He stands near the front door with his hands folded. He sees Periya Thirumalai nambi coming out and prostrates. He does not get up. Nambi goes up and down in the house and acts as though he had not seen Govinda Perumaal. In the meanwhile the residents of the town noticing Govinda Perumaal in this posture ask Thirumalai Nambi as why he is not asking Govinda Perumaal to get up? Hearing that Thirumalai Nambi's heart was shaken. He thought why this ex shishyan has not been able to mend himself and develop vairagyam and be devoted to Ramanujar? Nambi tells the bystanders, ask the mad man to go away. Nambi's devi (wife) takes pity and asks why are you so harsh to him, afterall he has come such a long distance. He is like your son being the nephew. You could have offered water so that he could catch up his breath. You could have talked to him nicely and asked him to go away. You could have seen him and given your kataksham. Nambi replies "Vitha maattukku pull iduvaar undoe?" the cattle, after being sold off, must be taken care of by the buyer and not the seller. Nambi tells all these for Govinda Permal to develop hatred towards him. This is called Nishtooramaana vaarthai. Nambi does not even see Govinda Perumaal and sends him off. Govinda perumaal understands the feelings of Nambi and agrees to that and gets up and again prostrates before leaving. Govinda perumaal returns back to Kancheepuram walking with the other vaishnavars and prostrates before Ramanujar. Ramanujar gets to know what happened there in Thirumalai from the srivaishnavars who had gone there. The vaishnavars relate verbatim what happened there that of being called mad man and the sold off cattle to be fed only by the buyer. Ramanujar appreciates the attitude of Periya Thirumalai Nambi. He realises that if Periya Thirumalai Nambi had called Govinda Perumaal in and talked to him, Govinda Perumaal would not have returned. Sarvagnayai is used for Periya Thirumalai Nambi. It means that he had known what is good for Govinda Perumaal and hence acted tough. Now Ramanujar keeps Govinda Perumaal quite close to him in order that the later does not get into despair.

3.60.3 Govinda Perumaal is corrected

Ramanujar shows all his souseelyam to Govinda Perumaal in these coming days. He keeps enquiring about him and makes him comfortable. He shows his soulabyam which means one who is easily approachable. Govinda Perumaal begins to get confidence in Ramanujar. Ramanujar takes Govinda Perumaal to Perarulaalan sannidhi with Thirukatchi Nambi. Perarulaalan speaks to Ramanujar (through Thirukatchi Nambi) and enquires about Ramanujar's trip to Thirumalai. He gives theertha prasadam and sadari to them. Ramanujar seeks the permission to leave for Srirangam. They

go to Srirangam. All the adiyavargal and Srivaishnavars come and greet Ramanujar. They bring Kumbam etc. He goes inside his madam. He continues to spend his days with all his trusted inner circle shishyas (swabimaana antharbootharaai iruppavargal).

3.60.4 The gunangal of Ramanujar with which Govinda Perumaal was corrected how Govinda perumaal was called Embaar.

Having spent so many years with Periya Thirumalai Nambi, it is difficult for Govinda Perumaal to stop believing that the former is really his deivam. Thus Ramanujar has tough task in his hands to make Govinda Perumaal believe in Ramanujar. It is to be noted that Ramanujar is elder to Govinda perumaal by 4 years. The gunangal which Ramanujar showed to adapt Govinda Perumaal to Ramanujar's ways are:

1. Emperumaanar's Ghoshti anubavam. When Govinda Perumaal had seen Ramanujar it was in Vindhyas hills. Ramanujar was Ilaya Alzhwaan then. Now Ramanujar is big madadhipadhi. The maryadai which Emperumaanaar gets from all appear as strange for Govinda Perumaal. This goshti anubavam attracts Govinda Perumaal. In the goshti each one does one or the other kaingaryam to Emperumaanaar.
2. His vigraha anubhavamum. His beauty. His eyes, his shoulders, his neck, his sway of standing, the kindness with which he sees all, his smile, his beautiful hairlet etc.
3. His soulabyam. The ease with which he mixes with people. He did not put on airs. He was able to mix equally well with vidhwaans and ordinary people.
4. The ease with which one can ask for and do kaingaryam to him. People are ever doing kaingaryam without even taking a break. When one looks at Ramanujar all the tiredness goes away and one is keen to do kaingaryam. Nidhra avasyangal.

3.60.5 How Govindha Perumaal was proud when others appreciated his good qualities and how he said that it was all due to Ramanujar's karunai

When such kaingaryams were taking place, one day, by which time Govindha Perumaal had become so close to Ramanujar that he was following him like his shadow, (by then he became like one to be called Embaar – Govindha perumaal was always silently carrying out all the kaingaryams that he taken over) the shsihyars were appreciating the kaingaryams of Embaar, who looked always satisfied and bright, these words fell into Govinda Perumaal's ears and he nodded profusely to say that these are correct. The shsihyars were praising Govinda perumaal's gyanam, bakthi, vairagya, swa acharya sadaiga nishtai. Ramanujar saw this and thought when one paises someone, the praised person should say in deed I am nobody, I do not have anything to offer. We must exhibit Naitchyam – opposite of pride. That too it is happening in the sabhai or in the midst of all assembled shishyas and that too in front of Ramanujar himself. Either, one must be quiet, or deny all that and say I am no one. Ramanujar asks Embaar why did you behave like this as though you are exhibiting your pride. Is it that your ahankaaram too over which you have no control? Embaar replied beautifully, I was no one, you picked me and made me into somebody, RN pasuram #4 refers ennai puviyil porulaaki vaithu. Embaar said, if I had denied , all the credit which goes to you of having transformed me will be denied by me which I did not want to do. I am somebody today for which all the credit goes to you, Ramanuja. I was always thinking of you, your kindness, all your attractive qualities responsible of having transformed, it was these qualities which were running in my mind due to which I was all the while nodding in agreement to the praises of my work. If I had denied it, it would have brought no perumai to your thiruadi. Hearing this Ramanujar agreed and said that he agreed. Govinda Perumaal continued you are my Vishnu, you are my geethacharyan, you are our perumaal and hence all the credit goes to you. Govinda perumaal says in Kalahasthi I had siva lingam in my hands and a string of ilambai kottai around my neck, I was worse than Nithya samsarigal outside, now I/my athma has been elevated, it looks like you have taken avathaaram just to lift me out of the deep well. You have elevated me out of compassion and you wished for it. This is called sathvika ahankaram. I do not have any nigar/any one else to care for me. Emperumaanaar agreed and said

very good, very good. Thus with this act Govinda Perumaal got the recognition from all the mudhalis of Ramanujar[19].

As time passes one of the devadasi woman living in that town, she started to sing bed side songs to Ramanujar (she converted the prabandham thalaattu song sung on Raghavan to Ramanujar), she started to feed food to Ramanujar's vigraham. Govinda Perumal started listen to this lady and started to miss his daily duties. Shishyas see this and complain to Ramanujar. Ramanujar calls Govinda Perumaal and asks him what is happeneing. Goivinda Perumaal said he was enjoying the thalaattu and other prabandham songs sung by Devadasi women and sung for Ramanujar. Ramanujar saw that Govindha Perumaal had a deep attatchment for Ramanujar and was enjoying all that was said good about Ramanujar, this was the depth of bakthi in Govindha perumaal. Govindha Perumaal never experienced darkness or isolation as he thought that brightness of Ramanujar always guided him and he was always with Ramanujar. Manasu, vaakku, kaayam (thoughts, speech and deed) all were always with Ramanujar. RN pasuram #2 explains this aspect of Govindha perumaal's deep affection towards Ramanujar.

3.60.6 Govinda Perumaal's mother is worried that he is not leading family life. How Govinda Perumaal got the daasya thirunaamam of Embaar.

One day Govinda Perumaal's mother comes and asks him, that the girl he had married had now learnt about worldly things and has matured, should you two not start living as husband and wife. Govinda Perumaal replies that bring her when it is dark around me and when I am lonely. Actually by now Govinda Perumaal has become vairagya sigamani. Several months passed and his mother could not get a chance as Govinda Perumaal was always with Ramanujar. Now the mother (aunt of Ramanujar- Periyamma/Dhuthimathi) goes to Ramanujar and requests for private audition. When they were alone, Dhuthimathi asks Ramanujar to allow Govinda perumaal to lead a married life. Ramanujar calls and asks Govinda Perumaal to go at the appointed time and be with his wife. Govinda Perumaal follows his acharyan's instructions and goes to their home. Govinda Perumaal always in the thought of perumaal even when inside their private room, tells tales about perumaal's leelai. The girl was also listening intently and by then the night had passed and it was day. Periya piratti/Dhuthimathi comes running and asks why did he do so? Govinda Perumaal says that when bagawaan as antharyami inside him was bright he did not see any darkness. How can I hide him to create the darkness. The shishyars were listening to this went and told emperumaanaar about this at once. Emperumaanar too comes and asked Govinda Perumaal what he was doing? Govinda Perumaal replies that he did not see any darkness as antharyaamai was bright and inside him and was showing light. I did not get ekantham. Ramanujar called his aunt periyamma, Dhuthimathi and asked her did you understand the state of mind of Govinda Perumaal? She replies what am I going to do even if I understand that. Ramanujar assured her that Govinda Perumaal is going to be performing higher dharmam than just the family life. Ramanujar tells the mother do not treat him like any other samsari. To teach the mother Ramanujar takes a needle and throws it in a dark room and asks his shishyas to search using a lamp and give it to the mother. The shishyas search for a long time and are not able to find it. Ramanujar then asks Govinda Perumaal to go and search for a small object (he does not even mention that it is a needle) for the mother. Govinda Perumaal goes without even a lamp and finds the needle in no time and even says there is nothing else other than this in the room. Govinda perumaal had been able to find the needle because he saw the perumaal in each and every thing as perumaal is spread all over universe. Ramanujar tells in fact that the mother Periya Piratti should indeed be very happy to have given birth to such a child. Ramanujar tells the girl also

[19] My father in law used to say there are two types of ahankarams – saathvika ahankaram or thar perumai. Here you factually tell about your achievements to the society just so that they get to know you and other is when you talk about yourself not just factually but exaggeratingly for the purpose of gaining aishwaryam etc. The later must be avoided while former can be permitted.

separately that Govinda Perumaal will not lead family life hereafterwards. Govinda Perumaal's wife also seeks sanyasam under Ramanujar. She is given the daasya name Siriya aandaal.

Ramanujar calls Govinda Perumaal and tells that he is the best example for a person having virakthi for all worldly things even though he started from grihathashramam. But then he is neither in sanyasramam nor in grihathasramam. Govinda perumaal says that he did not wish to take this decision on his own, he wanted someone like Ramanujar to tell him to do so. At once Ramanujar gives him thridhandam, kaashtyaadhi dress. Ramanujar gives him the daasya thirunaamam of Emperumaanaar. On hearing this Govinda Perumaal became sad. Govinda perumaal says I have been living with you treating you as Sree paadha chaaya and when it is so how can I have the name same as yours? Hearing this Ramanujar changes the name to Embaar shortening the name while retaining the initial and final letters. This completes Embaar's charithram.

3.61 Arulaala Perumaal's vaibhavam:

Arulaala Perumaal Emperumaanar madam. The daasya Namam of Emperumaanar was given by Ramanujar to Arulaala Perumaal. This led to a confusion in the town. People coming from outside the town ask for Emperumaanaar's madam. But then there are two Emperumaanaar's madam. Which one are these people asking for? The outsiders started to make fon of the other emperumaanar and said there can be only one emperumaanar. Hearing this, Arulaala Perumaal is very dejected. He calls all the people in the town and takes a big hammer and pulls down his entire madam. After this Arulaala Perumaal goes directly to Ramanujar who was delivering a discourse at that time and catches hold of Ramanujar's feet and started to weep uncontrollably. He said have you decided not to do kataksham to me anymore by giving me a daasya naamam and a separate madam? I am suffering just like Barathan who left for his maternal uncle's house when everything happened in Ayodhya. Due to that event so many people of the town spoke ill of Barathan calling it as his scheme to get power. You have kept me away from you and only if I am directly with you I will have life. **While when we say perumaal is spread all over his gyaanam is spread all over and another is his swaroopam is spread all over**. Nammalzhwaar sings that because Perumaal as antharyaami always in his heart he is able to do everything in this life. Even so Nammalzhwaar asks Perumaal to give Kaatchi to him and wants to be under the lotus feet of Perumaal. Whereas Arulaala Perumaal having been separated from Ramanujar has lost all those strengths. Hearing this Ramanujar became happy and kept Arulaala Perumaal in his madam. **Gyana saram in Nithyanusandhaanam having 48 pasurams tells that acharyar thiruadigalae gyaanam. Acharyan is the goal to be attained. Pramaeya saram having 10 pasurams tells that acharyan is deivam. Acharyan is the goal for us and is also the way to attain the goal.** Arulaala Pertumaal gave us both these granthams.

3.62 Sreebashyam is planned to be compiled.

Fourth decade of thiruvaimozhi 4.10, ondrum devum…he shows Sriman Narayanan is the deivam to seek. In archa avatharam itself peumaal is parathvam. Thirukurugoor adhi naathan.
4.10.5:

இலங்கதீட்ட புராணத்தீரும் * சமணரும் சாக்கியரும் *
வலிந்து வாது செய்வீர்களும் * மற்று நும்தெய்வமுமாகி நின்றான் **
மலிந்து செந்நெல் கவரி வீசும் * திருக்குருகூர் அதனுள் *
பொலிந்து நின்ற பிரான் கண்டீர் * ஒன்றும் பொய் இல்லை போற்றுமினே
Alzhwar warns and scolds kuthirshtigal and those who oppose vedas. In puranams also there are sathvika puranam, thamasa puranam and rajasa puranam. We must leave out இலங்கதீட்ட புராணத்தீரும். These are puranas which praise a person without any reason just to get some returns from the person who is praised. He opposes boudhars, jainers and those of vaiseshiga madam, who argue just for the sake of arguments(வலிந்து வாது செய்வீர்களும்). Ramanujar

in this present period of his wins over these people. Ramanujar unweeded them. Vaiseshiga madam. Ramanujar shows that inside these people also SN resides as their deivam (மற்று நும்தெய்வமுமாகி நின்றான்). Bharatha desam was filled with these people who were misinterpreting vedas. Ramanujar unweeded them.(1.34.09) Thath thvam asi: chandhoga Upanishad vaakyam. Adhvaitha madam says you are brahmmam. Moksham is attaining knowledge till you see brahmmam. Vaakya janya (meaning of the above said vaakyam – thath thvam asi vaakyam) gyaanamae moksha sadhanam. That vaakyam thathvamasi which made one janyam if one understands the meaning of that vaakyam you get moksham. There is a periya koil. The swami who is to close puts all the keys on his shoulders and keeps roaming in the koil. When it comes for the time to close, he does not find the key anywhere. He asks everyone. Finally his son tells the father that it is on his shoulders. The son actually tells that the key is there. Father thinks and remembers it is on his shoulders. Thus gyanam got developed. Thus if you want to know brahmmam look inwards. அஞானத்தை துலைத்த ஞானம். These are maaya vaadhigal. There is a second type who say do your karma you will get moksham. Both these types are kudhirshtigal. Ramanujar defeated both these groups. He shows that these are explicitely told to be wrong in vedam. The reasons are: 1. Veda dhyaana upasaraanthi. Vedam, dhaanam and upaasanam are all required to get moksham. Dhrashtyavyahaa (see and hear), shothravyaha, manthravyaha. Then keep repeating it. Upaasanam is bakthi maargam. Bakthi mixed with gyaanam gets one moksham. பக்தி ரூபா வண்ணமான ஞானம். Upaasaanamaka – thaila dhaaraa. Keep on practicing it without break like a falling oil does not have break. Falling water would have break but not oil. அவிசின்ன ஸ்மரணம். விடாமல் அவன் சிந்தனையிலேயே இருக்க வேண்டும். This is the essence of Visishta adhvaitham. However bakthi mixed with gyanam should not be taken as upaayam. We should do prabaththi or total surrender. We should leave it to his discretion and more importantly catch hold of thiruadi of an acharyan. This is what is told in VSA. Pillai Lokacharyar in later years is going to impregnate this thought into people.

A synopsis of what is going to follow:

Ramanujar decides that his life's aims should be this – to spread the right knowledge to the world. For this he collects his followers and tells Koortathalzhwaan in particular that what he is going to tell as the Baashyam, unless it appeals to his (Koorthathu alzhwaan's) senses, he (Koorathu alzhwaan) need not write it. Koorathualzhwaan can just stop at that point. Ramanujar has Bodhyayanar's Brahmma Suthra grantham as his base and gives his version as vyaakyaanam of Brahmma Suthram and calls it SreeBashyam. 545 suthrangal. 4 adhyaayams, each adhyaayam has four paadham. 156 adhikaranangal, 545 suthrangal. In one suthram about gynathruthvam of athma**, jeevathma's praadhanamaana swaroopam are a) gyaanam and b) seshathvam** Ramanujar says praadhanam amongst these as gyaanam and seshathvam is only after this. It is because achith and chith porul differ only in gyanam. Both have chith and achith porul have paramathma as niyanthaa. Koorthu alzhwaan maintained that seshathvam is pradhaanam. Kooraththu alzhwaan said that gyaanam without seshathvam is meaningless. Kooraththu alzhwaan keeps down the palm leaves on which he was writing. Ramanujar urges him to write. Kooraththualzhwaan gets angry and tells Ramanujar you yourself write and gets up and goes away. The shishyaas get worried and urge Kooraththualzhwaan to pacify Ramanujar. Ramanujar tells Koorathualzhwaan is his soththu. Soththai swami eppadi vaendumaanaalum upayoga paduthalaam. Koorththu alzhwaan hears this and meanwhile Ramanujar thinks about this incident and realises Koorathu alzhwaan is right and asks him to write that Seshathvam is the most praadhanamaana swaroopam of athma. Along with this Ramanujar also wrote prapannamrutham, vedhantha saram, geetha bashyam and some other granthams. After having written all these granthams Ramanujar now proceeds for digvijayam yaathra.

GP 50:

Sri Ranganatha sthothram by Parasara Bhattar is the slokam on digvijayam of Ramanujar.

ஶ்ரீரங்கம் கரிஸைலம் அஞ்சனகிரிம்
தாஷாத்ரி ஸிம்மாசலெள ஶ்ரீகூர்ம்ம் புருஷொத்தமன்ச பதரிநாராயணம்
நைமிஸம் ஶ்ரீமத் த்வாரவதி ப்ரயாகா மதுரா அயோத்யா கயா புஷ்கரம்
சாளக்ராம கிரிம் நிஷேத்யரமதே ராமானுஜோயம் முனி:
In his digvijayam, Ramanujar first went to Srirangam. Next he went to kari sailam (kari means yaanai/elephant) and thus kari sailam is athigiri/kaancheepuram. Next is anjanaadhri which is thiruvenkatam. Thaakshaadhri is ahobilam. Simhaachalam/Waltair/Vijayawaada – varaaha narasimha perumaal. Srikoormam – perumaal is in the shape of Koormam. Purushothamam is Puri Jagannaatha perumaal. Next he goes to Badarinarayanam. Naimisam is Nemisararanyam. Next he goes to Dwarika. Perumaal (Krishnar) constructs a palace for himself in this west coast. Next he goes to Prayagraj/formerly Allahaabad, Mathura, Ayodhyaa, Gaya (named after killing of gayasuran – a rakshasan), Pushkaram in Rajasthaan (perumaal is in theertha form), saligraam (mukthinaath), நிஷேத்யரமதே ராமானுஜோயம் முனி means that muni who went to these places in the form of Digvijayam.

Story continues.

3.62.1 Emperumaanaar and his visit to Kashmir:

For writing Sreebashyam, Ramanujar needed a vyaakyaanam/expanded notes of Brahmma Suthram of Vyaasar. This was written by Bodhyaayanar (Bodhyaayana vrithi grantham) and was with Kashmiri Pandits. It was in a Koil called Shaaradha Peetam. Ramanujar takes the permission of Ranganathar to go to Kashmir. He takes with him Koorathualzhwaan. Only these two go. They talk to the King there and the Vidhwaans there. To prove his capability Ramanujar enters into a debate with these vidhwaans on vedic scripts. There were maaya vaadhigal amongst them. He wins over these people in the debate. The raja of the place is impressed by the knowledge and debating skills of Ramanujar. These meanings were presented to Saraswathi Devi in the koil. Saraswathi Devi is pleased too. Saraswathi Devi orders the Raja to give the Bodhaayana grantham to Ramanujar. The grantham is brought from the bandaaram/library and given to Ramanujar. Ramanujar understood at once that with maayaavathigal present there, they were all afraid that if this grantham goes to Ramanujar, their maayaavaathi religion will come to a naught. Ramanujar leaves immediately in the midnight taking the grantham and starts the journey back. 10 days get passed. Meanwhile the people in the town realise that neither the grantham nor the people who took it are there. It startles them. They give a chase to Ramanujar coming on horses with the intent of taking back the grantham from him thus preventing truth of the greatness of Sriman Narayanan from coming to be known. They finally find him in a place and threaten him and take back the grantham. Ramanujar is crest fallen on losing the grantham. Seeing the despair of Ramanujar, Koorathalzhwaan consoles him. Ramanujar tells that he was planning to write baashyam based on this grantham only. Now it is not with us and that he has only glanced at the grantham and not read fully. Koorathualzhwaan says don't worry I know what is written in the grantham. I have memorised it. But Ramanujar says we have been walking throughout the day and when did you get chance to read the grantham that too to the extent of memorising it. Koorathualzhwaan said while Ramanujar was sleeping, he used to read the grantham each of these ten nights keeping a lamp by his side and has memorised its contents. Ramanujar is perplexed with this explanation. He asks Koorathualzhwaan to recite the same. Ramanujar finds that indeed Koorathualzhwaan has memorized the whole grantham exactly. Ramanujar exclaims that it is such a bagyam to have got a shishyan like you. They thus return having possessed the contents of the grantham. Ramanuja Noortrandhaadhi (12.37)pasuram # 7 speaks about all these great aspects of Koortathualzhwan. Thus Koorthualzhwaan was filled with gyanam. There is no acharyan or shishyan possessing all tese great qualities of Koorathualzhwaan in our guruparamparai. Nishtai, eedupaadu are the tamil words to describe the discipline and involvement of Koorathualzhwaan towards our Visishtadhvaitham. Eka granthavaadhi. Still he was always under Ramanujar. He never had any airs about him. This made Ramanujar call him also an alzhwaan like other alzhwaars. We

may recall that Ramanujar had asked Koorathualzhwaan to stop writing what Ramanujar dictates if Koorathualzhwaan feels that it is not right. It is due to these qualities of Koorathualzhwaan that Ramanujar had given such a liberty. The line where Koorathualzhwaan stopped read as Jeevathmaavukku seshathvam koodina gyanmae pradhaanam (சேஷத்வம் கூடின ஞானமே ப்ரதானம்). It is written so in Bodhyaayana grantham. However Ramanujar once told that as seshathvam kalavaadha gyanathukku pradhaanam(ஸேஷத்வம் கலவாத ஞானத்துக்கு ப்ரதானம்). It means that pure gyaanam not having mixed with seshathvam is pradhaanam. This sentence is what Koorthualzhwaan objected to. Koorathualzhwaan thinks yes gyanam is pradhaanam but the gyaanam that we are seshees to perumaal is what is pradhaanam. The gyaanam is not just about knowing who is jeevathma and what are its attributes how it came about etc. if this seshathvam is not understood there will be no difference between degathma abimaanigal (kaivalyaarthigal) and us. When Koorathualzhwaan is asked by other sishyaas why he had made Ramanujar angry, Koorathualzhwaan replied beautifully, He is my swami and I am his sothu. Swami can use his sothu in whichever manner he wants. Today this swami may be angry but tomorrow he may understand and even hug me. That is the swabavam of both of us. Koorathualzhwaan says I don't even remember that Ramanujar scolded me. Why are you reminding these? Today the achaaryan is thinking in one way. Tomorrow his views may change and he will admit me. Just as Koorathualzhwaan predicted, Ramanujar after some days, (afterwards later in their lives in a debate the question comes ஜீவத்மாவுக்கு தன் ஸ்வரூபத்தில் ஞாத்ருத்வம் ப்ரதானமா சேஷத்வம் ப்ரதானமா. For this Koorathu alzhwaan goes to Thirukoshtiyur nambi and is with him for six months doing kaingaryam after which Koorathualzhwaan asks, my achaarayan has a doubt whether gyanthruthvam is praadhanam or seshathvam. The Nambi reminds don't you remember the pasuram அடியேன் உள்ளான், உயிர் உள்ளான்? This Nammalzhwaar pasuram having given prominence to adiyaen points to seshtahvam being pradhaanam.) gets to realise seshathvam is praadhaanam and agrees with Koorathu alzhwaan after which the dictation continues. It was thus Sreebashyam was compiled.

Thaniyan of Sreebashyam:

Akhila bhuvana janmasthe Pangthi leeley
Vinatha vividha bhutha, vratha rakshaiga deekshey
Sruthi sirasi veethibeethe Brahmani Sreenivase
Bhavathu mama parasmin chemooshi bakthi roopah
அகில புவன ஜன்மஸ்தே பங்காதி லீலே
வினித விவித பூதே, வ்ரத ரக்ஷைக தீக்ஷே
ஸ்ருதி ஸிரஸி வீதிபீதே ப்ரஹ்மணி ஸ்ரீநிவாஸே
பவது மம பரஸ்மின் சீமோஷி பக்தி ரூபே

Second slokam மங்கள ஸ்லொகம் as thaniyan:

பாராசர்ய வசஸ்ருதாம் உபனிஷத் துர்க்யாதி மத்யோக்துமான்
ஸம்சாரப்தி விதீபன யவகத ப்ராணாத்ம சஞ்ஜீவனி
பூர்வாசர்ய சுரக்ஷிதாம் பஹுமதித் வ்யாபாக்தி கார தூரஸ்திதாம்
அனீதந்து நிசாத்ஷரைசி: ஸுமனஸோ ஔபாமிமந்து அன்வஹம்.

பாராசர்ய வஸஸ்ருமான் means son of parasara maharishi who is vyaasar. (21.30) உபனிஷத் துர்க்யாதி மத்யோக்துமான் means that all the meanings having been filtered out of Upanishads; ஸம்சாரப்தி விதீபன யவகத ப்ராணாத்ம சஞ்ஜீவனி means that we are in the sea of this samsaram. The sanjivini to save our life's disease is this sruthi of

sreebashyam. பூர்வாசர்ய சுரக்ஷிதாம் means that our poorvacharyars like Dunkar have protected this grantham. பஹுமதித் வ்யாபாக்தி கார தூரஸ்திதாம் but in the later years many people have mis interpreted the suthrangal. They kept the actual meanings away and gave wrong explanations. அனீதந்து நிசாத்ஷரைசி: ஸுமனஸோ ஔபாமிமந்து அன்வஹம். thus I Veda vyaasar pray to God to give me the knowledge to be able to write the correct meanings. Thus there are these two taniyans to Brahmma Suthram.

3.62.2 Short Notes on Sree Bashyam:

It is the condensed bashyam/commentary on Brahmma Suthram. A suthram is collection of words/ரஹஸ்ய வாக்யங்கள் which very precisely and succinctly brings out the inner meanings of a large volume of text. 4 chapters, 4 parts in each chapter and have 156 adhikaranams in all and 545 suthrams in all. First is Samanvaya adhyayam which tells that this is brahmmam and nothing else, second is Avirodha adhyaayam which takes the arguments of the distractors/virodhis and one by one establishes where they are wrong in interpreting vedas and Uapanishads. The third is sadhana adhyayam which gives us the way to attain Brahmmam. The fourth adhyayam is Pala adhyaayam which tells us the use of attaining Brahmmam or moksham. 1st chapter states that the param porul which is SN is jagath Karana Boothan. 2nd chapter dismisses the arguments that Sivan or indiran or those who propose that our athma or our 24 thathvangal or moola prakrithi or mukya praanan or other devargal can be jagath karanan. In this chapter விரோதிகளை நிரசிக்கிரார். 3rd chapter shows the ஸாதனம் to achieve Brahmmam. Gyaanam is not the way to moksham, it is bakthi together with gyaanam to be flowing like a thaila dhaara – flowing oil which does not have break is the saadhanam to moksham. அவிசின்ன ஸ்ம்ருதி is the way to moksham. Vaakya janya gyaanam way to attain moksham as told by Adi Sankara prabhu padhar (Adwaitham) Vs bakthi filled gyaanam as told by Ramanujar (VSA). 4th chapter is paladhyaayam where Ramanujar clearly establishes aikyam is not the way to moksham. Moksham is to get the palan of being able to do kaingaryam to perumaal permanently. Adhvathis believe there are 555 suthrangal. Sankarar has split some of the suthrangal. Dwaitham says there are 546 suthrams. Dwaitham says bedam and adhvaitham says abedam. VSA says even in bedam there is abedam. VSA is unity in diversity. (30.41) Page 549 of the grantham. Ramanujar agrees with Koorathualzhwaan. பகவத் சேஷத்வத்தோடு கூடின ஞாந்த்ருத்வம் தான் ப்ரதானம். அசித்வத் பாரதந்திரியம் is what Koorathalzhwaan exhibits when he does not even bother a moment for the difference in opinion he had with Ramanujar for almost ten days when the writing of Sreebashyam was stopped. Koorathualzhwaan started writing immediately even without saying a word when Ramanujar agrees with Koorthualzhwaan about which comes first is it seeking knowledge or is it bakthi.

3.63 Granthangal which Ramanujar wrote:

Thus there are 9 granthangal that Ramanujar wrote.

1. Vedartha Sangraham. This grantham started to be told even as Ramanujar was in front of Thiruvengadamudayaan. He told about VSA principles. Chit, achit and easwaran are distinctly different but all of these three are completely with bagawaan during pralayam period. This grantham is sarartham of Upanishads. There is a mangala dhyaana slokam for this grantham.

அசேஷ (மிச்சம் இல்லாமல்) சித் அசித் வஸ்து சேஷினே. Proprieter for chith and achith porul is easwaran.

சேஷசாயினே. (one who is reclining on adiseshan)

நிர்மல அனந்த கல்யாண நிலயே விஷ்ணவே நமஹ. (anantha means we can't measure HIM by kaalam, desam or vasthu) This is directly against Advaithis who said HE does not

have gunam, roopam etc. kalyana gunangal are always with him. Nirmala means குற்றம் அற்றவன்.

அசேஷ சித் அசித் வஸ்து சேஷினே சேஷசாயினே
நிர்மல அனந்த கல்யாண நிலயே விஷ்ணவே நமஹ

These two lines have VSA principles completely.

2. vedhantha deepam.

3. vedantha saram.

4. Geethartha sangraham/Sri bagawath geetha bashyam (thaathparya chandrigai is further expansion of this grantham written later by Vedantha Desikar). All of these four granthams are in sanskrit.

5. Sree Bashyam

6 to 8. Gadhyathrayam (3 granthangal). Saranagathi gadhyam, Sreeranga gadhyam and Sri vaikunta gadhyam

9. Nithya grantham – thiruaraadhanam.

3.64 Ramanujar's digvijayam

Now the Ramanujar followers beg of Ramanujar. Now you have written all these granthams. Now you need to correct the wrong interpretors of these VSA principles. You must also do darsana stapanam. That means that you must establish to the whole world that this is the way to follow. Show the correct way to lead our lives by pointing out what are the bad ways. தீதில்லாத நல்ல நெரியை காட்ட வேண்டும். திக்விஜயம் பண்ண வேண்டும். ஆங்காங்க திவ்ய தேசத்தையும் ஸேவித்து எழுந்தருள வேண்டும். We must go all over the country, participate in all the divya sadas and correct one and all. Ramanujar is very happy hearing this request of his shishyas. Ramanujar seeks the blessings of Namperumaal for such a journey with his followers. Digvijayam means to go in all directions (dig) and return victorious by convincing all in the vidhvaths.

3.64.1 Kumbakonam, navathirupathi, Vaanamaamalai

First he starts with Thirukudandhai in chola mandalam. Kumbakonam is the most prominent in chola mandalam where Thirukudandhai Koil is situated. Aaraamudhan is the perumaal of the koil. Udhyoga sayanam. Half sleeping, half engaged in a task. Sarangapaani emperumaan. Kaveri banks. Thirukannapuram. Sowriraja perumaal. Thirucherai is the next. Pancha saara kshethram. Bhoomiyae saaramaana bhoomi. Saaramaana theertham, Saranathaan, saara thaayaar. Saara pushkarani, saara vimaanam. Here is where Cauveri wins over Ganga. Thirukaannangudi, thirukannamangai, thirupernagaraan, thirumalirunchola, appakudaththaan, koviladi, thirumeyyam sathyanarayana perumaal, thirupullaani dharbasayana perumaal, sethukarai, Madurai kallazhagar, thirumogur aththan (vazhi thunai perumaal), thiruthangal sridevi natchiyaar(she stayed there) banasuran daughter usai and anirudhran got married here, srivillibothoor Vatapathra sai perumaal who gave Perialzhwaar and Aandaal, navathirupathi kshethrams alzhwar thirunagari, thirukurugoor and thamarabarani river, srivaikuntam, thirupuliyangudi, thirutholaivillimangalam aravindalochanan perumaal, thirukulandhai; periyakulam maya koothaan Srinivasa perumaal, thenthiruperai, thirukolur vaithamanidhi perumaal, Madhurakavi alzhwar birth place (It is when Ramanujar was entering the town a woman who is addressed popularly as Thirukolur penpillai was going out and when asked why she is leaving such a pious and holy town she gives 81 reasons by taking

comparisons with different events and persons and asks can I be equal to this, to that, and justifies that she is not worthy of living there. These are called Thirukolur penpillai rahasyam. Ramanujar is deeply moved by the devotion of this lady that she is taken back to the town and she is asked to cook food for Ramanujar), Ramanujar prostrates before gyanapiran, all thaayars. Next alzhwar thirunagari/Thirukurugoorur thirupuli alzhwar, nammalzhwaar sannidhi. He gets reminded of kannunin chiruthaambu and how Nammalzhwaar gave the 4000 verses. Now theertham is given to all. When sadari is given to all they hear (must be through archkar) perumaal saying from this day the satari be called Ramanusan from today which is followed till today. Here is where manavala mamunigal was born. Here is where bavishyad acharyar's thirumeni was made due to Nammalzhwar's arul. Ramanujar's thirumeni that of bavishyad acharyar. Ramanujar comes next to Vanamaamalai. Here is where emperumaan shows his padam to Nammalzhwaar. Sreevara mangala nagar is the other name for this kshethram. Vaanamaamalai Deiva nayagan. Ramba, Urvasi, thilothamai, are all fanning the perumaal. He is in the same posture as in paramapadam. Here the ennai/எண்ணை (oil) kaappu is very famous. There is a well full of this special herbal oil which is applied on perumaal every day. We had a personal experience when we went to this temple, that as soon as this oil was applied on Mythili's fingers (my barya) the nails portion which was hanging for months from her finger without falling and troubling her, got removed miraculously by itself within seconds of applying this oil. Next he comes to thirukurungudi. Nambi is the perumaal here. Nammalzhwaar has sung nicely on this perumaal. Nambaduvaan a brahma rakshasu story happened here. Thirumangai alzhwaar went to paramapadam from here. Ramanujar's parivattam celebration was done here. The 5 Nambi's Kidandha Nambi, amarndha nambi, nindra nambi, par kadal nambi and malai mel nindra nambi are all here. Ramanujar prostrates before all of them. Ramanujar has in his mind are you the alzhwar? Then theertham, prasadam were all given.

3.64.2 Thirukurungudi – perumal as shishyan and Ramanujar is acharyan

Thirukurungudi Perumal asks Ramanujar the secret of his being more effective in teaching the masses.

Just then perumaal starts to talk. Perumaal takes the permission of Ramanujar and asks a question to him and says he is asking this as a shishyan. I have taken so many avathaarams and have advised people to mend them in their ways through so many acts of mine but I have not been able to correct them then how have you been able to correct such people? I have geethai, I have done so many leelais but I have not been able to succeed but how have you been able accomplish this? I took birth as a man and did so many things but the people thought that I am some maayaawi but you have been able to correct them how? Are you having any majic to do this? For your digvijayam so many people are accompanying you. Ramanujar replies that answer lies in the question itself. You the perumaal must also behave in the same way as you are showing yourself. You must set an example. Those you are advicing should listen as a shishyan. But you have always been saying I am parmathma, I have this that and did srishti etc. People naturally go away from you thinking you are too big to be approached. They did not get the impression that you are a shishyan examining the questions you asked now. You did not walk the talk of being a shishyan. Then Ramanujar asks perumaal, does the acharyan not need a throne? Immediately Perumaal arranges a throne and silk vasthiram and stands to a side. Ramanujar sits on the throne and tells to perumaal, yes you are the srishti kartha for everything in the universe including these jeevathmas. Even then, you are a different jaathai you are not sajaathi. You are not able to understand us. You do not understand that if the person in front keeps telling I, I, we do not like that. We the persons in the universe may agree if someone amongst us is pointed to and told that he is the superior person, we may agree but when you kept saying I am big we did not agree we think I am also big why only you? I (Ramanujar) did not do anything I simply pointed at you and kept saying you are the biggest and never said I am big. That is the difference. That is why people are listening to me. You asked what is the secret I had? The secret I had is the dwaya mahamanthiram that you gave. I corrected the people using this dwaya mahamanthiram. I did not do anything great replied Ramanujar. Now perumaal asks what is that

manthiram dwaya mahamanthiram will you not teach me that manthiram. In reply, Ramanujar thinks is there a leelai of perumaal like this too and starts to give the dwaya manthiram and meanings to perumaal. He tells this to Vadivazhagiya Nambi, the perumal of this koil. Perumaal listens and says, now I am your sishyan, you are my acharyan then give me daasya naamam. Ramanujar gives perumaal the daasya naamam of Sri Vaishnava Nambi. Read further in GP 51.

We have seen earlier that Thiruvengadamudayaan had become a shishyan to Ramanujar and now Vadivazhagiya nambi becomes another shishyan to Ramanujar. Till this moment perumaal was Vishnu and had the I, I image. Now perumaal becomes vaishnavan and gets the daasya naamam Vaishnava Nambi. Now Ramanujar tells perumaal as a vaishnavan you must mingle with followers and fom then perumaal becomes Ramanujar's follower and goes with others.

3.64.4 Malai naadu

Now Ramanujar takes leave and goes to malai naadu divya desams. (1.01.45) he goes first to Thiruvanparisaram. Thirumar alzhwan is the perumal. It is the place from where nammalzhwar's mother came. Then he comes to Thiruvattaaru. Arulaalai emperumaan. Adikesava perumaal. Our getting moksham is our fate is what Nammalzhwar sings. This perumaal is bigger than even thiruanathapuram. Very grand. Bordering Kerala. A good aaru thiruvattaaru runs behind the koil. About 2 kms from the koil. Definitely must go to place. Here perumaal's thirumeni is bigger 22ft in length. Thiruananthapuram perumaal is 18ft in length. Next Ramanujar comes to Thiuranathapuram. Muka naabi thiruadi are seen in three doors. Mukkham is for Brahmma, naabi is for other sages and thiruadi is for us earthlings. In thiruanathapuram Brahmma is seen from nis nabi but in thiruvaattaaru brahma is not seen because this is even before srishti when Brahmma had not yet come from nabhikamalam. Ramanujar sets up a madam for himself in that town. Ramanujar wins over many who argue for other Gods. He had already won in chozha mandalam, paandya mandalam.

Ramanujar next comes to Thiruvalla. Thiruchittraatru, thiruchenganoor, thirumoozhikalam, thirukaatkarai. Now Ramanujar travels North and reaches Thirunaavaai, thiruvithuvakodu sung by Kulasekara Perumaal.

3.64.5 Dwarika, mathura, Kashmir – Saraswathi devi, Badrikasramam, Kandam endrum kadinagar, Saligram/Mukthinath, Nemisaranyam, varanasi, Puri Jagannath (Embar mutt).

Ramanujar comes next to dwarakai. Shrimath dwaravathi, kannan's palace. He goes to Pushkaram. He next goes to prayagraj. He prays in Mathura(Govardhanam, திரு ஆய்பாடி, gokulam, vrindhavanam), ayodhya. He goes to kashmira desam. He goes to saraswathi bandaaram. He takes with him Sreebashyam. Saraswathi herself opens the doors. Saraswathi asks him have you written the vyakyaanam? What have you written as the meaning for Thathyesaa kapyaasam pundarikam evam akshini asks Saraswathi? Ramanujar replies. Suryan drinks water (evaporates it). Hence suryan is called kapi. Kapyaasam means the one which is bloomed by the rays of the sun. This line denotes the one having two lotus shaped eyes sparkled by the sun. Saraswathi is pleased and says yes that is the correct meaning. Ramanujar has written exactly as Veda Vyasar thought and how Bodhaayanar has interpreted. She took it and kept it over her head. She gives him a moorthie of hayagrivar being the god for learning. She always bows to Hayagrivar. She also gives him the title Shri Bashyakaarar. Name this grantham as Shribashyam. Ramanujar asks Saraswathi why she is so happy and why she has bestowed so much of gifts on him, for which she replies that one another sanyasi when asked this same question replied that it is like back of the monkey. Saraswathi says you have given the real inner meaning as in sruthis and that is why I am happy and I have honoured you. The people of the town listening to this get jealous and start to argue with Ramanjuar.

The people of the town enter into a debate with Ramanujar. They are unable to defeat him. Hearing this the raja of the town also comes. The people who lost the debate get jealous and throw

some ghosts on him. Ramanujar was very calm. In that process those persons themselves go around like as though ghosts have entered them. They fight amongst themselves too. Some even try to kill Ramanujar. The Raja of the town comes along and requests for the ghosts to be driven out. Ramanujar shows his kataksham to the people and makes them alright. The Raja becomes Ramanujar's shishyan. All the people come with Ramanujar for a few miles as he takes leave of them from the town. Ramanujar goes next to Badrikashramam. He goes to Thirupiridhi. He bows to Nara Narayanan in Badri. He next comes to kandam ennum kadinagar, Devaprayag. He sees the confluence of Baghirathi and Alakananda to form Ganges. He thinks of Ramar having come there and having performed tharpanam for having killed Ravanan. He comes to Nemisaranyam. He goes to Salagramam. He thinks of how we got all the grantham through maharishis in Nemisaranyam. He goes to Varanasi. He goes to Puri jagannath. He stays there. The purushothaman described in 15th chapter of Bagavath Geethai is here in Puri Jagannath. He sees the thiruaradhanam done by the locals. He thinks are you not aware of pancharathra agamam? The paramporul must not be kept down on earth. He tries to correct them but then they have been practicing what indiran has taught them. But they have very high amount of bakthi. They consider perumaal as a doll but then they have so much of bakthi. They consider that making good prasadam, decorating perumaal the way they want is the right thing to do. They do not bother about pancharathram agamam ways. They decorate the nose of the perumaal with a big maalai. It will look strange for us but that is the way they worship. They cover the entire body with flowers by which one can't see the hands, legs etc. they are filled with bakthi. Ramanujar tries to tell them early in the morning you must chant Kausalya Supraja Rama, clap your hands and wake the perumaal. Ramanujar keeps correcting them again and again but these people go back to their ways and even go back and pray to their God. Ramanujar establishes Embar mutt in Puri Jagannath. In those days many local Rajas had become followers of Ramanujar, had given a lot of wealth to Ramanujar. Most of the places including the one in front of the Koil was belonging to Embaar mutt. The rajas have given many villages to the mutt. This mutt nowadays (2018) is much reduced in size. It is being looked after by a swami from north. There are thirumenis of nammalzhwar, ramanujar and even satari all looked after by the locals. It is due to lack of follow up that we lost all the properties. Even Sankaracharya's followers have looked after their properties but not us sreevaishnavas.

3.64.6 Ramanujar is not able to change thw way of worship in Puri Jagannath. He is transported to SreeKoormam.

Coming back to the prayers of locals to perumaal, and about Ramanujar wanting to change all the ways as per pancharathra agama princilples, they took big stones and did prayers to God in the night putting forth their difficulties in not being able to learn vedas, wear white dhothis and do aradhanai as per whar Ramanujar says. They tell God that all these years they have been doing aradhanai in their own ways but filled with bakthi. They tell if that were to be so, (to follow Ramanujar's ways of worship in a koil) they will kill themselves. Hearing this perumaal does kataksham to them and goes into the dreams of Ramanujar and tells him leave these bakthas to themselves. Let them do bakthi the way they are used to. Ramanujer puts forth if such changes are allowed and as Kali yugam advances there will be no regard to the pramaanams. People will start doing bakthi in their own ways.

Perumaal sees that he can't argue and win over Ramanujar and sends Garudan and transports Ramanujar to SreeKoormam which is 200kms away overnight. Ramanujar wakes up and finds that his shishyars are not there and he sees siva bakthas all around. Siva poojai all over the place. There is no thiuman kappu to wear. Perumaal comes in his dreams and says do not worry, I am here in the form of Koormam. This is the only place for Koormam being in the temple. Tortoise. Perumaal shows where he can get thiruman kaappu and perumaal asks him to do prasadam and aradhanam to him. Ramanujar shows to all that this indeed is Sriman Narayanan who is in the form of tortoise to signify the great manthan in thiruparkadal. He gave support to manthira malai. Ramanujar does the prathishtai of Koorma roopam. He teaches these people vedam etc. meanwhile

perumaal asks Ramanujar's shishyas to go to SreeKoormam. They come here and meet up with Ramanujar. Shree Koormam is in the tail of a snake form for which stomach is Simhachalam and Ahobilam and the face is Thriuvengadam. Ramanujar walks along all these hills.

3.64.7 Simhachalam, thiruvengadam (establishes that it is Vishnu Koil), Kacheepuram, Thiruvallikeni, Thiruneermalai, Sreeperumboodhoor, Thirukovaloor, Kaattumannaar koil, back to Srirangam.

They next go to Simhachalam. In this koil, it is only on akshaya thrithiyai that one can see thirumeni of perumaal. All the other days he is covered with chandanana kaappu. (sandal paste covering). Varaha narasimhan. Face of a lion. Next they go to Ahobilam and worship all the nine narasimhars. This kshethram is for devars and also vedars – the hunting community. They see the maloola narasimhan also in the end. They then go to Thiruvengadam. Here he finds that people are all confused and arguing amongst themselves as to whether thiruvengadam is a siva sthalam or Vishnu sthalam? Saivars argue that since the perumaal does not have sanku chakram he is not Vishnu. The perumaal had given the sanku chakram to Thondamaan chakravarthy when he had to go to a battle. The king was told to have it with him as it will help in all his battles. Also the perumaal had nagabaranam on him and hence it is a sivan roopam indeed. The hair behind is also big. They took the alzhwaar pasuram (63 of Third Thiruandhaadhi) which describes the தாழ் சடையும், நீள் முடியும், பொன் வழுவும் (it is a weapon made of gold), சக்கரமும், பொன் நாவும் சூழ் அரவும், போன்றுமால். This is mudhal alzhwar pasuram. One side had தாழ் சடையும் (very long hair lock)and in the other side he had நீள் முடியும் (he has a long crown), பொன் வழுவும் (it is a weapon made of gold), he has chakram in one side, pon naan it means poonal made of gold and in the aother side it is soozh aravu which means that it is a coiled snake. Thus it is a thirukolam one half being siva perumaan and other half being Sriman Narayanan. The locals name him Sankara Narayanar. Many people said since he did not have ayudham with him, he is Subramanyan. Subramanya swami. Dhaaragaara asuran when he was killed, they prayed to Subramanya swami. Siva perumaan asked Subramanyan to go there and do prayachitham for having killed the asuran. As the prayachithartham was done here the theertham is called Kumara dhaara theertham. Some said the perumaal in Thiruvengadam is Murugan. Some said it is Balaji – Baalambigai.

Ramanujar came and said all the ten purangal have spoken only of this one perumaal. Even Ranganathar has not been mentioned in so many puranangal. This perumaal has this distinction. Ramanujar shows the vyakyangal from puranas. So many alzhwargal have done saranagathi to this perumaal. Nammalzhwaar does saranagathi to this perumaal, pleads for kaingaryam to this perumaal. Periyalzhwaar, thirumangai alzhwaar weeps on him. Kulasekara alzhwaar says he wants to become anything on this thirumalai. Even after pointing so many facts the group did not accept the proofs and were doing vigandavaadham. Then Ramanujar remembers a yaadava Raja in thirupathi. He requests the raja there is no use talking to these set of people. You must help to solve this problem. But make sure that there will no more be any further doubts. Ramanujar thinks hard and asks everyone to bring the symbols they think that should be with their God. Some bring vel (bow of murugan peruman), mazhu, dumroo, balambigai's weapon, sanku of SN, chakram of SN. All the symbols are brought. Ramanujar tells in front of us we will call the archagars and ask them alone to go inside garbagraham and lay all the symbols before the God and close the doors for the night. Whichever symbol that perumaal chooses to wear the next day, we will determine whether he is Vishnu or siva. Ramanujar says even though I had shown sabdham pramanam (from vedas)you rejected it. All these days we had been doing, alzhwars shown way of worshipping this perumaal, as Vishnu, but you are coming suddenly and claiming it is sivan. How is it possible? This is the ultimate test, the one proposed. After this there shall be no controversy. All assembled agreed to the proposal. Siva bakthars kept all the symbols and ensured that no one is inside the garbagraham and even applied chnadanam on perumaal so that no one tampers the same overnight. Yadava raja was

also amongst them. Ramanujar goes inside and takes the adiseshan roopam and prays to the God not to let them down as the perumaal had been sung on by alzhwars. Ramanujar tells God for you all of us are equal and you can take any roopam as you wish but we manushars are different. We need a definite roopam to worship and hence you decide. Next day all those assembled take bath in swami pushkarani and go in front of perumaal vigraham. Ramanujar was unhurried takes bath in swami pushkarani and goes to perumaal after paying obeinsces to Bhuvaraha swami. He comes as pradakshinam and opens the door and is amazed to see, திரு கண்டேன், திருமேனி கண்டேன், ... and sees perumaal with chanku, chakram. He calls everyone immediately and says whomsoever wants to pray to this God come and get his view. Perumaal's eyes were filled with ananda kannir. All of them went and prayed to this God. Ramanujar's eyes were filled with tears of joy. At that moment Ramanujar took a decision. He covered the original chanku chakram with many kavachams/covering of various metals. He thought perumaal will suddenly feel pity on another raja and give away the chanku chakram and the whole story will start all over again. Thus what we see today as chanku, chakram on thiruvengadamudayaan is only the kavacham, the original one which perumaal accepted and wore being buried deep inside. Ramanujar made piratti to be in his marbu. Thus with piratti also visible, people will not get any doubt. He next got a very big kreedam for perumaal. In the end he made perumaal to wear Thirumann Kappu. Ramanujar made a big thirumannkaappu which even hid perumaal's eyes. This is what we see today. Ramanujar tells that nothing of whatever he has put today should change in the future. Till today this is happening. Thirumajanam is done only on Friday. Ramanujar writes Thirumalai Koil ozhugu. This is being followed till today. Ananda alzhwaan is called and is told about how the flower garlands should be made. Thol maalai. He even defines the prasadam to be made for thiruvengadamudayaan. Pepper has to be used compulsorily. He appoints Periya kelvi appan jeer to oversee all the arrangements to ensure Kovil Ozhugu is followed. Today he is called pedda jeer swamy (telugu translation for periya). Hanuman modhiram is given to him. This modhiram is going to be the symbol to designate Periya Kelvi Appan Jeer. Hanumar is brought and is asked to ensure that perumaal stays here as is decorated. Hanumaar is asked to protect the Lord. Periya Kelvi Appan Jeer was designated as the owner of the assets of thirumala temple. Ramanujar wrote the order and gave it to him. Even today the written order is there and is being passed on through generations. Even today the keys to the temple is with Periya Kelvi Appan Jeer. In other koils archakar takes the keys. Thirumalai is an exception. Another exception is that while in all the other koils we have alzhwar vigraham, Thirumalai is the only Koil having only Ramanujar's vigraham. He is appanukku sangari koduthavan means he is Desikan or acharyan to Thiruvengadamudayaan. Ramanujar is the one who gave sanku, chakram to appan.

Ramanujar goes again to Anantha Alzhwaan and blesses him. Ramanujar bows to Periya thirumalai Nambi. He comes to Govinda perumaal and ensures that all his kaingaryam (in Thirupathi) is going on well. Ramanujar comes to Thiruvallikeni and pays obeiansce to this perumaal. Thiruneermalai. Ramanujar comes to Kancheepuram and bows to Athiyooraan. He pays his respects to thirukatchi nambi. Ramanujar next goes to thiruneemalai and sreeperumboodhoor, mathuranthakam. He wins over all the maayaa vaadhigal. He comes to thiruvaheendrapuram (nadu thirupathigal) and bows there. He comes to Thirukovaloor and bows to perumaal there. Next is Kaattu mnnaar koil, Nathamuni's and Yamunacharyar's birth place. Kaattum mannanaar of prabandham to the whole world. This completes the bhoo pradakshinam of Ramanujar – Dig Vijayam.

He finally comes to Thiruarangam and falls at the feet of Ranganathar. Mudhali andaan calls all the shishyars. He exclaims it is years since I have seen you. Ramanujar has walked all this journey. Even Ramar's walk was not significant, it is Ramanujar's walk which is significant to our community. Ramanujar takes bath in thiru cauvery and sees the gopuram from there. He bows to piratti and comes as pradakshinam to perumaal and chants amalanadhipiran. Ranganathar, addressing him as Bashyakaararae, asks did you return? Hope everything is alright with you. Ramanujar replies when

you have been protecting me all along, I nave no unfulfilled desires and have been always thinking you. Did you win over the kudishtigal asks perumaal? Did you spread VSA to all the parts? Did you establish SN is para deivam? Did you establish chith and achith are different? Did you teach them saranagathi as the path to moksham? Did you establish thiruaradhana kramam as per pancharathra agamam in all the koils? I did not do such an act in my avathaarams but you accomplished it. It is because of this we gave you the title udayavar. Thus the digvijayam ended. In one of the granthams it is shown that Ramanujar took 25 years to complete his Dig vijayam. In this journey he got the thirunaamam of Sreebashyakaarar. He established a mutt in Puri Jagannaath and one in Thruananthapuram. He established a mutt in Pandukeswaram on the way to Badrinath. Even today in Saligraamam/mukthinath the lady archakar chants pallaandu pallaandu. It is only because of Ramanujar's Digvijaya Yathra. Even today in Mukthinath we see the idols of Ramanujar, andal, thirumangai alzhwar, Nammalzhwar all because of the efforts of Ramanujar. He established a mutt and there is a big South Indian koil with a very big Udayavar's photo in Darbanga/Sonepur, Bihar. The Koil is on the banks of wide flowing Ganges. He established that SN is the jagath karana boothan. Uyya ore vazhi udayavar thiruadi.

51 GP

General

Sudharshana alzhwar nakshathram greatness: Many acharya purushans have sung about Sudharshana alzhwar. The Sudharshana chakra is seen in the koils as two triangular shapes one straight and other inverted emboldened on the stone or as a metallic form. That is sudharshana chakram. This alzhwar on perumaal's shoulders has helped perumaal during srishti, and is the most prominent weapon of perumaal. In Thirumogur (kala mega perumaal) chakrathu alzhwar is very prominent. Similarly in Thiruarangam there is a separate koil for the alzhwar. It is a big koil. This alzhwar comes to the rescue of devotees in distress. Ambareechan story: This maharaja did something to invite the ire of Duruvasara munivar. The munivar was about to give sabam to the raja. Amabareesan had the chakrathu alzhwar given by perumaal. This chakrathu alzhwar gets angry at the munivar and asks how dare you give sabam to SN's devotee? Chakrathu alzhwaar chased Dhuruvasara munivar. The elephant was saved by chakrathu alzhwar. It cut the crocodile. When Sisubalan was given moksham (in dwapara yuga – mahabaratha) it was chakrathu alzhwar which helped sisubalan to get moksham as he got killed by sudharshana chakram. Thus the alzhwar removes the paapam of people. The alzhwar is both a weapon and ornament for perumaal. It appears like perumaal is holding a sun. That is why in thirupallandu, the chuddar azhi (sudharshanam) is also included for wishing long life. Azhi ezha sangum villum ezha sings Nammalzhwar. Peyalzhwar sings திரு கண்டேன் * பொன் மேனி கண்டேன் * திகழும் அருக்கனணி நிறமும் கண்டேன் ** செருக்கிளரும் பொன்னாழி கண்டேன் * புரி சங்கம் கைகண்டேன் * என்நாழி வண்ணன் பால் இன்று. Cherukizharum ponnaazhi means that chakram which is extremely shining. When God does many things as sankalpam chakrathu alzhwar being part of panchya janyam of perumall helps him to the tasks he thinks of. Sudharshanar is his name. Thirumazhisai alzhwar was born as an amsam of chakrathu alzhwar. Sudharshana ashtagam, sudharshana hastham are prominent sthothrams on sudharshana alzhwar. Jai jai shree sudharshana, jai jai shree sudharshana..

3.65 Reporting back to Namperumal about how he had spread VSA in his Digvijayam.

6000 padi grantham says page 549: mudhaligal urge Ramanujar to go on Dig vijaya yathra. During this yathra in the south chozha, pandya and kerala divya desangal Ramanujar won over the kudhishtigars. In thirukurungudi Ramanujar has the dialog with perumaal (of perumaal asking Ramanujar what is so special in you by which you are able to get so many followers for which Ramanujar says perumaalae if you ask the question in the proper way I will give the appropriate

answer. This scene is in thirukurungudi temple proper. If we request the archakar he will show the big simhasanam on which Ramanujar sat and the small pedestal on which perumall sat on rathina kambalam) by which he tells the meaning of thirumanthiram to perumaal. Hearing the meaning perumaal feels happy and says from now he is also Ramanuja dasan.

Once in thirumalirunchola azhagar koil (Kidambi aachaan ghoshti) when the archakar asked the Ramanuja dasars to come to one side most of them went to where archakar pointed. Those who were shishyars of Periya Nambi (Aalavandhaar's first of 20 shishyars – the swami who did samashneeyam to Ramanujar in Mathuranthakam koil) stood in another side. The first group had Ramanujar's thiruadi sambandham. To a surprised Perumaal's question why they were standing aside, they the second group replied, that they had Ramanujar's thirumudi sambandham. At that, Perumaal in Thirumalirunchola (Sundara thol udayaan) himself clarified that be it before Ramanujar or after Ramanujar we must all say that we have Ramanujar's thiruadi sambandham only then we will get moksham. Actually Ramanujar did not sit on the throne when he did dwaya mahamanthra upadesam to Perumaal. Ramanujar does dhyanam that his acharyan Periya Nambi is there on the throne and tells the meaning of thirumanthiram and dwayam to perumaal. Even though Ramanujar did not do pancha samskaram to perumaal, perumaal says Ramanujar is his acharyan.

Ramanujar goes as described above on Dig vijaya yathra and defeats his distractors (mayavadhis, vaiseshigan, naiyayigan etc – poorvapakshigal) all along. These happened in patti mandapam or vidhwan sathas.

3.66 Bhattar vaibhavam:

3.66.1 Kooraththu alzhwan and Aandaal ammal get perumal prasadam.

Ramanujar at that time had the following as prominent followers. However all followers were so devoted to Ramanujar that it was the best period of VSA. Ramanujar had become Jagadachariyaar. The prominent sishyars are: 1. Kooraththu aalzhwaan (ஸகல சாஸ்த்ர விர்பன்னராய், அசார்ய பதைக நிஷ்டராய், பன்ச கால பதாயனர் – ஐந்து காலங்கள் are ப்ராத காலம், சங்கம காலம், மாத்யான காலம், அபரான்ன காலம், சாயம் காலம். ப்ராத காலத்தில் turn around in bed, remove bad thoughts, get thirumeni of perumaal, gently sit and chant hari seven times. Turn to the direction of Srirangam கை கூப்ப வேண்டும், walk 8 steps, all that we do in the morning like brushing, upto bathing are called **அபிகமனம்** this must be done including sandhya vandhanam. In சங்கம காலம் we must do **upaadhaanam**. This includes getting samagri (fire sticks for doing velvi), getting chandana paste, getting flowers, water with cardamom scent added, sudhi of the place and getting alms. Now start thiru aradhanam. This is done in மாத்யான காலம். This includes all the asanangal of thiruaradhanam. There are 16 upakarangal for perumaal. This is called **இஜ்யா**. We must not sleep when sun is up so no siesta. Sleeping is a paapam. In அபரான்ன காலம் do **swadhyaayam**. Chant Alzhwaar pasuram, geethai etc. In சாயம் காலம் do குணான்னு சந்தானம் for perumaal. Do **yogam** now. Learn meanings of pasurams, ramayanam, geethai etc. Do Dhyaana nishtai. People doing these are called pancha kaala parayanargal. Koorathu alzhwaan is the best example for having followed this. விஹித விஷய விரக்த்தராய் நிற்க. விஹித விஷயம் means accepted norms of the society. Like when in grahathashramam upto baalyam living with sthree is accepted. Koorathu alzhwaan never had any dhaega sambandam in his life. He lived like a sanyasi. He used to go out for ucha vrithi – it means he used to beg for alms from selected houses such as those who live as srivaishnavargal. Koorathu alzhwaan was living like this with his wife Aandaal in his thiru maaligai. When living like this, one day it was raining heavily and he could not go out to get alms. There was no left over grains also to make prasadam. The alzhwaar was worried how to do aradhanam for perumaal? Getting alms has to be done only in upaadhaana kalam, during which time it was raining on that day. He returns home took 2 tulsi leaves and offered

a fruit which was there in the home, chanting கூடாரை வெல்லும் சீர் கொவிந்தா; உந்தன்னை பாடி பரை கொண்டு யாம் பெரும் சன்மானம்; நாடு புகழும் பரிசினால் நன்றாக; சூடகமே தோள்வளையே தோடே செவிபூவே; பாடகமே என்றனைய பல்கலனும் யாம் அணிவோம்; ஆடை உடுப்போம் அதன் பின்னே பாற் சோரு; மூட நெய் பெய்து முழங்கை வழிவார; கூடி இருந்து குளிர்ந்தேலோ ரெம்பாவாய்.

Thus the day ended and he slept without food however after doing all the remaining nishtai after he chanted thiruvaimozhi for the day. However at this time perumaal in his koil is having prasaadham which was akkaara adisal on that day. He sees koorathu alzhwaan sleeping without food. Now Andaal, wife of Koorathu alzhwaan, hears the vaadhyam in the koil and thinks when your child is sleeping without food how can you (perumaal) be having this feast. Periya Parumaal hears this thought in Aandaal's mind. He thinks he must do some thing about this. There are a set of people called Uthama nambi who take care of preparing food for perumaal. Perumaal wakes Uthama Nambi even as he has just started to sleep. Perumaal comes in his dreams and tells him to take all the prasaadham without leaving anything and take with proper respect to Koorathu alzhwaan's residence and give it to him. Uthama Nambi gets up, calls for the upaya, chathram, samara, sakala vadhyam, molam etc and takes the prasadam on his head. When they offer prasadam to perumaal it must be taken on the shoulders only. The person taking it must cover his nose and only then offer. He (or anyone else) must not see it. The prasadam entourage arrives thus to the house of Koorathu alzhwaan. Koorathu alzhwaan gets up and sees what is happening and prostrates before Uthama Nambi and asks why the prasadam is coming at this time to my house. Then the Nambi tells what he dreamt when perumaal asked prasaadam to be delivered to his house. Now Koorathu alzhwaan thinks when he is leading a life without any kurai/unfulfilled wants all due to perumaal kripai why this now? Koorathu alzhwaan turns in the direction of Aandaal his wife and asks why this, she says I saw you sleeping without food that is why I asked perumaal why he is having food alone when his baktha is fasting?. Koorathu alzhwaan says perumaal you are expecting me to do something and this prasadam is for that. It is க்ரய தளிகை. Koorathu alzhwaan asks Aandaal did you desire any thing? Koorathu alzhwaan turns in the direction of Aandaal his wife and asks why this, she says I saw you sleeping without food that is why I asked perumaal why he is having food alone when his baktha is fasting. Koorathu alzhwaan rebukingly asks Aandaal can you have such thoughts? Koorathu alzhwaan takes three balls of prasadam and gives two to Aandaal (his wife) and one he takes after keeping it near his eyes. Koorathu alzhwaan says since Aandaal desired she must get the major share and hence gave two balls of prasadam to Aandaal.

3.66.2 Twins are born to Aandaal – Ayoni children

It is because of that, Aandaal, Koorathu alzhwaan's wife who takes those two balls of prasadam, she got two children. Such a birth is called அயோனியாய் பிரந்தவர்கள். Parasara Bhattar and Srirama Pillai were born thus. (page 557 of the grantham). Bhattar is considered as having been born directly to Perumaal and Aandaal and his name has Parasarar being perumal's name. Perumaal himself says don't think that this child is any ordinary person. He is my gift to the world. Aranga maligai chelvar is Parasara Bhattar's another name. Korrathu alzhwaan was about 90 years old when these children were born in the year 1121/2. Vaikasi masam anuradha nakshathram was Parasara Bhattar's birth star. Other child is named Srirama Pillai. ஆண்டாள் இரட்டை பிள்ளைகளை கருவுருத்தி அருளினார். Emperumanaar himself names the children. Koorathu alzhwaan says these children must be taken care of by Ramanujar. That is these will be done as directed by Ramanujar. Koorathu alzhwaan is most dependant on the care of these children as these are God's given gifts. 16 samskarams 3+6+5+2. 3 are before birth which have taken place. Ramanujar's shishyan Embaar takes care of these samskarams which start after the 12th day. Ramanujar comes eagerly after 12 days as restriction of தீட்டு gets over after 12 days and Yathi such as Ramanujar can visit only then. Ramanujar wants the second and third orders of Aalavandhar

executed only through Koorathu alzhwaan's children. Now the children have come as God's gift. Embaar (Govinda Perumaal) is pada chaaya for Ramanujar. Embaar is asked to go inside the house and bring the two children out. Ramanujar being Yathi should not go inside the house. These are ஹாரீத குலத்தின் கொழுந்துகள். Ramanujar holds the two children in his two hands. He makes sure that they do not get dhrishti. So Embar chants dwaya manthiram which will protect the children. It is chanted as rakshanartham. Ramanujar is extremely happy. Ramanujar blesses the children with his kind looks. Ramanujar sees the tejas in the children's face and says dwayam radiates from their faces. Thus the dwayam chanted to them is the kappu or protection. (These days people put on even golden Kappu to the children when they are born. Look at such a divine kappu given by Ramanujar to the children). Ramanujar tells Embar that since he has started the abyasam with dwaya mahamanthiram, he says Embar has to take care of the உஜ்ஜீவினம் of these children. They have to be imparted appropriate knowledge. Embar is appointed as acharyan for these children. Thus Parasara Bhattar and Srirama pillai get Embaar as their acharyar. Embaar has to look after the day to day needs of the children also not only teach them religious aspects. Ramanujar himself puts on pancha abaranangal on the children. One may recall this is as per samskaram requirements. Even the Namakaranam is done by Embaar. As per the wishes of Aalavandhar, the elder child is named Shri Parasara Bhattar. **Parasara maharishi gave Vishnu puranam and hence the first child is named shri Parasara Bagawaan.** Aalavandhaar wanted some child who is with Tejas to be named after Parasara Maharishi. Other child is named Shri Rama Pillai. Now periya perumaal gives them manjal neer bath and also takes Parasara Bhattar as sweekaaram. Perumaal wants the cradle also to be near Perumaal sannidhi. Natchiyaar brings this boy up with all love and affection. கமலா பத லாலீ தத்வம். Kamala is natchiyaar. She takes care of the child by singing laalee or bed time songs. Even before perumaal has prasadam offered to him, this child would go and eat it. There is a amudhu parai near gayathri mandapam. It is this place where perumal's prasadams were offered. Parasara Bhattar as a child used to crawl, mix the prasadams and eat some of it. It is this mixed prasadams which were later offered to perumaal and he would accept it.

3.66.3 The children grow up to be very knowledgeable especially Parasara Bhattar who is close to Perumal and Thaayar.

At the age of 5 of the child, when Koorathu alzhwaan was chanting Nedumarkadimai pasuram, chirumamanisarai ennai andaan ingae thiriyavae comes in the pasuram, the child asks his father, how can a person be both small and big chiru and ma at the same time? What is the inner meaning of that? Alzhwaan says your question is good and is correct but since you have not had upanayanam, I can't tell you the meaning as you will not understand. How can I tell you the veda vedhantha arthams involved as you have not read vedhams since you have not had upanayanam? However I will show you some thing that you will understand. Thirumeni siruthum, gyanam peruthumaai, keerthi murthy yaai ezhundharulirindha, they mean that they may not be at the same time. He might have been murthy at one time but now he is having keerthie too. Siru maa manisar means he will be small in size but in gyaanam he is big. Whereas we are opposite, we have big sareeram but have little gyanam. An example is Siri achaan in Ramanujar's group. He is small in size but has a vast knowledge. Arulaala perumaal emperumaanar (He was Yagnya murthy earlier) is another example. He is also smaal in stature but has a lot of knowledge.

On another occasion Bhattar was playing in the street, one Sarvangnya Bhattan who is a maayaavadhi and who has a lot of ahankaram comes there. He comes in a pallkku telling virudhu (it means some predictions). The children stop him. The children challenge him with a question. Bhattar takes one handful of sand and asks him what is inside my hand? He could not answer. They ask him then why are you calling yourself by that name sarvagyan as though you know everything. Now that person asks the child back, you give the answer. The child laughs and says you could not answer that it is handful of sand. That person saw that this child has a lot tejas and took the child and seated him on pallakku and asked him, whose son are you? The child answered that he is Koorathu alzhwaan's

thirukumarar. The person no wonder that is why you are radiating brilliance. He takes the child to Koorathu alzhwaan's home where Ponnatchiyaar sees and hears about the incident (Pillai Uranga Villi dasar's wife) and she does சுத்தி போட, to remove any dhrishti which might fall on the child. Then andaal amma (Bhattar's mother) comes from inside the home and hears what happened and she too does சுத்தி போட using dwayam and then throws sree paadha theertham of learned people which was in the house. She begins to wonder if he will live for long. Parasara Bhattar lived only for 52 years. If the bhattar had lived for a little longer it is said that he would have built a ladder between bhologam and vaikuntam.

When Bhattar comes of the age for upanayanam, the samskaram is performed and veda adhyaanam begins for which he is sent to an acharyan. He is so brilliant that if he listens once in sandhai he does not need a repetition. So much so Bhattar comes back from the class if the same thing is being repeated. Koorathu alzhwaan asks why he is skipping the classes, Bhattar replies, the acharyan is repeating what he has already learnt. He is eka grantha vaasi. That is, it is enough if a grantham is told to him once he will remember it. It is like Koorathu alzhwaan himself who memorised Bodhayana grantham reading it over night. Andall and alzhwaan do not send him to class as he might get dhrishti of others. They go and tell this to Ramanujar. Ramanujar rules that from here on Koorathu alzhwaan and Embaar will only teach the child. Purohithyam and purana patanam was being done daily by Koorathu alzhwaan to perumaal in which panchangam details will be read out to perumaal. Koorathu alzhwaan gets to do this from Periya Koil Nambi. Bhattar in future will be taking over that duty.

Page 561 last para. One night Namperumaal and piratti are alone and thirai(screen) was closed. Perumaal and thaayar have conversations at such moments. Parasara Bhattar being a child goes inside the screen. Perumaal gets angry and asks Parasara Bhattar when the thirai is closed how did you come in. Parasara Bhattar gets scared and goes out. Perumaal thinks why he got angry and calls him saying பராசர பட்டர்க்கு அருளபாடு. Such a arula paadu is asking one named or gestured to (happens in koil goshti when a goshti member is say asked to sing in praise of perumaal or alzhwar) Parasara Bhattar enters. Perumaal aks the child what did you think when you were asked to go out and what did you think when you were asked to come in. Parasura Bhattar replies when you asked me to go out I thought you as easwaran and easwari like big raja rani the crowned maharaja. I had not known that all these days, I had not thought of you as perumaal and thaayaar. I had thought that in this thirumaligai of arangam someone else lived. Perumaal asks what did you think when you asked me to come in. The child replies I thought you of like Koorathu alzhwaan and Andaal amma which is what I had all along thought so. Perumaal is very happy that such a small child has replied so very beautifully. Perumaal tells the child, from now on think of me and thayaar as Koorathu alzhwan and andaal only and not as perumaal and thaayar. It is said in vedas that ladies, blind people, those who can't speak/deaf and dumb, morons, mad people, children when they are blessed by perumaal with his kind look, they are assured of vaikuntam. At this point Ramanujar advices each of his disciples and looks at them with kind eyes which will assure them moksham.

GP 52

Ani swathi is thirunakshathram for Periyalzhwar, Vadakku Thiruveedhi Pillai. VTP made exact copy of Nampillai's thiruvaimozhi kalakshepam. It is called eedu 36000 or simply eedu for Thiruvaimozhi. This is the most popular version followed even today. Pillai lokacharyar (also Pillai ulagasiriyan) and Azhagiya manavala perumaal naayanaar are the sons of VTP. They are born, one due to acharyar's anugraham, and other due to Ranganathar's anugraham and hence are ayonigal (not born due to human effort that is from his yoni). Periyalzhwar's pasurangal give 9 advices to the humanity.

Aalavandhaar's third wish of naming a vaishnavan after Nammazhwar to show repect to the alzhwar.

Embaar (this is the shortened name of Emperumanaar as addressed by Permaal earlier and as already described in this text) has a younger brother by the name Siriya Govinda Perumaal which means the brother, is also cousin of Ramanujar, has a child through his marriage. Now it is felt that Shri Aalavandhaar's lineage is made alive (as both Ramanujar and Govinda Perumaal are sanyasis). Of the three wishes of Aalavandhaar, one of writing Sreebashyam has happened. Veda vyaasar's thirunamam must be given to some one of future generation. That has been done in the form of Parasara Bhattar as Parasarar is Veda vyasar. The third wish was that we in the family tree should show our respect to Nammalzhwar. The child is named Shri Parankusa nambi after Nammalzhwaar. When Ramanujar went on digvijayam and reached thirukurugur, he gets reminded of Aalavandhaar's wish to name someone with the name of Nammalzhwar. He looks around and sees Periya Thirumalai Nambi's son who was called Pillan at that time and Ramanujar names him, Thirukurugai Piran Pillaan. This takes care of one of the wishes of Aalavandhaar. When Thirukurugai Piran Pillan wished to be son of Ramanujar, he is adopted by Ramanujar. Thus sweekara puthirar of Ramanujar is ThriuKurugai Piran Pillaan. Later ThiruKurugai Piran Pillan is asked to write 6000padi of Thiruvaimozhi as Vishnu puranam sung by Parasara maharishi has 6000 slokas. 6000padi comes out first as the vyakyaanam of Thiruvaimozhi. (1 padi is 32 aksharangal). ThiruKurugai Piran Pillan is also asked to take care of Sreebashyam.

Thirukurungudi incident where Perumaal gives Thirumann kaappu to Ramanujar – Thiruvatta paarai

During Digvijayam, when at Thiruanathapuram Ramanujar finds that when peforming Thiruaradhanam to perumaal they throw large vessals of water on Perumaal in the name of bathing Perumaal. Ramanujar does not think it is proper as per Paancha rathra agamanam. The pothis there who perform these religious duties to perumaal go and complain to perumaal. They say we have been doing this service to you for thousands of years with bakthi now somebody is coming and changing it. We do not like it. Ramanujar is also vehement. Perumaal sees. Ramanujar is immediately taken and transported to Thirukurungudi. He is taken to Thiruvattapaarai/Parivattapaarai. Ramanujar gets up in the morning looks around and knows it is somewhere in Thirukurungudi. After bath he wants to put on Thirumann. He calls for Vaduga as it is customary for Vaduga to bring Thirumann Kappu. Vaduga makes a paste for Ramanujar to put it on his forhead. All the remaining of thiruman Vaduga applies on his head and hence his hair also looks coloured. After applying Thirumann, Ramanujar asks the person thinking it is Vaduga to carry the basket (of flowers?). Now as Ramanujar nears the Koil, he finds Vaduga to be missing. Ramanujar is perplexed as it is not usual for Vaduga to do such acts of disappearance. Now Ramanujar comes back to his senses, he realises that he does not have his usual followers and the place is also different. Ramanujar goes inside the Koil and finds that the thirumann kaappu on perumaal is still wet. It means that the person whom Ramanujar thought is Vaduga Nambi is indeed none other than perumaal himself.

3.66.4 Parasara Bhattar's varalaru continued:

As time passes Parasara Bahttar and his brother come to the age of marriage. Embaar (who has been asked take care of the two children born to Andaal – Koorathu Alzhwaan's wife due to deiviga sankalpam) goes to Ramanujar and says the sons of Koorathu alzhwaan have come to the marriable age. Ramanujar asks them to search in Periya Nambi's family if there is any lady suitable. So Koorathu Alzhwaan goes to the Periya Nambi's family and asks for a match for Parasara Bhattar. The family people initially agreed when directly contacted however they do not show interest for this marriage after some months. They quote that it is a marriage outside the family and hence were hesitant. After some time Aandaal asks Kooraththu alzhwann about marrying these men. Kooraththu alzhwaan laughs and says why should we bother about these young men (Parasara Bhattar and Srirama Pillai) who are Easwaran's soththu (as they have were born as perumaal's anugraham-

ayonigal/not born due to a human's interaction).(28.22) Aandaal requests him to go to Perumaal and ask for them to get married. Kooraththu Alzhwan says so far I have not asked anything of Perumaal. Still he goes to Namperumaal and requests to perumaal that Aandaal had asked. Actually Kooraththu Alzhwaan was standing hesitantly and Perumaal himself asks what Kooraththu alzhwaan you seem to be wanting to ask some thing. Perumaal says it is my duty to give girls for my children (ayonis). The same person who was hesitant to give their daughter come running now and offer their daughter for marriage as they got dreams asking them to give both their daughters in marriage to Parasara Bhattar as Perumaal was having two thayars and hence Bhattar should also have both of them. Perumaal was responsible for the earlier refusal by girl's father as Perumaal thought Bhattar should have 2 wives like Perumaal and made the girl's father to refuse. Perumaal always takes procession with ubaya natchimaar means both the thaayaars. Perumaal also tells the girl's father not to treat Bhattar like other people as he is adopted son of Perumaal. Parasara Bhattar is also given the name Aranga Maaligai Chelvar. This name means that he is adored son of Ranganathar's palace which is the Koil. The marriage also was conducted with the two girls standing on either side of Bhattar. They stand like the two Natchimars of Perumaal. (36.13)

3.67 Mudhali Aandaan's Nishtai:

Periya Nambi's daughter is Athuzhaai's trouble in her in laws. She is married and in her in laws house she wanted to go for bathing and wanted her mother in law to accompany her and expresses so in her in laws house. It is the practice to go very early in the morning when it is dark in Srirangam to bathe. The girl was afraid of darkness and wanted help. The inlaws ask her did you bring any seedhanam vellaatti such as a helper from your parents' house to ask this? Athuzhai comes and tells her father Periya Nambi of this. The father says ask your jeer Ramanujar. She comes running and asks Ramanujar in front of everyone for seedhana vellaatti. Ramanujar looks at the 12000 odd followers around him. Ramanujar's eyes stopped at Mudhali Aandaan. At once Mudhali Aandaan says Adiyaen sidhdham and asks Athuzhai to come and leaves at once. He goes to the house and starts to work. He had brought the necessary tools such as a pot his clothes etc. He does all kinds of work in the house. Once there was some discussion in that house about para thathva nirnayam. Mudhali Aandaan was hearing the conversation which was half baked arguments without much knowledge. Mudhali aandaan goes and corrects them quoting necessary pramnangal. Then the house people ask who he is. He says I am seedhana vellaatti for Athuzhai. They then ask his name say that he is so knowledgeful. Then he tells that he is Ramanujar's sishyan Mudhali aandaan. Hearing this all those assembled got shocked. They all come running and first fall at the feet of Periya Nambi their sambandhi who directs them to ask Ramanujar for pardon. Ramanujar says Athuzhai is like his sister, if you do not want Mudhali Aandaan to work in your house let him come here and work. This shows the nishtai of Mudhali aandaan and how Ramanujar corrects people. திருத்தி பணி கொண்டார் ராமானுஜர்.

Another incident in Mudhali aandaan's life. People ask Ramanujar you are supposed to leave everything when taking sanyasam but you said I have left every thing but not Mudhali Aandaan. Why did you say that? Ramanujar's reply was that in sanyasam can you say I am leaving thridhandam alzo? Mudhali Aandaan was like his thridhandam.

Once when Ramanujar was enjoying Thiruvaimozhi pasurams in the evening even as he was taking a walk, Mudhali Aandaan was also listening intently as he also was very much knowledgeable and interested in Thiruvaimozhi. Mudhali Aandaan was so immersed that he was crying, dancing etc. Ramanujar stops and asks Mudhali aandaan who was unable to speak and choked with emotions, Ramanujar says just as Ramayanam is veda vedantham and SN himself takes avatharam as Ramar, Thiruvaimozhi is veda vedantham and Nammalzhwar himself takes avatharam to give it to us.

Once there was deaf and dumb person who too gets moksham. He falls at the feet of Ramanujar and tries to speak which was not comprehensible. But there were tears in his eyes. He is making some

actions. Ramanujar understands it as will we not get moksham? Ramanujar is at a fix as he can't hear dwaya mahamanthiram even if he tells the person and he can't repeat it. Ramanujar looks around and when no one is seeing, he is taken inside his madam and into his private chamber. Kooraththu alzhwaan sees this from a distance and follows them. Ramanujar closes the doors but Kooratthu alzhwaan sees through the key hole and faints after sometime. Other shishyaas hear the noise and come and ask Kooraththu alzhwaan what happened for which he replies why was I born in this big Haaritha kulam, why did I have to learn vedas and say that I am doing this, that etc. I was not born as deaf and dumb. Koorathu alzhwaan saw that Ramanujar took the boy inside and asked him to prostrate before him and kept his foot over his head by which he is assured of moksham. I did not get that praptham. Thus we must understand that the best qualification for moksham is to understand that we must believe that we have nothing to show in our hands. Naitchyam is the most important qualification.

3.68 Maraner nambi charithiram poorva vaibhavam; Aalavandhaar vaibhavam continued

3.68.1 First meeting with Aalavandhaar and how Maranaer Nambi used to listen upanyasams standing outside the hall

Page 756 of the grantham. Maraner Nambi was born in Parathakam village in the 5th varnam. When one day, Aalavandhaar was going with his goshti Maranaer Nambi was working in fields kazhani. He was hungry and thirsty too. He took the clayed water showed it to perumaal and just drank the clayed water. The clay was his rice and water on it to quench the thirst. Aalavandhaar saw this. He thought this water is being taken by the birds and they are quite fine. Aalavandhaar calls Maranaer Nambi and asks why he drank that water he could have taken clean water which is available in so many places. Maranaer Nambi says I do not see the difference between that clay and this clay. ஸ்வாமிகாள் இம்மண்ணிர்க்கும் அம்மண்ணிர்க்கும் வாசி அறிகிலேன் is the reply. Aalavandhaar was stunned by this explanation. He appeared like Sadagopar who became angry (Kopikkiraar) and threw away the satam vayu from affecting him. Maranaer Nambi sees brahmmam in every thing. Thus he gets the name Maran Naer Nambi. Exact alike of Maran. Aalavandhaar takes Maranaer Nambi with him. Maranaer Nambi hesitates that he is born in such a low caste how he can be in the company such learned people. For brahma gyanis there is no kulam example adhi Jadabaradhar. Rykvar is another example. Valmiki, vedaha vyasar, vithurar are all standing examples. Maranaer Nambi is given a place near where Aalavandhaar used to bathe in Kollidam. After that Aalavandhaar does kalakshepam in Srirangam. However Maranaer Nambi is full of thoughts of Aalavandhaar for having elevated him. Just like Kurumbu arutha Nambi made clay flowers for Venkateswara Perumaal, Maranaer Nambi made a clay model of Aalavandhaar and was worshipping him. In those days Maranaer Nambi would not have been allowed to go inside Srirangam either to the temple or even to listen to Aalavandhaar's kalakshepam and hence this arrangement. He was praying to Aalavandhaar just as perumaal. It is like Madhurakavi alzhwar. He was treating Aalavandhaar like his acharyan, but in his heart, as others will not approve it. In the later years Aalavandhaar used to talk to Maranaer Nambi for a long time that was Nambi's viswasam to Aalavandhaar. ஆசார்ய அபிமான அந்தர் பூதராய். First two words mean that there was mutual trust between the two. The next two words mean that he(Maranaer Nambi) was the most trusted aide to Aalavandhaar. As time passed he was able to go and hear Aalavandhaar's kalakshepam from outside Aalavandhaar's premises. Maranaer Nambi got to see Aalavandhaar very frequently just as one would see Perumaal in his sannidhi. Also when hearing the kalakshepam with his (Nambi's) eyes closed Nambi felt as though Aalavandhaar is right in front of him.

3.68.2 The hall needed to be expanded. Demands of neighbour lady for sanctioning moksham.

As time passed, the hall was not enough to accommodate all the srivaishnavas and thus there was a need for expansion. There was a vacant land which belonged to an Ammayaar. Aalavandhaar wanted to acquire it. Aalavandhaar approached the Ammayaar and asked for the land. She asked for the price that Aalavandhaar could pay. She fixed it very high. She asked for Moksham. It was like the நாவல் பழம் seller asking for moksham to perumaal for selling the fruits. Must have happened in dwapara yuga. Also Dhadhi paandan asked for moksham not only for himself but also for the pot for having hidden perumaal-Krishnar. Aalavandhaar said it is not possible for him to give moksham. She asked Aalavandhaar to write a small slip which she will present to Perumaal and seek moksham. Even in those days when the matter is written in green ink the bill will be passed and if written in red it won't be passed. She asked the note to be written in green ink. Aalavandhaar also immediately wrote it and gave her. It was addressed to Periya Perumaal and signed by Aalavandhaar. She accepts the palm leaf with all the due respect, fear, bakthi and with a great belief (that it will get passed) keeps it on her head and goes to periya perumaal (Ranganathar) and gives it through archakar for perumaal to see. She points to perumaal's feet where it should be kept and archakar does accordingly. However the palm leaf gets transported by itself to perumaal's head even as all the bystanders are seeing. At the same time the ammayaar fell down dead and got moksham.

Aalavandhaar gets to know this and takes her land and gets a big hall constructed for kalakshepam. Graha pravesam has to be done. Good day is being looked for and hence kalakshepam gets stopped for the good day. Maranaer Nambi sees this. He wants to see the building from inside before graha pravaesam and requests those who constructed for permission. Nambi says do all the sudhdhi after I come out as I am neechan and I have stepped inside. Nambi wants to see Aalavandhaar's seat from close quarters. Nambi is taken inside one day and is shown. Nambi looks at all the places longingly with tears in his eyes. Aalavandhaar gets to know about this. The people who told him ask for a date for gruha pravaesam. Aalavandhaar says there is no need. The baghavdhothmaraana பாவகதோத்தமரான Maranaer Nambi's thiruadi has touched the place and there is no need for any further gruha pravaesam. The homams and karmangal are not going to purify the place it is baghavdhothmar's paadha dhooli/dust from his feet has purified the place. Just as sung in Thirumaalai அமரவோர் அங்கம் ஆரும் * வேதமோர் நான்கும் ஓதி * தமர்களில் தலைவராய * சாதி அந்தணர்களேலும் ** நுமர்களை பழிப்பராகில் * நொடிப்பதோர் அளவில் * ஆங்கே அவர்கள் தாம் புலையர் போலும் * அரங்கமா நகருளானே! Brief meaning is even if those amararagal in vaikuntam who chant the four vedhas and six upangangal and brahmins here on earth talk mean of you and even if you belong to the lowest of the low caste they(amarargal/brahmins) will loose the status which they held at that very moment and become the lowest caste person. There are further more pasurangal emphasasing that if we from even the highest caste disrespect persons of even the lowest caste we are sure to loose out on the caste and will be treated as lowest caste. ஜன்ம சித்த நைட்சியம் if exhibited by the lower castes brahmanothamargal they immediately get elevated. எப்பொழுது ஒரு பரம பாகவதரோடு திருஅடி ஸ்பர்சம் பட்டதோ அதுவே க்ருஹ ப்ரவேசம். Aalavandhaar wanted the kalakshepam to start immediately in the bigger new hall.

3.68.3 Maranaer Nambi takes Raja Pilavai disease from Aalavandhaar.

After this one day Aalavandhaar goes to periya perumaal and prostrates at his feet and then at his head repeatedly many times. He was suffering with raja pilavai disease and was in great pain. Periya perumaal understands and says are you requesting for moksham (பெரிய வீடு). I grant you that. Aalavandhaar tells perumaal, I have not completed experiencing my prarabdha karma. Perumaal says you can give the remaining prarabdha karma to any of your shishyars. On hearing this shishyars talk to themselves why is perumaal so strict even to Aalavandhaar why is he not pardoning Aalavandhaar of the remaining prarabdha karma. They feel who will take the prarabdha karma from

Aalavandhaar. With this impasse some time passes by. One day Aalavandhaar is with perumaal then theertham, prasadham are all given and people start to leave but Aalavandhaar does not leave. Namperumaal sees Aalavandhaar கடாக்ஷித்து perumaal says I grant you moksham. You can leave now. This perumaal tells through archakar. Aalavandhaar says there is still some more prarabdha karma to be experienced. எல்லீரும் வீடு பெற்றால் உலகு இல்லை என்று. This means that if everyone gets moksham there will be no ulagam is the meaning of this line. This was in perumaal's mind. That is why he does not overlap Aalavandhaar's and Ramanujar's places of action on this earth. Perumaal wants both nithya viboothi and leela viboothi. When Periya Nambi went to get Ilaya Alzhwar from Kancheepuram to meet Aalavandhaar, Perumaal knows that Ilaya Alzhwaan will be here any moment and hence hurries up exit of Aalavandhaar. If Aalavandhaar and Ilaya Alzhwaan are together then there will be no difference between Nithya viboothie and leela viboothie. It will be like erecting a ladder between the two places through combined gyanam present in leela viboothie. If they come together perumaal will not be able to do leelai and hence he hurries Aalavandhaar's exit. Aalavandhaar himself realises this and advices those present that they need not feel sad on his departure. Aalavandhaar makes only one plea to perumaal that he must be allowed to fall before perumaal's feet many times as he is doing here in Leela viboothie. Perumaal should show himself just as he is doing it here in leela viboothie. Perumaal also agrees and tells this through archakar. Now Aalavandhaar looks at the shishyargal and asks who amongst you will take the remaining of my prarabdha karma as ordered by Namperumaal? It is the raja pilavai noi. All the mudhalis (srivaishnavas) there were speechless. Now Aalavandhaar's abhimaana anthar bootharaana Maranaer Nambi comes forward to accept it and speaks from respectable distance so that Aalavandhaar is able to hear. He tells நாயந்தேன் நாயந்தேன். Maranaer Nambi falls and prostrates before Aalavandhaar. Aalavandhaar asks Maranaer Nambi to come near. Maranaer Nambi tells that he is sandaalan and can't come near. Aalavandhaar says that sandaala kulam is not for you come near. அடியேனுக்கு இப்பொழுது கொஷ்டியில் நியமித்த ப்ராஸாதம் வேண்டும் says Maranaer Nambi. That is the quality of naitchiyam of Maranaer Nambi. Aalavandhaar asks will you be able to withstand the ill effects of that disease? Willyou be able to bear that pain. Maranaer Nambi replies அடியேனுக்கு அதுவே மஹாப்ரசாதம். Aalavandhaar takes the water and cleans his feet and looks at the pot having the water from his feet and tells Hey Raja Pilavai disease go and stay for the remaining period with Maranaer Nambi.

In Mahabaratham there is a Swarga rohini. Pancha pandavars are going to swargam. First draupadhi falls, then Nakulan, Sahadevan then Bheeman then Arjunan and finally Yudhishtirar goes. One dog accompanies him. The dog having insects allove its body asks Yudhishtirar, I heard you are a big dharma raja, I am suffering due to this disease which is making all the insects to eat me, can you partake this pain so that I can go to swargam? Yudhishtirara gets all the insects and worms on him and then Dhrama devadhai comes and says you have exhibited your quality of dharma even in this state of about to go to swargam. This occurred in Swarga rohini in Badrinath.

Aalavandhaar now looks at his shishyas, I have been telling Kalakshepam to you all but none of you came forward to accept though I have told so much on baghavatha prabhaavam but none of you got the bhava sudhi of Maranaer Nambi.

3.68.4 Maraner Nambi's last days and how Periya Nambi and Ramanujar participated

Aalavandhaar continues with his Kalakshepam. Maranaer Nambi is now unable to attend the Kalakshepam due to the pain. He was not able even to cook and eat. He is in his nanadavanam near Aalavandhaar padithurai at Kollidam. Maranaer nambi considers that the pain is his kaingaryam to his acharyan. Periya Nambi however takes prasadam daily to Maranaer Nambi. He thinks this is really how Acharya Nishtai should be (Maranaer Nambi's bearing pain for acharyan). Periya Nambi falls at the feet of Maranaer Nambi inspite of being prevented by Maranaer Nambi being neechan. One day when it was dark, Ramanujar sees it and wonders where my acharyan is going every day. Ramanujar goes behind him but not noticed by Periya Nambi for his acharyan's protection. Periya

Nambi goes to Maranaer Nambi's house, gets water from Cauvery, cleans his body applies thirumann on him and offers him food. He recites Aalavandhaar's sthothram and Mukunda maalai. He tells Shri Aalavandhaar's charanamae nishtam. Ramanujar watches this from a window of the parana saalai. He sees that his acharyan is serving a shishya who is most revered by Aalavandhaar being acharyan of Periya Nambi. Ramanujar is very happy with this thatheeya nishtai. Ramanujar looks in the direction of Srirangam perumaal and asks why he is making Maranaer Nambi to suffer this much. Ramanujar does prabaththi. Even as Ramanujar did dhyanam, the pain of Maranaer Nambi went off. All the raja pilavai noi went away from Maranaer nambi. Maranaer Nambi looks at Periya Nambi and enters into argument. I did not think that you will spoil me like this to take away my pain. I was doing service to my acharyan by bearing this pain but now you have prevented that action. Also the maha prasadam that my acharyan gave has been taken away. You fooled me by showing that you are helping me but indeed you prevented me from sharing the duties to my acharyan. You did not even think of my misery and removed the disease. What mistake did I do to you that you have denied my kaingaryam to my acharyan. Did you think that I am sandalan and how can I get the chance to do service to my acharyan and not enjoy the prasadam that I got? He took a stone and was about to hit himself to kill himself.

At this point Ramanujar who was hiding came out and saw the vairagyam at its extreme and was astonished and was feeling bad that he became the reason for the misery of Maranaer Nambi. Now Ramanujar prayed again that Maranaer Nambi should get back the Raja pilavai disease. The disease came again to Maranaer Nambi. Maranaer Nambi became very happy having got back the disease that he has got the maha prasadam of Aalavandhaar. He was as happy as a blind person getting the sight back. He started dancing. Aalavandhaar thiruadigalae charanam. He took the pada theertham of Periya Nambi. He expressed that he had done apacharam to Periya Nambi. He requested for his aparadham be pardoned. Periya Nambi too was astonished at this type of a new behaviour. Periya nambi came out and saw the tall acharyan who was very handsome too with thridhandam of Ramanujar. Given below is a poem describing beauty of Ramanujar.

பத்மம் என திகழ் பைங்கழ்கழல் உந்தன் பல்லவமே விரலும்
பாவனமாகிய பயிந்துவராடை பதிந்த மருங்கழகும்
முப்பரி நூலோடு முன்கையில் ஏந்திய முக்கோல் தன் அழகும்
முன்னவர் தந்திடு மொழிகள் நிரத்திடு முருவலிலா அழகும்
கர்பகமே வழி கருணை பொழிந்திடு கமல கண் அழகும்
காரிசுதன் கழல் சூடிய முடியும் கனன சிகை முடியும்
எப்பொழுதும் எதிராசன் வடிவழகு என் இதயத்துள் உளதால்
இல்லை எனக்கெதிர் இல்லை எனக்கெதிர் இல்லை எனக்கெதிரே

Ramanujar shows his divya thirumeni to his acharyan. Ramanujar realises that he had done this act without the knowledge of his acharyan for which he was talked ill off by Maranaer Nambi. Ramanujar starts to run away. Periya Nambi returns to Maranaer nambi and tells him that it is indeed the act of Namperumaal that he got rid of the disease which he asked for it again and got it. He now tells that his shishyan who got this done due to the arul of Namperumaal. Maranaer Nambi says that is OK but I got emotional because I lost the prasadam which my acharyan had given. Maranaer Nambi says in three days from now, he will go to paramapadam. He requests that தேவர்க்கு புரோடசமான அன்னத்தை நாய்க்கு இடாதே போரும். This means that let my body after my death not be left uncared for. From GP 53: By this time Aalavandhaar has gone to paramapadham. Maranaer nambi wants to reach Aalavandhaar's thiruadi quickly. Time passes by. One day, he (maranaer Nambi) tells Periya Nambi that he is going to paramapadham in another 3 days. As said earlier in the tamil quote Maranaer Nambi tells Periya Nambi, my sareeram has been offered as an offering to perumaal. Let this sareeram be not taken by all and sundry for the anthima

kainkaryam. After Maranaer Nambi's athma leaves, the sareeram will fall to the ground tells Nambi. There are three aspects to this which can be tabulated. 1. After I die, in which state am I, observe that? 2. what should be done to the body after my athma leaves the body. 3. After doing those rites to the body what should you, Periya Nambi do is what Maranaer Nambi tells Periya Nambi who are both shishyas of Aalavandhaar. Details are in page 764.

3.68.5 Maranaer Nambi details how his body should be disposed off.

	After I die, in which state am I, observe that	what should be done to the body after my athma leaves the body.	After doing those rites to the body what should you, Periya Nambi do
	If I keep chanting bagawan nama Narayana, madhava, kesava when I die, it means I have followed karma gyana path because I take that effort to spell all these words.	Burn my body. Samanya samskaram.	Take a good bath in a pushkarani including for the body head etc., after the burning. Then return to your residence.
	If I go saranagathi margam doing prabathi thinking of alzhwars when I die.	Bury me in the sitting posture. பள்ளி படுத்துதல்.	Take bath in a river till the water is neck deep.
	If I die without thinking of perumaal or alzhwargal, and am thinking of acharyan shri Aalavandhaar	Do all the kaingaryams that a srivaishnavan will get including srichooranam, sandal wood for burning body. This is called Srichoorana paripalanam. It is called brahmmamaedha samskaaram.	Leave without taking bath. Just wash your feet and go back. This is called subham done on 13th day. Or periya karyam. It is the marriage of this athma with paramathma.

Exactly as told by Maranaer Nambi, on the third day, Periya Nambi goes to the nandavanam besides Aalavandhaar pallithurai in Kollidam, and finds that Maranaer Nambi is praying to the archa vigraham of Aalavandhaar (clay figure that he had made) and says pardon me for all the wrong doings that I would have done so far. Periya Nambi finds him in that state and says only if perumaal has done abacharam you would have also done abacharam. At that moment Maranaer Nambi takes a little of of sripadha theertham of Periya Nambi he (maranaer Nambi) sits in padmasanam and keeps looking at thirumeni of his acharyan Aalavandhaar and thinks of srisukthi/sthothra rathinam which Aalavandhaar has sung and says adiyaen's acharyan is upaaya upaeyam. Just like Madhurakavi alzhwar who knew none other than Nammalzhwar. ஆரும் அவனே பேரும் அவனே. அடைந்து அனுபவிப்பவனும் அவனே ப்ராப்யமும் அவனே ப்ராபகமும் அவனே. உபாயமும் அவனே உபேயமும் அவனே. சரம நிஷ்டபரராய் கை கூப்பினவாரே ப்ரஹ்ம்ம கபாலம் பேரித்து அசார்யன் திருவடியை அடைந்தார். Periya nambi seeing this follows the third path for doing anthima samskaaram for Maranaer Nambi. Periya Nambi did all the kaingaryam for the ten days to follow. He did the thiruadhyayanam also.

3.68.6 After effects on Periya Nambi for doing anthima samskaram to Maranaer Nambi

How Ramanujar dealt with objection of town people for Periya Nambi doing anthima samskaram for Maranaer Nambi

After finishing the kainkaryam for Maranaer Nambi, Periya Nambi goes back to his thirumaligai and goes inside without washing his feet as is the custom afer this type of death

kaingaryam. Meanwhile the town people heard that Periya Nambi being from Brahmana kulam has done anthima samskaram for the 5th varnam Maranaer Nambi. They approach him with unapproving faces and keep him aside. They do not speak to him. திரஸ்க்கரித்து is the word for keeping a person isolated from the society. The town people do this to him. They closed the doors of the thirumaligai. They throw thorns at his door entrance and they didn't allow him to their homes - அகம். Meanwhile for a mahotsavam for Namperumaal, the thaer/temple chariot came in Periya Nambi's street. Just at that time Athuzhaai Periya Nambi's daughter comes there and prostrates in front of Namperumaal, and gestures to stop the thaer. She sings pasurams in praise of Perumaal such as Muniyae mukkanppa etc. these are the pasurams sung by Nammalzhwaar questioning him as why he is dodging him and not taking him to Paramapadam. She asks the perumaal you mixed with ayarpaadi people and did acts with you lips with last varnam people. You ate food made by the last varnam people and did not bother even to wash hands after that. You did not observe anushtaanams. You took the food half eaten by others using their hands and is against anushtanams. You also embraced Thirupaan alzhwaar who was born in the last kulam and allowed him to enter the temple. You wanted him to be brought on the shoulders of Loka Saranga Munivar. Did my father Maha poornar/Periya Nambi do any such thing? He had afterall done anthima samskaram to Maranaer Nambi who was under the same acharyan as my father (Alavandhaar). After dieing will you give importance to his kulam or the athma which is the same for all as it does not have kulam. Why have the Srivaishnavargal of this town set aside my father, shut the doors of his thirumaligai and have thrown thorns at his entrance? I want to know if what he did was correct or incorrect. Till that is finalised I will not allow the Thaer to move. She makes this appeal to Namperumaal. She did prabathi to Namperumaal. Namperumaal also did a trick. He breaks the thaer and does not allow it to move inspite of pull from thousands of those assembled. It became dark by then. Perumaal does arulapaadu to Kandhaadai Aandaan/Annan? though Archakar swami. He goes into the swami's dreams and asks him to bring Periya Nambi on his shoulders (just as Thirupaan alzhwaar was brought on the shoulders of Loka Saranga Munivar). Kandhaadai Aandaan brings Periya Nambi on his shoulders. Perumaal does kataksham to Periya Nambi and through archakar tells that he is pleased that Periya Nambi did anthima samskaram to Maranaer Nambi. All the honours such as garland, perumaal theertham and Satagopan were offered to Periya Nambi. Perumaal orders him to be part of ghoshti just as it used to be the way earlier. Only then Thaer was allowed to be moved.

Page 566 of the new book that I have. தேவர்க்கு புரோடசமான அன்னத்தை நாய்க்கு இடாதே போரும். There used to be yaga kundams of different shapes. Triangular, circular, squatre etc. big yagams used to take place. Used to happen for many days minimum 3 days. During the overnight stoppage the instruments were carefuuly guarded. Dogs were in particular chased away from keeping their mouth on any of these utensils etc. the ahoodhi for devars is the most sacred. The lowly life forms should not touch it and make it unholy. Likewise this sareeram (of Maranaer Nambi) has been offered to perumaal as the athma has come out of this sareeram and meant to go to vaikuntam. This should not be touched by dogs. Maranaer Nambi had pleaded like this to Aalavandhaar saying that people of his kulam will do all kinds of unholy things to me sareeram and made the acharyan to promise that his body will be taken care of after his death. That is how Aalavandhaar had asked his shishyas before he (Alavandhaar) died to do anthima samskaram to Maranaer Nambi. He asked for shloka dwayam (Varaha charama slokam) to be told when Maranaer Nambi dies. It is believed that Maranaer Nambi was chanting shloka dwayam when he died. Thus Maranaer's thirumeni becomes Charama vimala thirumeni. Charama here denotes that this is the last time this athma gets to take this thirumeni. Vimala/unblemished because this thirumeni has enabled the athma attain moksham. It is thus that Periya Nambi has done brahma samskaram to the thirumeni of Maranaer Nambi. He comes inside his home and without bathing, does the thiruaradhanai to perumaal offering him chakra Pongal. The brahmins of the town object to this act. One day they approach Udayavar and appraise him of the happenings. They say you have been protecting dharmam all these days by fencing it. Your acharyan Periya Nambi has broken this

fence and has done an act against brahmanic principles of him doing anthima samskaram to a 5th varnam person. Ramanujar saw that this is a complaint on his acharyan Periya Nambi. He decides let him(acharyan) answer to this charge. But the popular belief is that Ramanujar comes and asks Periya Nambi swami when I am fencing the whole town against adharmic acts can you break the fence and do this act? Periya Nambi replies I would have accepted this question from anybody else but it is coming from you, காரேய் கருணை ராமானுஜா,all others see brahmins, and other kulams but you embrace people from all kulams and see them as sree vaishnavars. I did not expect this question from you. Maranaer Nambi is from 5th varnam and Periya Nambi is Brahmin. Person who died is from 5th kulam. Samskaram done by Brahmin. First question to Ramanujar from Periya Nambi is, 1. Is Marnaer Nambi lower than Jatayu who was born in pakshi vamsam and he is very respected by Dasarathar? Or is it that I am superior to Raman. Same is between vithurar of 4th kulam and dharma puthirar/Yudhishtar of higher caste and Yudhishtirar did anthima samskaram to Vithurar. 2. Think of பயிலும் சுடரொளி மூர்த்தியையப் * பங்கயக் கண்ணனை * பயில் இனிய * நம் பாற்கடல் சேர்ந்த பரமனை ** பயிலும் திருவுடையார் * யவரேலும் அவர் கண்டீர் * பயிலும் திருவுடையார் * யவரேலும் அவர் கண்டீர் * பயிலும் பிறப்பிடை தோறு * எம்மை ஆளும் பரமரே. He quoted neduramrkadimai pasuram and kannsora pasuram and another pasuram by Kulasekara Perumaal are they கடல் ஓசையோ? Don't they have meaning? Have you not spread these meanings to the world? If these are all sathyam then, even if they are sandaalargal if they sing in praise of perumaal then they are equivalent to perumaal is that what is said? Don't you know Nambaduvaan charithram?, thirupaan alzhwaar charithram? When all these are there can you ask such question asks Periya nambi to Ramanujar? ஐய்வரில், நால்வரில், மூவரில், முர்பட்டவர், ஸந்தேகியாமல் சஹஜரோடே செய்து உத்திர க்ருத்யம். This is in Acharya hrudhayam. 5's are pandavars and mur pattavar/eldest is Yudhishtirar who did anthima samskaram for Vithurar, 4s are ramar.. of which Ramar is the eldest who did anthima samskaram for Jatayu, 3s are 3nambis (Thirukoshtiyur Nambi, Periya Nambi, perya Thirumalai Nambi) eldest being Periya Nambi who did anthima samskaram for Maranaer Nambi, they did anthima samskaram as though it is to their close relative such as son doing to the father.

3.68.7 How ramanujar handles Periya Nambi's justification for doing anthima samskaram for Maranaer Nambi

Ramanujar thinks for a moment if only his acharyan Periya Nambi had given this task of anthima samskaram to him (Ramanujar) but immediately he realises he couln't have done being a yathi. Periya Nambi says myself and Maranaer Nambi belong to the same acharyan and thus it is necessary for me to have done the kaingaryam. Ramanujar wonders he could have got it done through other srivaishnavars. Your having done the anthima samskaram is hurting the feelings of those belonging to the world in those times. Periya Nambi says let it be my dosham as we belong to same acharyan. Ramanujar even says it is my misfortune that you being my acharyan had to do this act of anthima samskaram to a 5th vargam purushan. Periya Nambi immediately retorts laughingly, what did you think of Maranaer Nambi? Did you think he did not have knowledge and that he is an ordinary person? Maranaer Nambi is one of the trusted inner circle shishyas of Aalavandhaar and not an ordinary person. He is the most liked shishyar of Aalavandhaar. He was a abimaana anthara boothar of Aalavandhaar. Periya Nambi says if it were possible we would even appoint some one to do Sandhya Vandhanam for me but will not appoint someone else to do the anthima samskaram for Maranaer Nambi who was the most liked person of my acharyan. Periya Nambi will not leave out such a chance of Kanigaryam to his acharyan Aalvandhaar. (1.04) Periya Nambi asks did I cross any limits? Then he quotes the acts of Ramar, Yudhishitirar detailed above. If these are agreeable as per sathram then what I have done is also equally acceptable. After this incident of acceptance of Jatayu's anthima samskaram, we do not refer to Jatayu we call it பெரிய உடையார். Jataayu is udayavar for perumaal himself. Similarly Yudhishtirar did anthima samskaram for Vithurar because he was liked by Krishna paramathma. Periya Nambi points to what Nammalzwar has sung in the

Thiruvaimozhi as described above. Periya Nambi says I am not bigger than Perumaal and Yudhishtirar nor is Maranaer Nambi lower than Jatayu and Vithurar. Also what Ramar and Yudhishtirar have done is samnaya dharmam but what I have done is visesha dharmam. Now Periya Nambi asks what do you say for this.

Ramanujar agrees to all the arguments put forth by Periya Nambi which actually is play acting for the benefit of the ordinary people of that time. Ramanujar had known about all these events of the past, and alzhwar pasurams but he wanted the common citizen to realise it and wanted it to come out of the mouth of his Acharya swami. Now the Brahmins who had opposed have got transformed to Brahmana vaishnavargal. They understood the requirements of the vaishnavan. (1.09) only after further tempering of religious learning, they will become Srivaishnavargal. அவர் அவர் மதி மயக்கத்தை நீக்கினார். Ramanujar used to go for bath in Cauvery, holding on to Mudali Andaan's shoulders but after bath and having put on thirumann he used to hold Urangavilli dasar's shoulder who is from lower caste. When asked about why Ramanujar is making himself impure after bath by holding on to Pillai Urangavilli dasar's shoulders, Ramanujar tells Mudali Aandaan about the purity of heart which Pillai Uranga villi dasar had due to which he becomes a worthy vaishnavan and they are above us. Ramanujar says we the brahmins have the dosham of high headedness for having been born in higher caste. Sree vachana Booshanam describes this in the sruthi starting with Sareereh cha. Though Ramanujar has Janma Sidha naitchiyam, he includes himself in the list of those being high headed.

53 GP:

Small note on other religions

Amongst asthigam and nasthigam persons, the later believes that what we see in front of us is supreme there is no other superior force. In asthigam there are beleivers and many religions, some believe nature is God, Hills are God etc. Of these those who believe vedas are vaidigars. Avaidiga madhams do not have pramaanangal. There might have been one odd person born at some time and a religion came after him (Christianity, islam). They might have done some reforms at that time. They might have given some advices at that time. Only the vaidiga madham has permanent set of advices having come from no person but from God himself. It has no beginning or end. It has no person ascribed to it. Apurushaeyam. Many divisions in vaidhiga madham. Main ones are those who follow Mahavishnu and those who follow siva perumaan, those who follow murugan, those who follow ganapathy, those who follow sakthi. These are the six branches. Indiran, brahma followers existed long long back but not prevalent. Ravanan followed sivan. There are puranams also for them for eg Skandha Puranam. The branch to follow is determined starting from birth. The birth is due to poorva jamna karma. If you pray to Sun god for amny janmas he gets to be born as siva bakthan. Siva bakthan who pays obeisance to Sivan for many birth becomes Vishnu bakthan. வேதம் ஒத்துகொண்ட பரமாத்மா ஸ்ரீமன் நரயணன். Adi sankara prabhupadhakar and madhvacharyar both agree to that SN is the paramathma. Of course Ramanujacharya strongly advocates SN as paramathma. Later acharyas like vallabacharya also say SN is paramathma. SN is srishti kartha. Other devathas are made by SN. (10.35) Sanathana dharma allows following other devathas but only SN can give moksham. In history we see that siva bakthars have tried to force Vishnu followers to come to their madham but not the vice versa. Chithira koodam koil in Chidhambaram has had the incident of SN's vigraham being forcefully taken out and thrown in the seas. In Ramanujar's life such incidents have taken place. Sri rama has faced this by the abduction of sitha. Krishna paramathma has been attacked by Jarasandhan 17 times. Krishnar allows Jarasandhan alone to escape even after he kills all his followers every time just to make him collect the other bad elements needing to be wiped out. Balaraman asks why he is leaving out Jarasandhan, Krishnar replies it saves us the effort to search and kill every bad element whereas Jarasandhan himself collects them and brings them to us. Kannan once ran away from the battle field. Muchukundan charithiram. In the north they call it as Runn chode Rai and there is a temple for him beyond

Ahmedabad. Thus even perumaal does tactical retreat. Thus even SN when he takes srishti and is amongst manushars he also undergoes this torture.

3.69 Ramanujar is being pressurised to convert to Adhvaitham.

3.69.1 Krimi Kanda Chozhan and Kooraththu Alzhwaan and Periya Nambi go to his palace.

part 1 of Kooraththu alzhwan loosing his eyes

Page 568. There used to be a raja by the name Kirimi ganta chozhan. He was a staunch siva bakthan. He was a veera saivan. He was following வேத விருத்தமான மோஹந ஸாஸ்த்ரங்களாலே (பாசுபத ஆகமம்). This aagamam considers pasupathi as para deivam. Even linga puranam does not say pasupathan as para deivam. Linga puranam has a slokam which describes SN sitting in paramapadam with his devimaargal in either side. Even Sivan says it is due to SN the brahma kapalam which stuck to his hands got released. Kirimi ganta chozhan held on to Mohana sasthram/pasupadha aagamam. All those around him including his purohithar, adviced him not to be intolerant to Vaishnavism which (being intolerant to Vaishnavism) is not correct for the raja who must be neutral. (17.22)He was doing forceful conversion to Veera Saivisam. He used to destroy the Vishnu koils. The subjects had been forced to put it down in writing that Sivan is para deivam. Such forceful conversions were due to people's fear of the king and some due to the people's greed for obtaining free grains or the fields offered in return. He was 2nd kulothunga chozha rajan. He was aiming at Ramanujar and Kooraththu alzhwaan to sign up to saying Sivan is para deivam. However one person by the name, Naalooraan a minister in Kirimi Ganta chozhan's palace was a friend of Kooraththu aalzhwaan. Naalooraan used to ask the Raaja why he was doing all these of forceful agreement amongst all the innocent passersby. He said as long as Ramanujar and Kooraththu alzhwaan do not sign you can't force everyone. Naalooraan advised the raja that Ramanujar and his aides were very well versed in all the vedas. The raja asks Naalooraan to invite Ramanujar(as he is the head) to his palace. The raja wrote that there is no God above Sivan in a palm leaf and sent this to be approved by Ramanujar. He asks his palace guards to be rough to Ramanujar and threaten him to agree. The palce guards arrive and shout from outside Ramanujar's madam asking hime to come out as per Raja's orders. Ramanujar's madam also had some gate keepers who were in fact shishyars of Ramanujar, who talked mildly to the king's men and found out the reason of the king's orders. At that time, Ramanujar was performing his morning tasks inside the madam. Kooraththu alzhwaan was also inside the madam to help Ramanujar and is preparing for Thirumanjanam which is to be performed next. The shishyars who had heard the the King's men and king's intension tell Kooraththu Aalzhwaan of the situation including the intension of forceful signature to be obtained that Sivan is supreme. To save Ramanujar Kooraththu alzhwaan dresses himself with Kaavi vasthiram and takes his thridhandam to look like Ramanujar and goes to his palace to face the king. Kooraththu Alazhwaan tells only the trusted shishyas of his intensions. Meanwhile Periya Nambi, acharyan of Ramanujar and who did anthima samskaram to Maranaer Nambi, who is by now about 100 years old comes to know of all these and comes running to protect his shishyan Ramanujar. Hence Periya Nambi is called ஏரி காத்தவர். The yaeri/big lake being the literal meaning, here it refers to Ramanujar as he is like a big lake from which all the birds(us people)can drink water that is satiate the appetitie for Vaishnavism. Koortathualzhwan thinks he can argue out with the king. But what can you do the king who does not believe the proofs of vedas. Periya Nambigal also goes with Kooraththu alzhwaan. The two of them go alone with other King's men. Ramanujar then finishes taking bath and extends his hand for kaashaaya veshti. He is given white veshti. Ramanujar asks why white veshti? Then he is told that Kooraththu alzhwaan had taken the kaashaayam and has gone to meet the king. The shishyas tell that it was a planned trick to fool the king. Kooraththu alzhwaan wanted to look like Ramanujar and fool the King. Now Ramanujar is worried what will happen to Kooraththu alzhwaan and Periya Nambigal.

3.69.2 Escape of Ramanujar and how the palace guards were handled by Ramanujar; Going to Nallan Chakravarth's hunter shishyars' village

part 1 of Ramanujar escape: next 25 odd pages which go upto part 2 of Kooraththu alzhwan

Ramanujar is advised by Mudhali aandaan and his other shishyas that Ramanujar must keep himself safe and that is the right thing to do as the Kirimi Ganta Chozhan king is in a very bad mood and he is too powerful and hence he can't pacified with talks. Ramanujar also agrees that it is not safe for him to stay here. Ramanujar goes and prays to Periya perumaal. Thirumaalai pasuram of தலை அருப்பதே..comes to his mind which he sings in front of perumaal. Ramanujar suggests to perumaal that let perumaal not do any thing to Raja now. We will wait for oppurtune moment and do the needful. Meanwhile Ramanujar takes his thiruaradhana perumaal, dresses himself in whites, takes 7 other shishyas with him and leaves Srirangam to allow some cooling period for the raja to change his mind and goes in the direction of North. He takes the route of Bhavani, Erode, Kollegal. He takes the hilly route towards Bangalore and Melkote via Ootty. First he reaches Thottiyam. Kanakam palayam where Kongil Pirattiyaar was there. Meanwhile this news of Ramanujar having left reaches the King. The palace guards come chasing Ramanujar. Ramanujar's shishyars also come to know about it. Ramanujar and his followers increase their pace of walking. The palce guards close in to Ramanujar. The shishyars get scared. Ramanujar gives them courage. Ramanujar takes hand full of sand thinks of perumaal chants என்னையும் என் உடைமையையும் * உன் சக்கரப் பொறி ஒற்றிக் கொண்டு* நின் அருளே புரிந்திரிந்தேன் * இனி என் திருக்குறிப்பே? and throws it in the direction of the palace guards. The sand turns into fire and the palace guards are not able to cross it. Ramanujar keeps throwing this sand throughout his way. The palace guards loose their consciousness as soon as they touch the sands with their feet. They loose sense of direction and stand at their place. They are not even able to put out their next step. The palace guards say that the Brahmin has uttered some manthiram due to which they have been stopped. The guards curse him loose all their energy and go back. Ramanujar walks on the Neelagiri hill and reach Palai malai (even today it is called by the same name). They reach the banks of Cauvery and meet up with Thirumalai Nallan chakravarthy's shishyars who are infact hunters but devoted to Ramanujar. They have small piece of land by the hill side, grow some rice and eat.

Meanwhile another person-srivaishnavar comes that way searching for Ramanujar. The hunters ask this person as to where from he is coming. The reply is that I coming from the Koil (Srirangam). The hunters ask is Ramanujar well in Koil? The srivaishnavar replies with great sorrow that Ramanujar had to put on white clothes fearing the Chola King's guards and is going in this direction. The Brahmin says (to the hunters) you have rekindled the grief in my body. The hunters stopped attending to their fields. They even stopped eating. They were fasting for the next 6 days. The sixth day Ramanujar comes there in the evening. The Brahmin must have come in some short cut. The seven of them get wet in the rains which had then started. They started to feel the cold. (1.40.53). They loose the sense of direction too. There is no place even to take shelter from the rain. They see a light a little ahead amongst the fields. It looked like a lantern light. The seven of them reach the hut ask for the directions. They ask in brahmininc language. The hunters inside the house come out and wonder who these brahmins might be? Their tone suggests sorrow amongst them. They come running, and take them inside their hut. They give them change of clothes to cover themselves. They take the wet clothes, twist them to remove the wetness and put them out for drying. The hunters take these same clothes make them a ball, show them in fire and take the hot clothes to bring in heat into the body of the group of 7 brahmins. The hunters take out the tiredness from the 7 brahmins. After that they ask them where they were coming from? The brahmins reply that they have come from the Koil (Srirangam). The hunters ask is Emperumanar (Ramanujar) OK in Srirangam? The hunters in turn ask the brahmins please tell us a way to become better in life as they are uneducated. The group of brahmins tell them keep following your life thinking Emperumaanaar

thiruvadigalae charanam. The brahmins then again ask how did they know about Emperumaanaar? The hunters explain as a clarification that they are followers/daasyars of Nallan Chakravarthy (whom Ramanujar had sent to spread VSA). Nallan chakravarthy had done pancha samskaram to these hunters. Nallan chakravarthy also had told them the hunters that Emperumaanaar thiruvadigalae thanjam. Now the Brahmin mudhaligal இவர் தான் அவர். The brahmins tell the hunters that He is Emperumaanaar. They clutch the sripadam of Ramanujar and lament that is this the misery of Ramanujar himself? They keep falling down and prostrate before Emperumaanaar's thirumeni. They immediately bring honey fruits and flour for Ramanujar to eat. They request the brahmins to fry the flour mix with honey and eat it for their hunger. The mudhaligal who accompanied Ramanujar consumed the food and went to sleep. Ramanujar says, திருமலை நல்லான் என்ற காளை மேகம் காட்டில் வர்ஷித்ததோ? Did the bountiful dark clouds of Thirumalai Nallaan rain in this forest? Ramanujar then is taken to Kongil Piratti's house. Then the entourage goes to Salagramam and meet Vaduga Nambi and then go to Thondanur. Meeting Vittala Devarayan who is named Vishnu vardhan by Ramanujar. He drives away a ghost from a girl's mind. All of these in the following paras. He debates with 1000 jainers simultaneously taking the adiseshan's roopam. He comes to Gyana mantapam which is Melakottai and instals Thirunarayanan there and lived for 12 years. Details of these incidents follows.

GP 54:

Perumal in Srirangam, Kancheepuram and thiruvenkatam were existant in their present day koils long before Ramanujar established Koil ozhugu for these koils. However there was no perumaal Koil in Melkote when Ramanujar went there. Ramanujar got the perumaal due to perumal anugraham and named the place Thirunarayanapuram. In Melkote, Perumaal gave kaatchi differently in each yugam. In **kritha yugam** the perumaal in Melkote was called **Narayanadhry**. Sanaka, Sanath kumarars who are manasa puthrar of Brahma wanted an idol to worship as Narayanan idol from Sathya logam (Brahma's residence) and the same was given away to Ishvaku kulam. Perumaal gave katchi to these sons of Brahma in Sathya logam and this perumaal came to Melkote where these sons worshipped. Perumaal is a young boy about to become a man. Thus sanathkumarars worshipped this perumaal in Kritha yugam. In thretha yugam a munivar by the name Dthaathrayer was worshipping this moorthie in Melkote. Daththaathreyar was developing vedas here in Melkote. His Koil is near Kalyani pushkarani of Melkote. To reach this pushkarani one has to go past the koil further inside the Melokote town via uninhabitated places (at least in 2024)and one will see a pond to the left of the road. This hillock of Melkote **was called vedathri in Kritha yugam**. In Dwapara yugam, Krishnar and Balaramar of Yadava kulam came here with a uthsava moorthie called Sriramapriyan and established it here. This hillock **in dwapara yugam was called Yadavathri**. As time passed by the perumaal was covered by ant hills. It was like this till Ramanujar came here in Kali yugam. Ramanujar does punar nirmanam of the perumaal in the koil. Thus in kali yugam the perumaal of his own accord shows himself and through Ramanujar he establishes himself in the Koil. This place is called Gyana Mantapam in this yugam. There are 4 mantapams. Bogha mantapam is Srirangam, pushpa mantapam is Thirumala, thyaga mantapam is Kancheepuram and Gyana mantapam is Melkote. True to this word even today a lot of Sanskrit research takes place in Melkote. **In Kali yugam this hillock is called Yathi giri, yathi sailam**. Ramanujar is Yathirajar.

3.69.3 Ramanujar sends back one shishyar to Srirangam and asks for 45 more shishyars to be sent to his place of camping.

Page 573 2nd para. The next day (7th day after he left Srirangam) Ramanujar asks one of the shishyas and one from the hunters group to go back to Srirangam and tell about his well being. Ramanujar asks for 45 shishyars from Srirangam for going further ahead. Ramanujar nominates those who have to come from Srirangam. Ramanujar also wanted to know what happened in Sriranagam. Thus Ramanujar is going to establish 7+45=52 mudhaligal in Melkote. In thirupathi it was 30 mudhaligal. Ramanujar got these people also to learn weaving for self sustenance living in

Melkote.(17.41)The greatness of VSA and what Ramanujar did for Vaishnavism can be judged by the fact that Vaishnava koils are having proper administration. Many Saivaite koils were performing in the days of Rajas who were able to get manpower to do koil tasks due to their authority but these koils are neglected today with not even archakar to attend. Definitely the 106 divya desangal of Vaishnavism have got protected only due to Ramanujar. Shathrugnan was sent for killing Lavanasuran in Ramayanam. Then Ramar sends wood crafts men and other workers as one does not know how long it would take to kill the asuran. One may have to encounter damages even to the town people and repair may be needed. Thus advance planning is needed. Similarly Ramanujar also does planning to establish a township in the remote forest which Melkote used to be in those days. Ramanujar meanwhile is shifted further away from the chola raja to another settlement of the hunters. The hunters in that hamlet had been away in the day time hunting and are surprised to see brahmins in their house. They were ashamed that they can't offer food to them. The brahmins decide to sleep without food. The hunters too skip their meal in respect.

3.69.4 Hunters go searching for food for the brahmins and reach Kollegaal to Kongil Piratti's house who has Ramanujar's padha rakshagai

The hunters go to the nearby agraharam called **Kollaikalam** (Kollegal of today). This place has a agraharam where brahmins stay. They reach the house of Kattalaivari a Brahmin. The hunters also give some material like rice pulses to the Brahmin. This is the house of Kongil Piratti the wife of Kattalaivari (Sailasalaambal was her original name) who had met Ramanujar in Srirangam and had samashneeyam done by him. She had taken sandals of Ramanujar as a rememberance. Kongil Piratti first prostrates before the brahmins and goes about preparing food. But the brahmins not being sure if she had undergone samashneeyam first refuse to eat. Kongil Piratti then very humbly says that she has had samashneeyam done by Emperumaanaar. Mudhaligal were surprised how in this remote parts there can be a person who has undergone samashneeyam with Emperumaanaar. She explains that when there were no rains here the couple had come to Srirangam and she was staying in the first floor of a house from where she used to see Ramanujar coming every day and accepting alms. She asked Ramanujar what was special in him as to why all were prostrating to which he replied that he had a manthra. When asked what that manthra was Ramanujar said it is Thirumanthiram which she also wanted to learn. It was thus she had sambandham of Emperumanaar. Ramanujar gave his padugai also as rememberance. The mudhaligal went told all these to Emperumaanaar. Emperumaanaar was pleased that he has been able to meet an old acquaintance of his in this remote place. The other day they saw that the hunter-set whom they met were tutored by Thirumalai Nallaan. Udayavar thinks that Azhagiya Manavalan (perumaal in Srirangam) has indeed come and presented himself as aide in this hilly remote route to be able to meet so many acquaintances.

However Ramanujar asks his shishyas to see if the lady is doing the cooking with anushtanam. The lady cooked food as appropriate for the Brahmin group. After cooking the lady changes clothes for serving as is the requisite as per achaaram. Now she tells in her praying place (not seen by the brahmins), emperumaanaar thiruadigalae charanam and takes the padugai and presents the prasadam to the padugaigal and after that asks the mudaligal that they may kindly accept the prasadam. Now Ramanujar calls the shishyas whom he had asked to inspect and asks if she had done as per sampradayam and gets an affirmative reply. The brahmins also mention about the lady changing clothes and presenting food to a long black God saying some mathiram. The mudaligal could not see to whom the lady had presented the food to, nor could they hear the manthiram she told. It did not look like perumaal's thirumeni. Ramanujar calls the lady and asks to whom she had presented the prasadam? The lady explained that she had presented the prasadam to emperumaanaar's padugai which she had personally got from him. It is called திருவடி விளக்குதல் – அம்சே பண்ணுதல் in the grantham. The lady also doesn't recognise emperumaanaar as he was in white veshti. Ramanujar asks for the padugai to be brought. The lady brings it and Ramanujar sees that it exactly fits his legs. Ramanujar is extremely pleased. Then he

asks the lady can you tell if Emperumaanaar is there in this goshti? The lady picks up a lamp and examines the feet alone of all the 52+ shishyas and Emperumaanar present there. She stops at Ramanujar and looks up astonished and says this thiruadi is like that of Emperumaanaar but asks why he is in white dhothi and where is the thridhandam? As a reply Ramanujar tells it is Him indeed. The lady catches hold of the feet of Ramanujar and cries asking why this kolam? Also why has he thinned down so much? Ramanujar asks the lady to repeat what he had told to her as upadesam of the manthiram. The lady replies in Ramanujar's ears. It is dwaya mahamanthram. This scene was like Krishnar entering Vithurar's maligai and taking prasadam. Vithurara indeed offered the peeled skin of the plaintain throwing away the fruit and when Vithurara was prompted by his wife and Vithurar offered a fresh fruit Krishnar said his stomach is full as it was offered with bava sudhi.

Ramanujar does kataksham of the food prepared and asks the mudhalis to eat. Ramanujar does not eat because a)he can't eat the food offered to his padugai (he can eat only what has been offered to bagawaan) as it will amount to enjoying one's own athma and b)a yathi can't eat what has been prepared by a woman. However Ramanujar had eaten the food of thirukoloor pen pillai because she had gyana poorthie. He asks for milk and fruits to be offered to perumaal and he again offers to Kanchi deva perumaal that he carries and eats that. This he does after 7 days of upavasam. After that they took some rest. Meanwhile the lady's husband had all the time been in the upstairs room of the house. The lady collects the remains of what the shishyars had eaten and takes it upstairs. She comes upstairs and makes her husband eat what she has brought. Her husband asks have you eaten she says no. How can I eat when you have not eaten and also when you have not yet prostrated before Ramanujar and become his shishyar. The husband agrees that he will do that the next day and only then she eats the leftovers of her husband's leaf. The next day she makes her husband to fall at the feet of Udayavar. The husband is made to undergo pancha samskaram by Udayavar. The husband is given the name Sriranga Dasar. However just before this Ramanujar again prays before Kanchee deva perumaal vigraham and seeks kashaayam and thridhandam to become yathiswarar again. Remember he was in white veshti to escape the recognising by chozha king. Page 577 last para. Ramanujar leaves Kollegaal and travels northward.

3.69.5 Ramanujar stays in Ramanathapuram Ramar Koil in Karnataka

There is a place called Ramanathapuram which has bakthi pushkarani in the bordering town of Karnataka. Ramanujar reaches that town. This town is called by the same name even today? Or is it Ranganathapur?. It runs like a branch of kaveri. It is in between hills. There is a Ramar koil there. He stayed in this palce for some time.

3.69.6 Ramanujar goes to Mithilapuri which he names salagramam. Mudhali Aandaan purifies the lake water by immersing his feet. Thereafter the locals join Ramanujar

Ramanujar then went to mithilapuri salagramam. This town makes a triangle with Thondanur and Mysore as other two vertices. There is a big lake by the town. There is a Narasimhar koil on the main road. There is a smaller koil having a well there, which recently a jeer swamy (a young software engineer turned jeer swami by the name Dhanurdasara Ramanuja jeer) has taken over and established his mutt there. Ramanujar's padhukai are there even today which is being worshipped by aradhanam daily by the jeer swamy. I have met the jeer swamy in 2024 and again 2026(at). This is the place where Vaduga Nambi hailed from. Vaduga Nambi is called Andhra poornar. This town in those days was filled with Veera Saivars and Jainers (some say they were budhists and some say they were samanars). They were prachanna virodhis to Ramanujar. It means that they oppose vaidiga madhams even though the Saivars were brahmins. In those days, these people looked at Ramanujar suspiciously even as he is coming with 50 of his followers. They do not give regards to Ramanujar. They do not care for Ramanujar. Mudhali Aandaan was also with Ramanujar at that time.

Soon after arrival, Ramanujar tells Mudali Aandaan to go the pond where the locals were collecting drinking water and asks Mudhali Aandaan to keep his feet immersed in the water there. After the first day of Mudhali Aandaan doing this act when the people had used this sreepaadha theertham for their cooking, the town people started to come to Ramanujar's place of stay. The people had become nivritha ahankaaraagal which means they got rid of ahankaram automatically – effect of Mudhali Aandaan's sreepaadha theertham. When they came to know that Ramanujar is from Srirangam, they have a great regard for him and fall at his feet and fold their hands. This is the greatness of Sreepadham of Mudhali Aandaan. Even today there is a well in the mutt described above, where the water is said to have had the grace of Mudhali Aandaan's feet having been washed. This water is the one used even today for thirumanjanam of the koil of the mutt. This well and the pond where Mudhali Aandaan had kept his feet are connected by the under ground water table. There is a lady from Nepal who had come in 1950's and had been staying in the mutt presmises. Now her place of stay has been renovated. From that time in mid 1050's the place became to be called Sree Saalagraamam. Earlier name was Mithilapuri. (Saala in Kannada means a well – check?). Original Saalagraamam is in Nepal. The gantaki nadhi runs there and salagraamam stones are found there. This theertham is also as pure as the theertham in saalagramam of Nepal and hence the name. (A swami coming from the lineage of Shri Vaduga Nambi was here in Bangalore in Ubaya vedantha sabha behind Krishnar Koil in Malleswaram in the 2019 time frame. He was teaching Sreebashyam. A very pious man. He was also called Vaduga Nambi.)Vaduga Nambi in Ramanujar's days was called swa paadha chaaya which means he was following Udayavar just like his shadow. Ramanujar taught Vaduga Nambi all the darsanarthangal. Alzhwar pasurangal and other texts. Ramanujar stayed in the Narasimhar koil by the side of the main road at Saalagram. Vishnu, vaishvana dweshis staying in Chozha mandalam were so bad that Ramanujar had to pray to God to give them punishment. Even Ramanujar was stretched to his limits of tolerance. Being dweshi of, both the God Vishnu and his followers/vaishnavars, was extreme. He gives a curse that the raja should get a disease of germs infecting his neck which happened in the later years and he was called Kirimi ganta Chozhan. For this Ramanujar prays to Narasimhar to give this punishment to the raja. Ramanujar did manthravaadham for this.

3.69.7 Ramanujar comes to Thondanur and drives the ghost out of Raja's daughter

After this Ramanujar leaves this town of Salagraamam and goes to Thondanur. The literal meaning of this name is the place where thondans live – those who do kaingaryam to perumaal are called thondans. There is a big pond/lake in the town which used to be called moti thalab by the muslims. This lake was formed by Ramanujar. Thondanur Nambi who joined as shishya to Ramanuja hails from here. Echaan was another person came from here. (see section on vaadham with yagnya moorthie). Anantha alzhwaan hailed from Kiranganur which is a little further away.

Ramanujar comes to Thondanur Nambi's thirumaligai and stays there. But one problem was that 52 odd people whom Ramanujar brought with him have to be fed daily. Some arrangement has to be made. Initially he takes the help of Kongai Piratti for the material for the prasadam. Meanwhile Thondanur Nambi approaches the raja of thondanur and tells him that 52 odd people have come and that they need prasadam. The raja's name is Vittala Devan. He is a king of a small place. This raja following Jain madham had lost a war with Islamists and was taking shelter here. The raja's one finger was cut off and hence was anga heenan. Vittala means the person having a cut finger. Comes from the tamil word vettu. His daughter was being troubled by a ghost which had entered her body. She, grown up lady used to run naked every where. She had vichaasvishtam (ghost having entered her body). There used to be 12000 jainers who were vidhwans in that town. The queen, mother of the affected lady thought that the Jain gurus would save their daughter. The couple had engaged many mandhiravaadhis to cure her but did not bear needed results. Now Thondanur Nambi enters the King's palace sees the state of King's daughter and advises the King that Ramanujar has come from the south who is great munivar and he could help in heeling the girl. The Nambi tells about the earlier incident of Ramanujar driving away brahma rakshasu ghost from a girl in Kancheepuram. The

queen agrees and calls Ramanujar. The queen gives lots of riches to Thondanur Nambi. The King states that if Ramanujar is able to drive away the ghost, he will become shishya of the Sanyasi. The King becomes happy and wants to throw a feast to the jainer gurus of his. He calls them and tells the queen. The queen used to warn the King not to have too much of belief in the Jainers. They are good at giving advices but will ditch you at the critical moments. The rani warned the raja that the jainers are likely to refuse the invitation. After inviting, the jainers did not turn up saying that they will not eat food offered by a anga heenan (cut finger).

Thondanur Nambi returns to meet Ramanujar and shows the riches and tells of Raja's invitation. However Ramanujar tells Thondanur Nambi that he will not enter rajadhaani. The Nambi tells Ramanujar that with the help of Raja we can correct the community. Even today Sravana Bela Gola and Gomateswar around this region are Jain belts. Ramanujar agrees to the plan and comes to the palace. He sprinkles his sreepada theertham on the girl and she gets relieved of the ghost. Raja becomes devotee of Ramanujar. Ramanujar names the king Shri Vishnu Vardha Rayan. He is called by the name Vishnu Vardhanan even in these days and is a famous hindu king. Vardhanan means one who follows and in this case Vishnu. The 12000 jainers are angry at this spread of Vaishnavism from Ramanujar. the 12000 people come for simultaneous tharka vaadham – debate on religion with Ramanujar. Ramar had a similar challenge. The kara dhooshanargal were fourteen thousands in number and came simultaneously to fight with Ramar. Ramar asks Lakshmanan to guard Sitha in a cave and faught alone. Ramar defeated all of those kara dhosshanargal. After the defeat, sitha piratti came and embraced Ramar. Now in this present age to win over 12000 jainers who come for vaadham simultaneously. The situation is like that of a person who is afraid of lightning is caught in the midst of thunderstorm. It is like a person who is afraid of scorpion and runs away from it only to find a snake there and he is being swallowed by the snake. Third analogy is a person while escaping from one wild animal only to be found in the midst of pack of animals. Ramanujar thinks and as advised by Thondanur Nambi and other shsihyas, he can't hide his prabhavam/swaroopam any more. Ramanujar agrees. He can't hide his swaroopam anymore. Ramanujar sits behind a screen and takes the form of adiseshan. Ramanujar asks every one to be seated calmly and he chooses a mantapam. In his swaroopam, Ramanujar becomes Thiru anantha alzhwaan and has 1000 heads and has 12000 faces to face each one separately and answers simultaneously all the 12000 jainers. To each person's question personalised answers went into each of the 12000 people's ears. Ramanujar established Visisthadhvaitham principles. All the jainers were astonished by this divinely act and were extremely satisfied and became devotees of Ramanujar from that moment. The king Vishnu Vardhan was extremely pleased and wondered if Ramanjuar had come only for this. There are two koils in Thondanur. Ramanujar changed the name of the perumaal in one of the koils after this incident to Nambi narayanan. Other names said are Nambi nootha piran or nambi piran. This is after Thondanur Nambi whom this perumal liked. In front is the Parthasarathy koil Venugopal perumaal. It is in the narasingha and smaller koil that the tharkam with 12000 people occurred. The narasingha perumal is the diety in this koil. These were jainer koils in those days. The new perumaal was instated by the same people who got converted from Jainism to Vaishnavism. Ramanujar was preaching here in those days. Ramanujar used to stay in Singar Koil in those days.

3.69.8 Ramanujar dreams about Thiru Narayanan moorthie in Melkote

Origin of Melkote part 1

The raja was given advise to be doing service to the people and was asked to undertake the construction of a pond to quench the thirst of the people there. In one rain the pond was filled and it lasts to this day. One day Ramanujar's stock of thiruman kaappu got finished and was badly in need of fresh supply. Thirunarayana perumaan comes in Ramanujar's dreams and tells him that thirumann kaappu is available on a hillock called Yathugiri not too far from Thondanur. Perumaal asks him to come immediately. Ramanujar takes the Raja and goes trekking to those parts to be called melkottai in the future years. Oru naayagamaai (4.1.1 thiruvaimozhi)is sung on

thirunarayanapuram perumaal. The name thirunaranan appears in the fourth line. Perumaal tells Ramanujar I will show you where thirumann kaappu is available and also will show myself. A moorthie of the perumaal was lying in some ant hills discarded after long years of no worship. The place was full of woods. Today there is a jakkana halli town from which the road goes upwards. Ramanujar took another path. He climbed up in a straight path through the woods. The raja sends his sepoys ahead to clear the way. First comes dhanushkoti. It is believed that Ramar had come here. We get vedha pushkarani. The year was bahudhanya samvatsaram. It was thai masam, punarvasu nakshathiram. Every year thai punarvasu is celebrated as prathishtapana nakshathram in Melkote.(Sanatha sanath kumarargal bring this thiru narayananmoorthie from Sathya logam and do the first prathishtai) Yadhavadhri/Yadhavathchala mahathmayam and naradheeyam granthams tell this. Pramaanams in the former grantham point to the existance of the koil. The name narayanadhri is mentioned in it. The second slokam points to Ramanujar adiseshan avatharam. Kalow kashchit bujeeyathae. This mountain called Narayana giri bears the weight of samsaram. It is called so in kritha yugam. Sathya jaaya and sathyathri are the names of this hill subsequently. Now it is sathyathri in kali yugam. Bakthars pray to the God in the koil. Perumaal is ther in archa roopam and blesses people. One gets mukthi by praying to this hill and the God therein. Those who live in Narayanadhri will not have rajasa gunam or thamasa gunam but only sathva gunam. Perumaal says I am in srirangam, kanchi and thiruvengadam. In narayanadhri, perumaal being as adhiseshan seeks ozhuvil kalam ellam service to him. Thiruanatha alzhwaan is the first moorthie. He will be lakshmanan's other avatharam. It is the second moorthie. Balaraman is his third moorthie. As the fourth moorthie one great person will be born in kali yugam. Kalow kashchit parishyathi. Perumaal tells him you are the one for this kali yugam. Krishnan, raman were the names I was prayed to in dwapara yugam. It means that I was prayed to by Krishnar and Balaramar in Dwapara yugam. With 1000 heads I am indeed in seshagiri tells perumaal. I am more happy in this yadhava giri than in vaikuntam says perumaal. Service performed are just like what was performed in kritha yugam. All those who reside are like seshan and seshachalan - Adhi seshan and vishwaksenan. Pasu, pakshi, vanangal, thavarangal are all living harmoniously here.

On a rock in vedapushkarani there is dhathraaththreyar koil of thretha yugam. He took sanyasam here. He had 4 shishyars and was spreading vedas from here. Parigasilam is a hillock which he sees. Ramanujar bows before dhathaathreyar. He takes bath there. He puts on another kaashaayam there, earlier being in kongil piratti place. Ramanujar searches for Thirunarayana perumaal moorthie. He is not able to find it. He is sad and closes his eyes. Perumaal comes again in his dreams and tells him to come to the chenbaga cholai and in that there is a thulasi plant and I am under that in an ant hill. My vigraham is near south end of kalyana saras. Perumaal says I am waiting for you to come. Perumaal says I have sprinkled tulasi leaves on the path for you to find the ant hill. Ramanujar and team take the cue and reach the senpaga tree and find the hill. Senbaga tree is the one which flowers with strong scented flowers. We have this tree in front of our house in HAL 3rd stage. They clear the ant hill slowly and find the perumaal first his kreedam then the face and then the whole roopam. All of them are astonished at the beauty of the perumaal and stand fixed. They bathe the perumaal with milk. The milk seperates out the ant hill and perumaal appears as chathur bhujan. He is bearing sanku and chakram in two hands. One one hand he is showing abhaya hastham and with other he is holding the gadhai. This is the thirunarayanan perumaal. Ramanujar chants orunaayagamaai pasuram there. Thus on the thai masam punarvasu nakshathram this perumaal prathishtai takes place. For the next 3 days Ramanujar himself performs thiruaradhanam to the perumaal. He goes to Kalyani pushkarani and finds thirumann katti. Ramanujar lives in Melkote for 12 long years.

55GP

Emperumanar contains the letters em which means mine/ours – perumaal. He is also called mamanaatha in charanagathi gadhyam. He is Nathan for the universe and mine too. This abimanam

is definitely need for attaining parama purusharthan. Here em mama karmas do not matter. Leave out abimanam on all other things in the universe and have abimanam only on emperumaan. We should not have mamakaram for anything else other than Srinam Narayanan. This is seen in nava vidha sambandham with emperumaan. We should leave out abimaanam on dega sambandha things but care for athma ujeevanam. Like the lady will not accept anyone else as her husband, we should not accept anyone other than Sriman Narayanan as our emperumaan/paradeivam. This marriage with emperumaan takes place at samashaneeyam. We thereafter follow pathivratha dharmam. Koorathathu alzhwaan and Periya Nambi underwent the test of pathivratha with chola king. These two were living a saathvika life without harming any other religion or faith and such greats had to undergo this test. They were forced by chozha king to accept that sivan is paradeivam and that they should sign up to that. Ordinary persons would have just signed up to chozha king's orders but not Kooraththu alzhwaan and Periya Nambi. The king wanted them to sign up to Sivath paradharam naasthi. He was like Kamsan or Hiranya Kashapu. They were not kshathriyargal and did not have strength to fight but they had manobalam. The strength of mind. They believed that emperumaan is the only rakshagan. They also had viswasam and accepted anything that would happen. They believed in karma palan. They had done saranagathi and hence will never negate the fact that emperumaan is paradeivam. To protect emperumaanar's darisanam kooraththu alzhwaan lost his dharisanam. The raja threatened with sword and other weapons to make them sign that sivan is paradeivam. When the palace guards were ordered to pluck out koorathathu alzhaawn's eyes, he himself did that to himself. This charithram is the subject of GP 55. Periya Nambi also sees all of these things and ultimately attains acharya thiruadi. **The abimanam that Sriman Narayanan is paradeivam is our athma's swaroopam.**

3.69.9 Description of Melkote and how the temple was reinstated with Thiru Narayanan moorthie; Getting Thiruman Kaappu near Kalyani saras

origin of Melkote part 2

In the present times when we go by road to Melkote we get Kalyana Saras to the left side. There is a narasimhar koil atop a hill there. If we go further on the road we get Thiru Narayanan Koil – the main koil of Melkote. If we go further we get Sanskrit university and further down on the road are two ponds called akka thangai kulam. Further up we get vedha pushkarani. Further up if the place Dhanush koti (we have not been to this place yet). This is the highest point of the hill. From this we can see Thondanoor lake. Thirumann kaappu was found on the climb from Kalyani saras to Narasimhar koil. The senpaga flower garden was in the south end of the saras. There was a magizha maram. Perumaal vigraham was found there. On the south end of the magizha maram(tree) a tulasi plant was there. A big ant hill was there. Inside the ant hill was perumaal vigraham. Varaha perumaal and Srinivasan perumaal of thiruvengadam were also found like this only. Near swami pushkarani of thiruvengadam, first varaha perumaal was found with an ant hill having been formed over his vighraham. In the north end of kalyana saras thirumann kaappu was found. This thirumann has come from swetha dweepam. This place is like thiruparkadal. This thirumann was brought by Garuda perumaal. This was told by bagawaan to Naradhar. Thiruvellarai and Melkote are the two reknowned places for thirumann kaappu. Perumaal forms tulasi pointers to the place of thirumann kaappu from vedhapushkarani to kalyani saras. Ramanujar reaches this place and keeps prostrating before the tulasi plant again and again. As the milk is poured over the ant hill, they see the Thiru Narayanan of yadhugiri. This is told also in yadavathri mahathyam. First they see garbha graham. The perumaal is being called madhavan in the text. He has neela sikamani – the crown that he wears. This happens in thai tamil month, sukla paksham, chathur dasi and Thursday, punarvasu nakshathram. All of them around were so happy to see the perumaal vighraham that they start to dance. They sound the sanku the siren, mruthangam, akila vaadhyam chanting jaya jaya, and show that to Raja too. They do thirumanjanam to perumaal. They see every part of perumaal from thiruadi to thirumudi just as in amalanadhipiran. There is a thayaar in his thiruadi. It is sridevi natchiyaar. They sing as thiru thaal – thiru naranan thaal. திருவை திருஅடியிலே வைத்திருப்பவன்

திருநாரணன். This is (what happened to Ramanujar)just like what happened to mudhal alzhwargal as he also sees what he got in dreams. Ramanujar does thiruaradhanam to this perumaal for 3 days. Ramanujar is the most devout and most liked shishyar of Nammalzhwaar even though the two did not see each other. They have links through their manasu. Also it was Nammalzhwaar who has shown Jagadhacharyar to the whole world. It is like pithru dhanam being taken care by the son, Ramanujar cared for Thiru Narana perumaal. ஈன்ற முதல் தாய் சடகோபன் மொய்ம்பால் வளர்த்த இதத்தாய் ஈ ராமானுஜன். It means that divya prabandham were given by the first mother Satagopan which were spreadout throughout the world by the mother who brought up the child of Prabandham which is Ramanujar. It is like Devaki and Yasodha. It is the carefully saved pithru dhanam which is made to use for the ujeevanam of the entire world. Thiru narayanan is the upaaya upaeya piraan for all of us. Thiruvaimozhi has artha panchakam also. It shows what we must leave out and what we must seek. **The artha panchakam are para swaroopam, jeeva swaroopam, upaaya swaroopam, upaeya swaroopam and virodhi swaroopam**. Virodhi swaroopam consists of the aspects which Nammalzhwaar has sung in four pasurams. வீடு மின் முற்றவும், சொன்னால் விரோதமிது ஆகிலும் சொல்லுவன், ஒரு நாயகமாய், the meaning of oru naayagamaai is : leave out aiswarya, kaivalyangal. This whole padhigam of 4.1 is full of advice to us. This pasuram tells that the raja who was so wealthy that all the people around him used to keep their head on his feet. Such a raja is reduced to keeping his head at the lord's feet. The worldly wealth is only temporary.

Now Ramanujar dedicates Oru naayagamaai pasurangal in 4.1 to this perumaal thiru narayanan in melkote. Normally thiru resides in the chest of perumaal but here in Melkote thiru resides at perumaal's feet. It tells us that catch hold of thiru as purushakaaram for Naranan's feet. Ramanujar discovers thirumann kaappu at Kalyani saras in the northwest side of the tank after 3 days of thirumanjanam to perumaal. Ramanujar sepreates the mud using hid thridhandam to discover thirumann kaappu in that place. He first applies that thirumann on his thiruaraadhana deity of Perarulaalan (given to him in Kancheepuram by perumaal himself) and then applies thirumann on himself. (33.40) Ramanujar puts on kaashaya dress that of sanyasi again the first time being in Kancheepuram. He gets the bushy hillock cleared to settle the people there. He creates a new town of Melkote and gets a temple built for Thiru Narayanan perumaal. He gets the needed roads built. The temple is established as per pancha rathra agamam principles followed in vaishnavaite temples. Shri Rangaraja Bhattar who has come from Srirangam (one of the 52 who had come) and who knows the agamam does the Koil establishment after initial 3 days of thirumanjanam by Ramanujar. He gets the prathishtapanam done and sets the calendar for mahothsavams.

3.69.10 How the uthsavar Rama Priyan was brought from Dilli raja Emmaadu Raayan, naming the moorthie Chela Pillai and how perumaal converts the princess Thulukatchi Natchiyaar/Bibi Natchiyaar into a stone figure and has her at his feet in Melkote

But then there is no uthsavar perumaal. Malayappan is the uthsava moorthie for Thiruvengadamudayaan. Namperumaal is the uthsava moorthie for Ranganathar in Srirangam. Devadhi devan is the uthsava moorthie for Kanchi Deva perumaal. Ramanujar is worried about this in his dreams too. In one of Ramanujar's dreams, Thiru Narayana perumaal comes and tells the uthsava moorthie by the name Rama Priyan is playing with Delhi Sulthaan's daughter. He is in Thurushka raaja's (moughal King as said in these times)palace. The moghal kings who were looters and rapists of women and conversion specialists see these vighrahams as dolls. Emmaadu raayan was the Islamic person in charge of these places on behalf of moughals Kings in those days. He used to have a storage well for the looted things somewhere closeby to Melkote in those days. It used to be a camp somewhere in the area of Srirangapatna. This palce was called Dilli and was not the actual Delhi of today. Emmaadu Raayan used to userp all the idols from Mysore region temples and used to store in a pit. It used to be filled with ornaments, clothes of rich people. He used to distribute them to his wives and daughters.

Perumaal tells in Ramanujar's dreams that the uthsavar with the name Rama Priyan. Ramar had given Ranganathar and Namperumaal to Vibeeshana Alzhwaan. Dharma Varman used to conduct uthsavams with Namperumaal. Now there is no uthsava perumaal in Ishvaku Kulam. This Moorthie of Rama Priyan was created as uthsava perumaal in those days for Ishvaku Kulam. This perumaal was favourite of Ramar and hence the name Rama Priyan. Thus Ramar himself has conducted Uthsavam with this perumaal Rama Priyan. Then Kuchan of Lava Kucha had been having this moorthie. His (Kuchan's) daughter Kanakaangini was to be married off. She was married off in Yadava Kulam. Thus a lady from Raghu Kulam comes to Yadhava Kulam. Balaramar and Kannan also have done aradhanam to this perumaal. In the Mahabaratham days when Balaramar comes on theertha yathrai to the south India, he comes to Melkote and sees Thiru Narayanan perumaal and is astonished at the similarity of Thiru Narayanan and Rama Priyan. Balaramar then tells Kannan/Krishnan about this Thitu Narayanan Koil in south India at Melkote/Narayanaadhri and tells how similar that perumaal is to the Rama Priyan moorthie that they are doing araadhanam to. Kannan also wants to see this Thiru Naarayana Perumaal and comes with Balaramar here to Melkote. Krishnar and Balaramar do the prathishtapanam of Rama Priyan also here in Melkote. That is how the Rama Priyar had come here to Melkote.

Coming back to Ramanujar's dreams perumaal just tells that Emmaadu Rayan has taken the uthsava moorthie. It is just like 48 years of aranga thiru ula of Namperumaal who went went missing at the time of Moghals attacking Srirangam. It is Thiru Ula for perumaal (his leelai) but very difficult times for Vaishnavaites who sacrificed their lives to protect the perumaal Namperumal. Similarly Rama Priyar went amongst Thurushkars as leelai. Ramanujar is asked to bring the idol back from the thurushkargal. Ramanujar also starts immediately the next morning searching for Emmaadu Raayan after discussing about his dreams with his shishyars. The raja Emmadu Raayan sees Ramanujar and thinks some big munivar has come and gives due respect. Usually only a Naasthigan is not respected by even other dharma followers. Thus Ramanujar is respected. The raja bows before Ramanujar in return to the bows of Ramanujar to the Raja. The Raja offers seat to Ramanujar and asks for the purpose of Ramanujar's visit. Ramanujar tells that their Deivam Rama Priyar is here with you. We want him back. The Raja says he does not know who is the deivam of these monks and followers and then how will he know of one particular Rama Priyan. The raja tells if your perumaal is here take him using your devotions and call to him. In 6000 padi the story is little different. The raja says I have kept all the idols in a well. Go and search there. Ramanujar searches and sees that the Raja has looted so many idols which were all strewn in the well. Ramanujar comes out and tells that his Rama Priyan is not there in the collection inside the well (or is it trunk). Ramanujar feels sad and goes back for the day but still in Dilli and goes to sleep. Again perumaal comes in ramanujar's dreams and tells you have come so far in search of me but you are not able to find where I am. What perumaal means that he is in the forbidden area of the palace which is women's quarters. Come and search for me there and take me. The 6000 padi says that the thurukists have imprisoned the perumaal moorthies and have kept them in their prisons. Ramanujar is very sad. That night Rama Priyar himself comes in Ramanujar's dreams and tells where he is. First it was Thiru Narayanan who came in Ramanujar's dreams. Now it is Rama Priyar himself who comes in Ramanujar's dreams. Rama Priyar tells Ramanujar that the Raja's daughter is worshipping me in her private quarters சஜ்ஜா க்ருஹம் (ஆந்த புரம்). Perumaal asks Ramanujar to come to the bed room of that girl and take him. Ramanujar tells this to the Raja. The raja laughingly tells how can the idol come to you in your dreams. You are telling stories. The Raja tells Ramanujar if that idol is so attached to you, then let it come by itself and show himself to you. Ramanujar tells the Raja I have to atleast see the perumaal to call him to me and speak to him. Raja then takes Ramanujar to his daughter's bed room and they see Rama Priyar is there. Rama Priyar seeing Ramanujar, is so very happy and comes jumping to Ramanujar. ஆஸ்ரீய வாத்சல்யம் is what Rama priyan sees in Ramanujar. It means that vaathsalyam of asrayar or follower. Rama Priyan comes with the shirt he is wearing (made for him by the daughter) and the golusu he is wearing and with thirunaamam of kasthuri and with the head

gear he is wearing he runs like a child. All of this happens after what Raja tells to Ramanujar that if the perumaal is so much attached to you, let the perumaal come to you. Raja asks Ramanujar to stay where he was. Ramanujar calls the perumaal கோயில் பிள்ளாய் வாராய். The perumaal happily jumps around and comes to ramanujar making the sound of சலங்கை. The chelva pillai comes running and seats himself on the lap of Ramanujar. Yathiraja Sampath Kumaran is the present day name of the perumaal. Ramanujar hugs the perumaal and taks to him. He says என்னுடைய செல்வ பிள்ளையோ? Now Rama Priyar gets renamed as Selva Pillai. Selva means Sampath pillai means Kumaran. Thus the name Sampath Kumaran. Ramanujar sheds tears of joy. Ramanujar recites the pasuram salaar pilaar of Periya Alzhwaar. Perumaal comes on to the right side lap of Ramanujar.

The Raja was astonished and he is also very happy and prostrates before Ramanujar. The Raja gives all kinds of riches to Ramanujar. Ramanujar decides that he must leave immediately before the girl realises and does so with his shishyas. Ramanujar gets Yathugiri Natchiyar's thirumeni also. The Raja's daughter comes running behind. She feels as sad as a lover being separated from her dear one. Just as Meera or Radhaa was for Kannan. She weeps loudly at the Raja. The daughter says I will not live without the idol. The palace doctor also says there is no cure to the daughter's despair. The daughter will not live without the idol. The Raja gives all the riches to the girl and allows her to go with the Ramanujar's group who are carrying the idol of Chelva Pillai. The palace guards were asked to bring back the idol with the daughter. The guards chase Ramanujar and the night sets in. Ramanujar thinks he needs the perumaal and can't escape the palace guards. Ramanujar enters the house of a fourth varna person and requests for the idol to be protected from the chase of islamists. The whole group was given shelter. The guards who came later were told that the group did not come here. Thus the Ramanujar and idol and shishyars were saved again. Ramanujar now thinks of the misery of the daughter. He realises the deep affection the daughter has for perumaal. Now Ramanujar thinks how he is going to give protection to this muslim lady who is so attached to the idol. Ramanujar appeals to Chelva Pillai. Are you so attached to the daughter? The perumaal answers YES. Ramanujar then asks the perumaal himself to arrange for the girl to be brought with him and the group. The perumaal at once makes the girl into a statue and makes her to be at his feet. Now Selva Pillai tells Ramanujar, we are united with the girl. You may proceed. In Moolavar's thiruadi Sridevi natchiyaar resides. Even today, in Selva Pillai's thiruadi Thulukka Natchiyaar resides. (1.00.52).Bibi Natchiyar is the popular name of thulukka natchiyaar in the koil. Even in thiruarangam there is a muslim lady's figure in the koil. Her name is suradhaani in Srirangam koil. After kili mantapam, there is pagal pathu mantapam. Perumaal goes from the right side. After perumaal sits the sannidhi he faces is called thulukka natchiyaar sannidhi. During pagal pathu uthsavam, Perumaal shows his walking beauty only to thulukka natchiyaar. The sound made by the kudai "sarak, sarak.." in the walk is pleasing to hear. It is a narrow passage even then the perumaal takes fast steps. Perumaal sees only bakthi and not the religion. There is a ramanujar vighraham there too. Whenever perumaal has serthi either thaayaar or Ramanujar has to be there. Ramanujar has spent his entire life in bringing people together and hence it is not a wonder that his vighraham is there where perumaal joins thulukatchi natchiyaar.

Meanwhile the King's guards kept looking for the princess but she was nowhere to be found. They returned and told the King that the lady is not found anywhere. Ramanujar brings this vighraham of Samapath Kumaran with thulakachi natchiyaar at his feet and does prathishtapanam in the Thiru Narayana puram koil. Thus sridevi natchiyaar is the feet of moolavar and bibi natchiyaar is in the thiruadi of Uthsava perumaal. The correct name to be taken of the Uthsava perumaal is Yathraja Sampath Kumarar and not just Sampath Kumarar. Perumaal likes to be called thus only. Ramanujar does Puthra Vaathsalayam to the Uthsava perumaal as he treats this perumaal as his own child. **Thus father and mother of Ramanujar is in Kancheepuram. His purushan is Perumaal Thiruaranagnathaan himself. Shishyan is Sreenivasan in thirumala. His son is Yathiraja Sampath Kumaran**. Yet he is a sanyasi. The natchiyaar's name is Yathirajavilli Natchiyaar. Thus the Natchiyaar

becomes daughter in law for Ramanujar. The natchiyaar's head is bowed down a bit as Ramanujar's sannidhi is right in front and Ramanujar is the father in law.

In these temples you can pay money and get a purappaadu done of the perumaal. In this temple you have to pay separately for purappadu of perumaal for which Sampath Kumarar will come alone, separately for Yathirajavilli Natchiyaar for which not only the natchiyaar but Ramanujar will also come. The father keeps an eye on the son that he should not run away here and there. One must recollect that it is the last varnam people only had given shelter and saved the Uthsavar and thus these lower vargam people are renamed Thiru kulathaar. Later in Gandhi's times it got changed to Harijans. It was Ramanujar who toiled hard for the upliftment of Thiru Kulathaar. He allowed them to enter temples. It was Ramanujar who was a real social reformer in those tough years when real discrimination was taking place. Ramanujar not only did reforms of philosophical thoughts (by establishing SN is jagath karanan) but also he reformed at the ground level, the treatment meted by the society to last varnam people. (1.08.26) the last varnam people were allowed only upto dwaja sthambam or just outside the main doors of the temple but Ramanujar changed all of that. He brought about a Social Revolution. The kaingaryams like bearing perumaal on the shoulders, sweeping etc were allowed for last varnam people also. Making flower garlands, lighting lamps, making sandalwood paste for perumaal were all allowed to be done by 4th varnam people. Perumaal did everything for us but then the 4 varnams and the discrimination was broken by Ramanujar only and thus he is considered more revered than even perumaal. Thiru Kulathhar status was the biggest social reform. However Ramanujar did not go beyond what vedam had prescribed. Nithya, paksha, masa, ayana, samvathsara, mahothsava uthsava days were prescribed for the Koil and given for being followed by Ramanujar. **He also established a Ethiraja madam in Melkote which exists till today.** This madam is to the right of the Koil. Shri yathiraja yathugiri Narayana jeer swami was looking after the madam who had come in the clan in 2019 time frame. If I am not mistaken I have had the honour of taking the jeer swami from Bangalore to Melkote in the year around 2000 thanks to my father in law. On that day 3 jeer swamys travelled in the car (Maruthi Omni which had a lot of space) and I had the baghyam to be the sarathi of the car. Now Ramanujar distributes the tasks of temple administration amongst the 52 Sri Vaishnavaites he had brought from Srirangam. On Thiruadhirai day Ramanujar's thirumanjanam is so very nice to look at. The swamis doing the tasks can be seen to be weaving silk thread even as they do thirumanjinam. Ramanujar had written Koil ozhugu in his own hand in a palm leaf and that was seen by me in the house opposite. This house is called Vangipurathu Nambi thirumaligai. It is in a lane opposite to the koil. They are Manakkaal Nambi's shishyars. This Nambi was the prominent of the 52 Vaishnavars who came with Ramanujar. ஐம்பத்து இருவர் சமுதாயம். This is the name given to the clan of 52 who started the Koil maintenance. They were given daasya names also. The dhassya names were appropriate for the job assigned to each. Such practices were being followed for 12 years. There were many Brahmin and other vaishnavars in this group and many were converts from Jainism. There was big group living happily. He established a Ramanuja peedam there. He names the place as Thiru Narayanapuram from the earlier name of Yadavadhri. He also dedicates Oru Nayagamai pasuram for the perumaal. Ramanujar also said that those who stay in Thiru Narayanapuram and do perumaal kaingaryam will get paramapadam and Acharya kaingaryam just as he gets. What Ramanujar does to perumaal in Thiru Narayanapuram is called Jeevano udhaaranam. In these 12 years Ramanujar had corrected all the jainers and brought them to Vaishnava fold. He was doing Kalakshepam od Sree bashyam. Even today this place has the largest library of Sanskrit text of vedic material.

3.69.11 Cruelity of Chozha Raja on Kooraththu Alzhwaan and Periya Nambi

Part 2 of Kooraththu alzhwan loosing his eyes and what happened to Periya Nambi

When such peaceful times were being spent, one day a sad news also came to them from Srirangam brought in by a Srivaishnavar from that town. Ramanujar asks the vaishnavar, in Srirangam, are all the uthsavangal are taking place in time? The vaishnavar replies that everything is

taking palce correctly but for the kurai of Ramanujar not being there. Ramanujar asks how the Chozha Raja was and how Periya Nambi and Kooraththu alzhwaan were doing. The two are Ramanujar's acharyan and shishyan. The vaishnavar tells that the raja had asked the two to sign up to "Sivaath paratharam naasthi" It means there is no para deivam above Sivan. Kooraththu alzhwaan put forth several types of arguments to establish that this statement is incorrect. He showed proofs from sruthi(heard by ears), smrithi(due to dhyaanam by one self), 2 ithihasams and 18 puranangal. The King did not even agree with the proofs leave alone one's interpretations of the proof documents. They establish that Sriman Narayanan is the para deivam. சர்வஸ்மாத் பரன் means one above all which is SN. He is Jagath Kaarana Boothan. He is dheya nayagan. He is the only one worthy of worship. சகல ஜகத் ஸ்ருஷ்டி ஸ்திதி சம்ஹார கர்தாவும் அவனே. It means that SN is the only one who creates the whole universe, protects it and destroys it. Brahma, rudhradhigal are his sons and grand sons and they are fully under HIS control. These are all shown by Periya Nambi and Kooraththu alzhwaan taking out many instances from Vedas and Upanishads in support of their arguments. They quote Alzhwar pasurams such as நான்முகனை நாரயணன் தான் படைத்தான், நான்முகனும் தான் முகமாய் சங்கரனை தான் படைத்தான். They describe Thrivikrama avathaaram wherein SN is clearly shown to be able to demand and get back all the three lokas from Mahabali. Also in that puranam it is seen that one person is extending his feet (SN), one person (Brahmma) is seen to be washing the feet of SN (using the water from his Kamandalam taken in his hands) and another person (Sivan) is holding the Sripada theertham of SN in his hairlock to create Ganges. Is it not clear from this SN is above all these created figures. This sequence of creation of Ganges is seen in the pasuram for Kandam endrum Kadinagar by Perialzhwar in his thirumozhi(4.7.3). Even the name Sivan denoting the one who is blessed is because he (Sivan) bore the blessed Ganges river on his hairlock. Periya Nambi and Kooraththu alzhwaan say that it is clear from this who is bigger of the three. It is SN they tell the King. The King does not agree.

Periya Nambi and Kooraththu alzhwaan continue to argue and give more proofs as follows. Also it is the theertham from SN that made it possible for the kapalam of Brahmma his father, sticking to the hands of Sivan, when Sivan plucked off one of the heads of Brahmma, to get unstuck. This is called Brahmmagaththi dhosham which Sivan obtained due to the unpardonable act of plucking off the head of Brahmma his father. It is SN who relieved Sivan of the Brahmmagaththi dhosham. All these clearly point to the fact that SN is above all. In Periya Thirumadal also Thirumangai Alzhwar sings about this event of Brahmmagaththi dhosham. Sivan got sivathvam only because the ganges water from the lotus feet of SN falls on his head and he contained the water in his hairlock (for releasing it at an appropriate time when earth is formed?). Hearing all these countless arguments flowing one after the other, the stubbornness of Chozha raja increases and his anger increases. The Raja says you are Vidhwaan and hence you are talking as you like. In spite of the rebuke from the Raja, Periya Nambi and Kooraththu alzhwaan continue. They now tell from Narayana Upanishad. The Upanishad tells Brahmma, Sivan are all contained inside SN. As more arguments come from Periya Nambi and Kooraththu alzhwaan, more stubborn the Raja becomes. The raja kept insisting for Kooraththu Alzhwaan to sign up in the palm leaf to say that there is no one above Sivan. (1.34.14 GP55) Kooraththu alzhwaan takes the palm leaf and adds after Sivaath paratharam naasthi, dhronamasthi thathaparam and signs as Kooraththu alzhwaan. This means that a parama purushan is there abiove Sivan who is bigger than Sivan by the measure of dhronam. Kooraththu alzhwaan has made sivam like a measure for measuring rice such as azhakku, padi followed in those years. Koorathuthu alzhwaan has said that dhronam a measure used in those days (as known to all in those days) is bigger than sivam. It is a clear ridiculing of King's words. Now the King calls the elderly Periya Nambi and asks him to sign up to "Sivaath paratharam naasthi". Periya Nambi does not even take the palm leaf, closes his eyes and keeps telling SN is para deivam. The king becomes so angry that he asks his guards to remove the eyes of these men and goes away.

3.69.12 Anthima samskaaram of Periya nambi

Kooraththu alzhwaan tells the guard, you are a veera saivan and not Narayanan follower. You shall not touch me. Kooraththu alzhwaan plucks out his eyes using the nails of his own hands. Kooraththu alzhwaan says to the king, I do not want the eyes which has seen a veera saivan like you. The guards then remove the eyes of Periya Nambi who then was around 100 years old. **The two lost their dharisanam for Ramanuja Dharisanam**. One was acharyan of Ramanujar and other his shishyan. However the two were happy about this as they were able to protect Ramanuja dharisanam at their cost as they did not sign up to Sivaath paratharam naasthi. It is like Prahalaadha alzhwaan who did not accept those who did not accept Narayanan and underwent numerous hardships in his life. After this incident, Athuzhai the daughter of Periya Nambi took both of them and wanted to take care of them. We may recall that Athuzhai had argued with the Srirangam town people for correcting the wrong belief of the town people for her father to have done anthima samskaaram of Maranaer Nambi. She comes to aiyampettai Pasupathi Koil. Aiyam pettai is a place near Pasupathi Koil. (in the grantham it is said as Gangai kanda Chozhapuram but today we see that it is Pasupathi koil near Aiyampettai). It is varadharaja perumaal koil and Periya Nambi's thiruarasu is there. It is on the Kumbakonam to Tanjore route. Periya Nambi declares that he can't travel further and settles down there itself. He rests with his head on Kooraththu alzhwaan's thighs and his feet on his daughter's thighs. **Kooraththu alzhwaan and Athuzhaai plead, swami please bear with the pain we can reach Srirangam which is not far away. It is the place from which one will get moksham surely. Periya Nambi says it is wrong. Wherever a srivaishnavan dies the Garudaalzhwaan will come and protect the srivaishnavan to reach moksham if he dies with acharyan's thoughts. It is like Jatayu, the garuda alzhwaan himself having lost out to Ravanan, Ramar himself comes there to send him to moksham. Periya Nambi believes he is the Jatayu, Kirimi ganta Chozhan being the Ravanan. Periya Nambi is happy that he is loosing his life at the thiruadi of Koortaththu alzhwaan. Aalavandhaar being his acharyan, he should seek moksham thinking of Aalavandhaar from wherever he is and not change loyalty and believe that some thing else will get him moksham. If he does this people of the future will get the message that moksham is not due to achaayra anugraham but due to the place of stay, Srirangam. Moksham then it will be believed as not even due to bagawaan's kripai but due to staying in Srirangam. There is nothing greater than a baghavathan's thighs to loose life and even Srirangam is not greater than this baghyam.** Page 595 2nd para: Periya Nambi goes to aachaaryan thiruadi in this place. There are no proper persons to do anthima samskaram there. Some people who do anthima samskaram to orphans approach them and ask Kooraththu alzhwaan if they can do anthima samskaaram to Periya Nambi? Kooraththu alzhwaan gets upset that for such a mahaan such persons who do anthima samskaarams to orphans should not do and sends them away. Kooraththu alzhwaan tells those who came there thinking Periya Nambi is an orphan and that they will do anthima samskaram, do not think Srivaishnavars are orphans and do not have a gathi (agathi). Just then some srivaishnavars from the nearby town Paraanthkam come and do the anthima samskaaram to Periya Nambi in a most befitting manner. They do palli paduththal to Periya Nambi as he is an Acharya purushan. The Srivaishnavars arrange a palanquin for Kooraththu alzhawaan for his further journey. Kooraththu alzhwaan after doing all these comes back to Srirangam in that palanquin. The Srivaishnavars transport him in the palanquin in the night time so as not to be seen by anyone.

Part 2 ends here (of Kooraththu alzhwan loosing his eyes and what happened to Periya Nambi)

56 GP

Short introduction of Srisailesa daya paathram and Manavala mamunigal:

The day 56 GP was started was aani moolam day which is the day when Srisailesa thaniyan was born. A short note on its making is as follows.

Sri vaishnanva sampradayam is called Shri Ramanujar dharisanam or Emperumaanar dharisanam. முதலாவனே முடிவிலும் இருக்கிரான். Mudhalanavan is SN and is in Srirangam Koil as Ranganathar or Periya Perumaal. In Thiruaradhanam we start with vazhi thirunamam of SN. In the end we must say oraan vazhi vaazhi thirunaamam. It is the chain of Aacharya purushans which start from our present acharyan, paramacharyan, sarvadacharyan, going to Ramanujar, parankusar, Yamuna muni, rama misrar, pundarikakshar, naathamuni, sadagopar, vishvaksenar, shrimathi, sreedharaaya. From lakshminaathan, piratti, vishvaksenar … dwayam meaning was explained. Ramanujar made the meanings of the prabandham to be spread amongst all of us. Manavala mamunigal spread this. He did the thiruvaimozhi kalakshepam for one year in Srirangam.All the uthsavangal were stopped for one year. Perumaal/Namperumaal (uthsavar moorthie of Srirangam) sat through the entire kalakshepam as a shrotha. Just as in Badrikasramam, Narayanan did upadesam of thirumanthiram to Naran, Manavalamamunigal's upadesam of thiruvaimozhi meaning was listened to by Narayanan (nampillai) without any break. Nampillai even stopped all uthsavams for this. He listend to this with sradhai/with utmost attention. After that only the Sirsailesa thaniyan was given directly by Namperumal in the form of a small boy. It was on the satrumurai day – aani moolam nakshathram. A very grand arrangement was made for the sartrumurai. Many people had brought many presents for this concluding session. Perumaal thought what he can give. He transformed himself into a small boy who has not been seen in that town and appeared before all saying he is bhattar's (archakar) son and held a plate having pushpam, vasthram, cardamom, kasthuri, kumkumapoo (the reddish leaves obtained in Valley of flowers) etc and said he wanted to sing a thaniyan in praise of Manavaala mamunigal and sang at once. The song was so very nice that people wrote it in a palm leaf. He was asked to repeat but the boy refused. Those present took the palm leaf and kept in at the feet of Namperumal. He asked (through archakar swami) all present to sing it together which they did. After doing so, the group of people come in search of the boy and ask him to say some thing in tamil. The boy tells vazhi thiruvaimozhi pillai madhavagaal vazhum manavaala mamunivan vaazhi avan maran thiruvaimozhi porulai maanilaththoer kelum padi uraikkum seer…adiyaargal vaazha aranganagar vaazha satagopan tamizh nool vaazha kadal soozhndha mannulagam vaazha, manavaala maamuniyae innoru noortraandu irum. Thus Namperumaal himself blessed Manavaala maamunigal. The boy disappeared in front of all of them as antharyaami. Thus it was an act of Namperumaal himself. Thus Namperumaal treated Manavaalamamunigal as his achaaryan and gave the thaniyan himself. It was decided on that day that this Srisailesha daya paathram…is the first song to be sung for starting any celebration any where be it in homes or koils. If we wonder what is the connection between Dwaya mahamathiram and Manavala mamunigal, it is thiruvaimozhi afterall these 1102 pasurangal are the meanings of Dwayam.

ஶ்ரீசைலேஷ தயா பாத்ரம் தீபக்ஹ்யாதி குணார்னவம்
யதீந்த்தற ப்ரணவம் வந்தே ரம்யஜாமாதரம் முனிம்
லக்ஷ்மிநாத சமாரம்பாம் நாதயா முனி மத்யமாம்
அஸ்மத் அசார்ய பர்யந்தாம் வந்தே குரு பரம்பராம்.

In this thaniyan Namperumaal says first who is achaaryan of the person he is describing. Then he describes the gunam he has. Then he goes on to describe what his acharyan likes and hence engages himself/thinks mostly on that. Then Namperumaal tells who he is and then bows to such a person. Srisaileshar (Thiruvaimozhi pillai/alzhwaan/poornar) is the achaaryan of Manavala Mamunigal. Manavala mamunigal becomes pathram/receiver for Srisaileshar's dayayai/karunai/grace. This Manavala mamuni has gyana, bakthi and vairagyam as much as it is found in a sea. He is the guna kadal for gyana, bakthi and vairagyam. Guna + arnavam(sea). Yatheendra pranavam means that Manavala Mamunigal had immense regard for Yatheendrar or Udayavar or Ramanujar. Manavala mamunigal kept thinking of Ramanujar even when he departs from this world. Ramyajamathara

munim means ramya = azhagiya; jaamathra = manavaalan/maappillai. Azhagiya manavaalan is the given name of Manavaala maamuni.

3.69.13 Continuation of what happened after Periya Nambi got to acharyan thiruadi.

Part 3 of Kooraththu alzhwan loosing his eyes and what happened to Periya Nambi

Koorathu Alzhwaan also felt very bad that he is still alive. He wanted to have died like Periya Nambi. He also wanted to be called as one who gave his life for having saved Ramanuja dharisanam and not just having lost his dharisanam. Like Jatayu gave his life for Rama Kaingaryam, Kooraththu alzhwaan also wanted to have given his life for that. Now he takes to moving around feeling for obstacles as he is sightless. Kooraththu alzhwaan has enjoyed the sight of each and every nook and corner of Srirangam Koil and without sight he felt miserable. By this time, the Chozha raja had changed all the guards in the koil. He appointed his people. He removed all those who had Ramanuja sambandham. He removed all of them from the entire Srirangam premises. The raja had issued orders that all those having Udayavar sambandham should not enter the koil. The new guards stop Kooraththu alzhwaan. They say if you declare that you do not have sambandham with udayavar we will allow you to go into the koil. Of the two guards one takes a little pity on him as Kooaraththu alzhwaan is very pure by heart. He wants to allow him inside the Koil. Kooraththu alzhwaan thinks that he did not want to give up the Acharya sambandham and get into the Koil because of his good heart and refuses the permission for entry into the koil even as he closes his ears of hearing such unpalatable words. He did not want such a Periya Perumaal's sambandham and sevai. For him Achaarya sambandham is more sacred than Perumaal sambandham. He gets angry even with perumaal for having allowed such an administration of the koil. He asks is it right for the perumaal to allow such things to happen. Kooraththu alzhwaan thinks why is the perumaal in Srirangam lying there as udhaaseenan not caring for his feelings and what the Chola raja is doing to his bakthas.

Part 3 end of Kooraththu alzhwan loosing his eyes and what happened to Periya Nambi

3.69.14 Origin of Pancha sthavam of Kooraththu alzhwaan:

Kooraththu alzhwaan leaves Srirangam and goes to thirumalirun cholai kalalzhagar koil. This Koil, thiruvengadam and Thirukoshtiyur are the places where people in distress are cared for by the perumaal there. (30.0). **On the way to thirumalirun cholai kalalzhagar koil Kooraththu alzhwaan writes 5 granthangal. These are called pancha sthavam.** Sthavam means sthothra books. Even after he has lost his eyes and is in despair Kooraththu alzhwaan has not lost his faith in God. First Sreesthavam was composed. It is on Thaayaar. Next he composes athimaanushva sthavam. God you take Vibhava avathaaram as Rama, Krishna etc. but you are doing athi maanshya leelaies. Why did you give moksham to Jataayu which is not possible by a man. How did you build a dam across a sea? It is manly impossible. How did you do pattabishekam to Vibeeshanan even before the battle witth Ravana? How did you know the result if you are a man. Thus Kooraththu alzhwaan sings about athi maanusha leelaies of Perumaal. Annangrachaariyaar has given Vyakyaanam for the grantham. Sri Vaikunta sthavam was next. Kooraththu alzhwaan has lost interest. He doesn't have eyes and is not with Ramanujar. Kooraththu alzhwaan describes how perumaal will be in Vaikuntam. He bases it on how it is described in vedas. Sundara tholudayaan is the name of perumaal in Thirumalirincholai. Sundhara baahu sthavam on this perumaal is the next sthavam the fourth one. He describes the perumaal, the town and the gardens and streams, the beauty of the temple in that town. Now the perumaal asks what Kooraththu alzhwaan wants. Now Kooraththu alzhwaan prays that he wants to be with Ramanujar in Srirangam like he was earlier.

3.69.15 Back to Ramanujar in Melkote:

We have seen that 2 Sri vaishnavars had come to see Ramanujar in Melkote and Ramanujar asks them how Periya Nambi and Kooraththu alzhwaan were doing in Srirangam and the srivaishnavrs replied as given above. கேட்பார் செவிசுடு வார்தை கேட்டாயோ? These words were like

someone pouring molten lead into Ramanujar's ears. On one hand his achaaryan had passed away after facind so many difficulties and on the other hand his athmashishyan Kooraththu alzhwaan has faced all the distresses. Is the Raja Ravnan or Hiranyan? Is he rakshasar or asurar to cause so much of misery to sadhus. They have faced all these difficulties for his sake, to protect him. Ramanujar thinks that it is due to the paapams he has done that these mahans have faced all these difficulties. Like Barathan tells that he is the only cause for Ramar to go to the forest. Ramanujar thinks likewise. Ramanujar now laments on Kannabiraan is right for you to have done this? He weeps loudly and asks perumaal why these things are happening? He feels like a tree having been chopped off from its roots. He falls down in despair and is seen twitching in pain. Ramanujar is speechless. All the 52 mudhaligal see this and they try to console him. Ramanujar ultimately gets his composure and consoles that at least Kooraththu alzhwaan is alive with his thrumeni.

Ramanujar goes to Kalyani Saras and does anthima samskarams (sreechoorana paribaalam) for his achaaryan Periya Nambi. Ramanujar conducts upanyasam for 10 days in rememberance which includes thiruadhyayanam. Ramanujar is extremely worried about Kooraththu alzhwaan having lost his sight. மாறொன்றில்லா மாருதி சிரியாண்டான் Ramanujar thinks Mudhali aandaan is like that. It means that he (Mudhali aandaan) has no one who can match his qualities. Hanuman (maruthi) goes as thoodhu/diplomatic messenger for Ramar. Chiriaandaan because he keeps lowering his image than what it actually is. Naitchyam. Now Ramanujar sends one vaishnavar from Mel Kote to Srirangam to find out more news from Srirangam and about Kooraththu alzhwaan.

Next Ramanujar calls Mudhali aandaan with the worry that the finances in the town Melkote was less and was not enough to continue the upanyasams and spread Srivaishnavism. He plans to establish pancha Narayan kshethram around Melkote so that Srivaishnavism grows. Sri Vishnu vardhana raayan the king of that place is again called in for help. He gets 5 koils built in that area. One is in **1. Thala (Thazhai) kaadu** as the area is filled with thazhai (roots of banyan trees?) **keerthie narayanan** koil, next in **2. Thondanur – nambi narayanan/sriman narayanan** – guna poorthie and thus sriyathvam filled, third of 5 in gudhukalam in **3. Gadag** on the way to Hubli-**veera Narayana perumaal** – it is in Hampi/hospet and is near the caves from which Ramar fired the bow on Vaali. There is a highway between Hubli and Hampi and Gadag is midway of that. In the 2006 version of Rama anu yaathrai when they had gone by train, the bakthas have gone from Hubli to Gadag visited the temple and returned to the station. There is one Narayanan koil in **4. Vijayapuram** and is the fourth of the 5. It is in **4. Gundlupet** in the Mysore ooty route. This perumaal is named **Vijaya Narayanan**. The fifth is in **5. Belur** of Belur Halebid. This perumaal is **Kesava Narayanan**. Thus Mudhali Aandaan was responsible for establishing these pancha Narayana koils and after establishing them Mudhali Aandaan returned to Melkote.

Karnataka in these parts has very beautiful temples. They are mostly Ramar and Narasimhar koils. There are beautiful koils in Chennapatna, Doddamallur crawling Krishnar Koil. Aprameya swamy. Maddur has Narasimhar koil, Ramanagaram has Ramar koil. All of these Koils became well known because of Ramanujar. Madhwa sampradhaayam has Udipi koil but not such 108 divya desams. Nathamunigal only found out these 106 koils in indian region and established the practice of chanting divya prabandham. Thus we owe our krithagnyathai/greatfulness to Nathamunigal which Ramanujar developed to establish VSA as a way of life. **Alzhwargal had given Prabandham, Nathamunigal established the practice of singing prabandham with dance form of arayargal and Ramanujar was able integrate all these and bring them to common people to tell them how to lead our lives so as to get moksham.** This is the greatness of Sri Vaishnava sampradhaayam. In 51.5 of GP 56, Periya Nambi's details including his thaniyan is given. Those interested can refer that. Thirukoshtiyur Nambi's thirunakshathram and thaniyans are next given. His shishyars asked the Nmabihis final thoughts few days before he attained paramapadam. Thirukoshtiyur Nambi says a bird disturbed the thoughts of Ramar. சக்ரவர்தியின் திரு உள்ளத்தை ஒரு பக்ஷி புண்

படித்தியது. Ramar narrates the story of a pigeon in Ramayana. (Vibeshanan had come before ramar offering saranagathi, Sugreevan does not agree. Now Ramar tells stories First one was a monkey story then a tiger story and then that of a man. Next he tells the pigeon story). In this story a hunter was there and there were two pigeons on a tree. One pigeon was killed by the hunter and he ate it. The other pigeon was seeing this. This peigeon was alone. After some days the hunter returns to same place as it was raining and he couldn't hunt anywhere else. He was hungry and sees the pigeon on the tree. It was also cold. He comes under the tree and lights a fire and was keeping himself warm still being hungry. He was suffering a lot and was twitching all over. Just then the other pigeon jumped into the fire seeing the suffering of the hunter and lost its life and became the food for that hunter. 55.18 Did the hunter do saranagathi to the pigeon to be prey for him? Also note the hunter had killed the pigeon's mate. Inspite of all these short comings the pigeon had sacrificed its life. When Vibeeshanan has come and did saranagathi has he killed someone and is doing saranagathi. Vibeeshanan has done for the sake of Ravanan who has abducted Sita. Ramar says when I return and face Vasishtar and tell him I accepted the saranagathi of Vibeeshanan he will say what is great about it, even a pigeon had done this. Ramar was feeling sad that he had to explain so much to the people to accept the saranagathi. There is a saying பச்சை இடாவதவரை கொண்டு போய் வைய்யும், Ramanujar was doing Kalakshepam, one person brought Ramar, Sita thirumeni and gave it to Ramanujar. Ramanujar said the above line. It means that Ramar who did not expect anything in return accepts saranagathi, whereas Krishnar in sarva dharmaan prathigyancha maam ekam charanam vraja; expects that we give up all the other dharmas and then only do saranagathi. Thus Ramanujar likes the pachchai idaadhavar i.e. those who do things without expecting anything in return. Perumaal will remember us at the time when we are not able to remember him as we are taking out last breath. பேற்றுக்கு உபாயம் அவன் நினைவு by Pillai lokachariyaar means that perumaal will remember us in our last breath, just have complete faith in him. Nirbarar means one who does not have baram or weight. The weight of thinking one can save oneself. If one has transferred that task of caring for one self to perumaal one becomes nirbarar.

The book next describes Thirumaalai aandaan's and thiruaranga perumaal arayar's paramapadam events. Thaniyans are given. Nakshathram details are given. Periya thirumalai Nambi's details are given. Thirukatchi Nambi's details are next given.

After having established the five Narayanan Koils, Mudhali aandaan/Maruthi aandaan then goes to Thirumaliruncholai where Kooraththu alzhwaan was then resuiding. He prostrates before Kooraththu alzhwaan. Kooraththu alzhwaan after hearing that he is coming from Melkote, is very happy as happy as having met Ramanujar himself. Mudhali Aandaan describes all that happened at Melkote and also expresses Ramanujar's anguish of Kooraththu Alzhwaan having lost his sight. Kooraththu alzhwaan in reply expresses that what is the use of us living in this life when Ramanujar is living and guiding the universe as though he is the representative athma for allof us. Ramanujar represents Ujjeevanam for the whole world. This event (of his loosing eyes) is just an accident. I am so happy that nothing happened to Ramanujar. Tell Ramanujar that Kooraththu alzhwaan is happy for the existing state in Ramanujar's life.

Mudhali aandaan goes then to Gangai kanda chozhapuram which is the place for the Chozha Raja hearing that he has got a disease of germs having infected his neck. He hears that the Raja is dead. The next Raja being his son is a good king. The prince had advised the king in his old days when the Raja was suffering of this disease as why the King had troubled the Srivaishnavars for which he has got this disease. As long as Ramayanam, Mahabaratham and alzhwar pasurangal are alive can you the Chozha King destroy Vaishnavism? Mudhali Aandaan makes sure of the correctness of the news and starts back to Melkote. On his way, **Ammangi Ammaal** also joins him. Ramanujar is by the Kalyaani Pushkarani. This pushkarani is the best of all the Pushkaranis of the 106 Koils. Beautiful steps, very nice sight removes all the ill feelings in one's mind. There is a mantapam where

Ramanujar used to sit and put on thirumann kaappu. He found the Thirumann there. Even today there are uthsavams in which udayavar comes in white veshti and puts on Thirumann kaappu. Thirumanjanam is done here for Ramanujar.

One day when Ramanujar was doing nithya kaingayam there in Kalyani Pushkarani, Mudhali Aandaan and Ammangi ammaal go there to meet Ramanujar who was there with his shishyars. Their eyes are filled with tears of joy. They tell that the Chozha King got the disease of germs eating his neck and it got into messy pus formation all due to all the ill doings of the King and he died. Ramanujar felt ealted in hearing this sweet to hear news of the King's death. Ramanujar was so happy that he hugged the two who brought this news. He was as happy as Ramar was when he Hanumaan who said Kandaen Seethaiyai. Earlier to that news from all other directions was that they did not see seethai. News from South was only awaited. Ramar first gets the news that the monkeys are all dancing consuming madhupaanam. Sugreevan hits his tail on the ground and Ramar asks what is the matter. He says good news. Hanumaan comes in the end and tells the news. Thus in Ramanujar's case the news of death of the king is a good news as Ramanujar and all others can go inside the Srirangam koil. Ramanujar now wants to give them some gift. He tells dwayam mahamanthiram again which is going to protect them in their lives. Now Ramanujar tells the mudhaligal that he did not know why this saras is called Kalyani saras but now he knows that when one is in this saras one gets good news. Now all of them climb on to the hill and go to prostrate before Narasimhar sannidhi. It may be recalled that Ramanujar had prayed before the Narasimhar in Salagraamam for the King to get the disease of germs around his neck. It happened just like that. So Ramanujar wants to give his Krithagnyathai to that perumaal. Prahalladha varadhan is the perumaal there. Alzhagiya Singar. Ramanujar thinks that like in Narasimha avathaaram, perumaal killed Hiranyan, here in Kaliyugam he has killed Cholzha king. Kooraththu alzhwaan and Periya Nambi are like Prahalladhan. After that they go to sannidhi of Thirunarayanan and chant thirupallandu and do mangalasaasanam to him. Even today Viswa roopam is only at 8.30am in Melkote. 10.30am is sathumurai. Ramanujar seeks permission to go to Srirangam. Perumaal is silent. Ramanujar asks should I not go to Srirangam and start the Koil duties? He reminds the perumaal of Gadhya thrayam wherein perumaal had agreed that Srirangam must be looked after. Perumaal then says through archakar Ok do as per that. He looks at the 52 shishyas he had brought with him and ask them to look after the perumaal regularly. The 52 of them also get emotional and fall at Ramanujar's feet and say it is very disheartening to leave your company. They do not get up from the prostrated position.

3.69.15.1 Thamar ugandha Thirumeni in Melkote which can talk

Ramanujar thirumeni Thamar ugandha thirumeni which can talk. it is in Melkote.

Now he gives Thamar ugandha thirumeni of himself which is kept in the Koil even today. This thirumeni is that of his younger years and hence is well developed. This period is the most happy period in Ramanujar's life. He uses his powers and forms the thirumeni and gives all his kataksham and makes it able to talk. பேசும் யதிராஜர். The 52 of them see that thirumeni and are able to verify that the thirumeni is able to talk like him. This is the first Thirumeni made by Ramanujar. Ramanujar gives his divya sakthi to the thirumeni. நாம் உங்களுக்காக இங்கே இராம் என்றோம். I have made myself available here for you. This thirumeni is for the mudhaligal to do thiruaradhanam. செல்வ பிள்ளை கிணற்றின் கரையாய் how a mother will look after her child who is by the side of the well look after this Chelva Pillai perumaal like that. Ramanujar points to Chelva Pillai and tells from now on these 52 will look after you. Ensure that Thirumaalai, amudhupadi, saathupadi etc for the Chelva Pillai will all be done properly. அந்யோன்ய சக்ருதராய் இருப்பீர்கள். It means that you shall have unity amongst yourselves and look after the Chelva Pillai. Do not ever think of doing harm to others. Don't think that he is above me or I am above you. Don't forget the written Koil ozhugu to be followed meticulously. Do this with all the due bakthi. No ahankaram, mamakaaram please. He asks everyone to touch his feet and promise that these will be followed.

3.69.16 How Ramanujar returned to Srirangam

On one side Ramanujar sees his son Chelva Pillai and on the other side he sees his father (Namperumaal) calling in Srirangam and Ramanujar keeps prostrating number of times before Chelva Pillai. He comes out, sees the divya vimanam. He sees the Kalyani saras, the place where he got thirumann kaappu, Narasimhar Koil above and thinks can he come here again? He prays to God to give gyanam to all in this Kali yugam. He makes his strides of his return after 12 years faster and comes to Srirangam.

Page 603 to 616. The story given here takes place in the later times and will be described in Nampillai varalaaru. After reaching Srirangam, Ramanujar bathes in Kollidam after 12 years of separation. Meanwhile the town people come to know that Ramanujar is back and all of them come to Kollidam banks and prostrate before him and he blesses them. He goes to the koil and goes to the sannidhis in the proper order that is thaayar sannidhi first. He goes to Alzhagiya manavalan mantapm and prostrates before the uthsavar thirumeni. He prostrates before periya perumaal/Perarulaalan/Ranganathar and Namperumaal. Here we must be aware Namperumaal and Alzhagiya Manavalan are both uthsava moorthies. In some Koils Uthsava moorthies are more in number. Periya perumaal asks Ramanujar had you been away for a long time? You seem to have lost weight. Ramanujar says in reply when you (perumaal) are lying here for our ujeevanam what difficulty will we have? Ramanujar gets all malai and theertha prasadams and stands there. Perumaal asks him to go to his madam. Ramanujar returns and on the way examines the mantapams meant for uthsavams. Hearing that Ramanujar is coming back, Kooraththu alzhwaan also comes to Srirangam from Thirumalirunchola. Ramanujar's mind is full of Kooraththu Alzhwaan's health and he comes to Kooraththu Alzhwaan's thirumaligai. Kooraththu alzhwaan prostrates before ramanujar and gets hold of Ramanujar's thiruadi tightly. Both of them cry profusely at the turn of events. Ramanujar is unable to speak. Koorathu alzhwaan tells that he must have done some paapam like being disturbed that some srivaishnavan that he might have seen had not put on thirumaan kaappu correctly. Kooraththu alzhwaan takes the blame for loosing his eyes on himself and that is the நைச்சிய பாவம் he had. He lowers himself in esteem and takes the blame on himself whichis a great virtue. Ramanujar in turn it is due to the paapam he had done that Kooraththu alzhwaan lost his sight and that he became Ramanujar's shishyan.

Ramanujar returns to his madam. All the people in the town come regularly seeking his blessings. **Now Ramanujar comes to know that the Cholzha Raja had thrown the Govinda raja perumaal vigraham of Chithrakoodam (Chidambaram) into the sea**. (this was shown in the Kamala Hasan movie Dasavathaaram). The people of the town had protected the uthsavar and had taken the same to Thirupathi thirumalai. In 6000 padi the moolavar was said to have been thrown into the sea. But this grantham says both moolavar and uthsavar were taken to Thirupathi. Ramanujar leaves immediately to Thirupathi. Ramanujar does the prathishtai of Govinda raja perumaal in Thirupathi. What we see as Govinda raja perumaal sannidhi in Thirupathi was the one which Ramanujar had got installed. Yadava Rajan was the King there and he helped in establishing this koil. In Periya Thirumozhi Thriunagaui alzhwar had sung chithirakoodam perumaal and together Thiruvengadamudayaan. It happened just as Thirumangai alzhwaan had wished. He might have known what is to come. **Ramanujar establishes the practice of calling out GOVINDA, GOVINDA in Thirumala after this govindaraja perumaal who is elder brother of Srinivasan. Recollect he was the perumaal thrown into the sea by Cholzha Raja. Ramanujar said that we must go to this temple and then only go to Thirumala chanting GOVINDA all the time. We must seek the permission of this elder brother and then only go to pray to Srinivasan in Thirumala**. Ramanujar later returned to Srirangam. He resumes all the duites in Srirangam of preaching the meanings of Divya prabandham and Sreebashyam. He is leading a very happy life in this period.

In the next GP recording we are going to see how when Kooraththu Alzhwaan was singing 23rd sthavam for Kaanchee deva perumaal he regained his sight. Kooraththu alzhwaan got to see

Perumaal in his dreams and asked for moksham which he got. When Ramanujar came to know the next day he does not accept it as udayavar wanted Kooraththu alzhwaan to get back his sight. So Ramanujar takes Kooraththu alzhwaan to Kancheepuram ad makes him to sing the sthavam again and gets back Kooraththu alzhwaan's sight only to be able to see Udayavar and Perumaal.

GP 57

3.70 Greatness of VSA, followers of Ramanujar and 74 matadhipadhis

It was Gurupoornima, the day this GP57 was told. Though this day is celebrated by Saivaites and they pray and remember their guru on this day, in VSA we remember guru every day. We must tell the guru lineage daily in thiruaradhanam or like dwayam we must keep chanting it whenever possible. In the earlier days the gurus used to see the kulam of a person before giving knowledge to the person. The examples are parasuramar refused to admit Karnan due to the low Kulam he was born. Ekalavyan is another example. However after Ramanujar things changed. Ramanujar had many shishyargal around him. The historical text supports this. The shishyars of munivars of the past are very few. Also the names of Ramanujar's shishyars recorded in historical text is a testimony to the fact of many shishyars to ramanujar. Ramanujar used to have 700 sanyasis around him. 12000 gruhasthars were with Ramanujar. Many Rajas, women, princess, jamindhaars, brahmins and other vaishnavas without poonal (baghavothamargal) etc were his followers. Ramanujar was able to take along all these shishyars without any heart breaking or any politics. This was the greatness of his administration. The shishyars were all highly knowledgeable. Kooraththu alzhwaan, Mudhali aandaan, Somasi Aandaan, Arulaala Perumaal emperumaanaar are a few examples.

Periya Nambi prostrates to his shishyan Ramanujar causing a flutter How it is justified

As an illustration of Ramanujar's greatness, Periya Nambi one day sees ramanujar with his followers coming in the direction of his thirumaligai. All the followers were singing in the praise of Ramanujar. Seeing this Periya Nambi falls flat in prostration to Ramanujar. Ramanujar sees but walks away as though he had not seen. But the shishyars who followed ask Ramanujar when your acharyan prostrated before you, you did not reciprocate? Ramanujar replies who was the person who prostrated is it me or him? Then go and ask him. Shshiyars ask Periya Nambi and he replied, that the way Ramanujar walked with his shishyars though that this group is much more respected than his acharyan, Aalavandhaar's goshti and hence I prostrated thinking of my guru. Ramanujar ensured that the names of his followers are also well known to the future generations. Ramanujar wanted all the future generations to know this guru parampara and hence was well chorincled. (9.19)He establishes 74 simhasipadhigal/peetadhipadhigal. He wanted these simhadipadigal to do social reforms in their area of reign. It should be according to the times they lived in. They are responsible for the well conduct of the koils in that area. It is because of these measures that the guru paramparai is with us even after 1000 years of Ramanujar's life. Pancha samskaram is a must for Srivaishnavan. Acharya Samasrayanam is a must for Srivaishnavan. Other religions are confused as to whom they should worship, is it one or is it all? The general public is unaware of what their aaims in this life is. They may go to koil but do not know the ultimate aim. VSA is the sampradayam, religion or dharisanam which is crystal clear in this aspect.

3.70.1 Kooraththu alzhwaan is asked to sing in praise Devaraja Perumaal to regain sight

Kooraththu Alzhwan sings Varadaraja sthavam on Kanchi perumal

In GP 57 the last days of Ramanujar is described and also those who were with him in this period. Even as Ramanujar is leading a happy life in Srirangam, he thinks of Kooraththu alzhwaan and his lost sight. Ramanujar thinks that if Kooraththu alzhwaan sings a sthavam in the praise of Kanchi Devarajan, he can regain his sight. He asks Kooraththu alzhwaan to go to Kancheepuram and sing a sthavam to regain sight. Koorathu alzhwaan has by now sang 3 sthavams. Last two are the

sree sthavam and varadharaja sthavam. It may be recaaled that when Ramanujar was singing Sribahu sthavam wondering about Kirimi ganta Chozhan and when he would return to Srirangam, that he got the news of demise of the King. Kooraththu alzhwaan refuses saying he has got used the blindness. He says he does not want to see the samsaram again. Like nammalzhwar sang in the first prabandham Poi Nindra gyanamum.. Kooraththu alzhwaan does not want to see this life again. He says the inner eyes are enough and he does not want the external eyes. However Ramanujar insisted for Kooraththu alzhwaan to sing on devaraja perumaal of Kancheepuram. He sang varadharaja sthavam consisting of 102 slokas. Very easy to understand slokas but filled with meanings and twist of the Sanskrit language is to be seen, to be believed. Koorathu alzhwaan, Vedantha desikar and Parasara Bhattar are the three exponents to come out with excellent Sanskrit poems. Page 619. Ramanujar says you need eyes to enjoy the sight of Perumaal in the koils in addition to seeing antharyaami bagawaan. Kooraththu alzhwaan begins to compose these songs of the sthavam staying in Srirangam. The meaning of the first slokam which very rhyming is in praise of Varadarajan. In the song 23 Kooraththu alzhwaan says such a beautiful Varadarajan should you not make me able to enjoy seeing you? One meaning is that I want to see you through my inner eyes and next I want to see you as paramapadanathan. Perumaal agrees. Perumaal is like neela megam having peacock like cloured hairlock who is reclining on adiseshan and hands and feet like a lotus stem and lotus shaped eyes, I pray to you to give chance to see through my eyes for ever. He wants a aprakrutha divya nethram to see perumaal as our fleshed eyes see only the silai/statue of stone. This clearly is asking for moksham. Just the same night Kooraththu alzhwaan is assured by perumaal of moksham in due course. In the morning Kooraththu alzhwaan goes to Ramanujar and submits Varadharaja sthavam. Ramanujar asks Kooraththu alzhwaan what did you ask for from the perumaal. Kooraththu alzhwaan says we can ask only big things from perumaal not just the eyes and hence I asked for moksham. Athma yaathrai is easwara dheenam and drega yaathrai is karmaadeenam. Perumaal tells that Kooraththu alzhwaan has been assured of moksham. Ramanujar does not agree with Kooraththu alzhwaan saying that he should have asked his sight to be restored for viewing like any other person. Now Ramanujar asks Kooraththu alzhwaan to come with him to Kancheepuram and ask Perumaal directly there and holds Kooraththu alzhwaan's hands and takes him to Kancheepuram. Kooraththu alzhwaan chants varadaraja sthavam in Kancheepuram deveraja perumaal sannidhi. However Kooraththu alzhwaan is not able to see perumaal or thaayaar. Just as the sthavam was ending two persons distracted the attention of Ramanujar and took him aside. At the end of the sthavam perumaal asks Kooraththu alzhwaan what he wants. Instead of asking for eyes like others have, Kooraththu alzhwaan asks moksham for, Nalooraan minister in Cholzha Raja's cabinet and the person who asked for everyone's signature on "Sivaath paratharam naasthi". Incidentally Naalooraan had by then become a shishyan of Kooraththu alzhwaan. Ramanujar comes back and asks Kooraththu alzhwaan what he had asked Perumaal for which Kooraththu alzhwaan tells he asked for Naalooraan's moksham. Ramanujar tells Kooraththu alzhwaan you have become too much of swathanthran. You are not listening Acharyan's advices. Both perumaal and yourself are behaving as swathanthrar and hence why am I required in between. Ramanujar says did perumaal before giving the wishes to you (Kooraththu alzhwaan) ask me, can I give this and Perumaal had known being sarvagyan that I (Ramanujar) wished for Kooraththu alzhwaan to get back his eyes. For all the things perumaal wants acharyan as purushakaram but here he has acted as swathanthran. Perumaal then tells Ramanujar don't get angry. Perumaal says I will give eyes to Kooraththu alzhwaan but with that he can only see only myself and yourself. Ramanujar felt happy that at least this much has been achieved. Ramanujar then asks Kooraththu alzhwaan to see perumaal and sing about him which he does describing the clothes, jewellery that he is wearing on that day even as he is pointing to those objects and in the end he looks at Ramanujar and sings about him too. With this Ramanujar is able to make sure Kooraththu alzhwaan has got the eyes as told by Perumaal. They then return to Srirangam.

While it was said 23rd slokam of varadaraja sthavam got Kooraththu alzhwaan his sight back, the 89th and 90th slokams are very nice and important too. In these slokams, the despair of

Kooraththu alzhwaan in going against the wishes of Ramanujar his acharyan as he did not want to ask for the same, can be seen. Kooraththu alzhwaan sings that he is thinking of some thing in his mind. Perumaal has to know about it and act accordingly. If a prapannan who has done saranagathi can have such desire, you may fulfil it perumaal, sings Kooraththu alzhwaan and if it is improper for a prapannan to ask do not mind my asking and give me only moksham and nothing else. This slokam is in 43.2 mins of 57GP. In the 102nd slokam, thinking of Acharya guruparamparai, he takes the names of all the acharyas including thaayar. Thus I become worthy of your kataksham.

3.70.2 Nooru thada promise of Aandaal:

Aandaal sings in praise of Thirumalirunchola Kalalzhagar perumaal. She wants to give nooru thada prasadam to perumaal. Nooru thada vennaiyum, nooru thada akkaara adisalum. If perumaal accepts this natchiyaar promises to give one more set of nooru ayiramaaga thada prasadam. It was her unfulfilled wish. Ramanujar was telling the meaning of this pasuram. Just then he remembered that this unfulfilled promise to submit nooru thada akkaara adisil to perumaal. He asked everyone around him to start immediately and they proceeded to Azhagar Koil, Thirumalirunchola, Madurai. He arranged for necessary ingradients for preparing that prasadam. The prasadm was made ready. He asked everyone to chant the pasuram of Naaru narum cholai nambikku naan nooru thada and offered to Perumaal. Next he goes to Srivilliboothoor. Ramanujar stands before Vatapathra sai perumaal. Ramanujar goes to Natchiyaar Koil/thirumaaligai also. He folds his hands in front of the Alzhwaar thirumagalaar sannidhi. Aandaal walks two steps from the garbagraham and says “Vaarum em Koil Annanarae”through archagar swami. Ramanujar gets the name Ghodhaagrajar. It is thus it is sung “perumboodhoor maamunikku pin aanaal vazhiyae” It means that she is born after Ramanujar or that Ramanujar is the elder brother. By this time Ramanujar was over 100 years old. He next goes to Alzhwar thirunagari and prostrates before Nammaazhwar and then returns to Srirangam. He continues to give kalakshepam of darsanartham. Ramanuja darsanartham. Purpose of his avathaaram to spread VSA.

3.70.3 Followers of Ramanujar:

Followers who were with him in this period (major ones) first he tells the names of all the followers then the 74 simhasinathipathis, then other srivaishnavars and vaishnavars without poonal and the ammangaiyaargal. Kooraththu alzhwaan, anathaalzhwaan (two left out – see the book)Nadaadhoor Alzhwaan, Engal Alzhwaan, Agalanga naattu alzhwaan, Gomadaththu alzhwaan, Mudhali aandaan, Maruthi chiri aandaan/Kandhaadai Mudhali Aandaan, Somaasi Aandaan(His telling Ramanujar is most liked by all in that time),Kandhaadai Aandaan (son of Mudhali Aandaan) after whom Kandhaadai Vamsam is named. Kidaambi aachaan, Kongil Aachaan (Kongil Piratti’s husband),Arulaala perumaal Emperumaanaar, Thondanoor Nambi, marudhoor nambi, Sottai Nambi (Aalavandhaar vamsam), Vangipuraththu Nambi (Mel Kote) prominent for this vamsam being great scholars in Mel Kote and they do thiruaradhanam to Ramanujar in Mel Kote, Vaduga Nambi, Parasara Bhattar, Vedavyasa Bhattar, Atkonda Villi jeer(his writings have been written in English too), Thirunarayanapura Jeer, Pillai Thirunarayoor araiyar, Paruthi Kollai Ammaal(one who went selling herself to get grains to cook for Ramanujar?), Thirumallai Nallaan, Embaar, Thirukurugai Piraan Pillaan(sweekaara Pillai of Ramanujar who writes 6000 padi of thiruvaimozhi also asks him to spread Sreebashyam), Pillai Thirumalai Nambi, Thiruvarangathu amudhanaar(Periya Koil Nambi) wrote Ramanuja Nootrandhaadhi first version being direct praise was rejected and the second version making indirect praises of Ramanujar is the currently used version in which it is said Ramanujar is follower of this alzhwaar, this perumaal etc it talks of Ramanujar’s sambandham and his works; He told to himself that the chathur akshari of Ramanuja must appear in each verse and in each verse one alzhwar, acharyan or perumaal must come. This notrandhaadhi was taken to Kaattu alzhagiya singar Koil in Srirangam and Thiruvarangathu amudhanaar was training bakthas how to chant these pasurams. One day as the final pasuram of செழுந்திரை பார்கடல் கண் துயில் மார்பன்..was being chanted Ramanujar came there. All of those who were chanting stood up. (1.05.32) for how to chant. This is prapanna gaayathri. As for every Brahmin gaythri manthiram is

very important likewise for every Saranagathar Raamanujaja Noortrandhaadi is important. As ramanuja is told 108 times in RN this prabandham is very important. Next in the list of prominent Ramanujar follwers is Kumaandoor Ilayavilli. This is a prominent Vamsam – Kumaandoor Vamsam - and has many followers today. Kumaandoor U Ve Bhoovaraghavachaar Swami of Bangalore/Rajaji Nagar is from that vamsam. Adiyaen knows him. Had been to his thirumaligai. He was a Sanskrit professor in St Joseph's college, Bangalore. He is in Alzhwaar Thirunagari these days. His grandson Satajith is a good upanyasakar.

Now satraadha mudhaligal. Pillai Urangavilli dasar, Vandar, Chendar, the number goes on till 170. Then ammaiyaars Thirunarayur ammai, Nagayatheviyaar, Periya perundeviyaar, Yathiraja valliyaar, Kooraththu Aandaal, Ponnaitchiyaar…

Next 74 simhasinathipadhigal: they are the acharyars. These 74 only can do pancha samskaaram. They were tasked to develop the branches of VSA. First is Sottai Nambi (Aalavandhaar's son), his son Enaatchaan, his son Pillai appan, Periya Nambi Kumarar Pundarigar, Thirukoshtiyur nambi kumaarar Therkku alzhwaan, Thirumaalai Aandaan kumaarar Sundara thol udayaar, Periya Thirumalai Nambi Kumarar Ramanujan and Pillai Thirumalai nambi(one of these were taken as swikaaram as Thirukurugai Piran Pillaan by Ramanujar), Koorathu alzhwan sons Bhattar and Srirama Pillai, Mudhalai aandaan son Kandhaadai aandaan. Of these Mudhali Aandaan was given prominence. Till page 627. 12000 ekaangis with Ramanujar in addition to 700 saadhu sanyaasis, many many rajas, srivaishnavars and sathaadha mudhaligal, ammaimaars, **Varthathaam abivarthathaam** means let your clan grow more and more.

3.70.4 Tasks assignment of Ramanujar's shishyas:

For Dharsana sthaapar Udaiyavar those mudhaligal who did nithya kaingaryam Kooraththu alzhwaan, Mudhali Aandaan and Nadadhoor Alzhwaan, Bhatta vargamum (means Parasara Bhattar etc) were serving as Sreebashyam composers. These people were vedantha advisers. These were responsible for establishing VSA sampradaayam. Arulaala perumaal Emperumaanaar (Yagnya Moorthie) who was a vedhaanthi was doing thiruaraadhanam to Ramanujar's Thiruaraadhana Perumaal/Deva Perumaal from Kancheepuram. Kidaambi perumaal and Kidambi Aachaan were doing thirumadai palli (mada palli) prasada kaingaryam. Vaduga Nambi was applying oil to Ramanujar. He was also heating milk for Ramanujar. Gomadam Chiri alzhwaan was taking care of kalasa paanai and paadha rakshai of Ramanujar. Arkyam, padam and achamaneeyam theertham. Pillai urangaa villi dasar was doing karuvonam kaingaryam. Security in charge. Applying wax seal after all the checks were done. Ammangi (man) was also doing paal amudhu kaingaryam. Ukkal Alzhwaan was doing prasada kalasam – serving food to Ramanujar. Ukkal Alzhwaan was doing thiruvaalavattam/parivattam kaingaryam for Ramanujar. Maruthi periaandaan used to hold thirukai chembu used for drinking water etc. Maruthi chiri aandaan used bring needed grains, vegetables for the madam. Amudhu padi (rice varieties) paruppu padi(dhal varieties) kari amudhu (vegetables)paal amudhu, nei amudhu were looked after by Maruthi chiri aandaan. Thuyya muni vaezham swami used to bring water for Thirumanjinam etc from Kollidam. (1.17.28) Thiruvaranga maligaiyaar looked after bhandaaram – library. Vandar and chendar nephews of Pillai urangavilli dasar. Each one brought 1000 gold coins for the madam by doing service to King. They were the servants for Ramanujar and acted as body guard. Agalanga naataalzhwaan prathi paksha nirasanam – means he used to argue with those who came for debating with Ramanujar bringing out the points of view of Ramanujar.

3.70.5 Vaduga Nambi vaibhavam:

He was born in Maasi maasam, punarvasu Nakshathram. His thaniyan has complete mention of Saalagraamam from which he hailed. He was a much liked shsihyar by Ramanujar. He was Panchama upaaya sampannan, it means he believed his acharyan is deivam. Like Madhura kavi alzhwar to Nammalzhwar; like Shathrugnan alzhwaan to Barathan; Vaduga Nambi was like that to Ramanujar.

He was living with the belief that acharyan is deivam. He does not know perumaal he knows only Ramanujar. Vaduga Nambi, kooraththu alzhwaanayun mudhali aandaanayum iru karai enbar. This is a vakyam of Sree vachana booshanam. This has the meaning as follows. Ramanujar used to ask where is Kooraththu alzhwaan the mudhaligal used to say he has gone to temple. Then after some time Ramanujar asks where is Mudhali aandaan and mudhaligal used to say he has gone to temple. After some time both used to return together. Then Vaduga Nambi used to ask both of them why are you irukaraiyaars? It means you catch hold of both the banks of the river. Some times you are in one bank and other times you are in the other bank. The banks refer to Ramanujar and Perumaal. Whereas Vaduga Nambi used to be only on one bank that of Ramanujar. Even now there are many people who go only to Ramanuja madam and not go into the Koil. Manavala mamuni in arthi prabandham asks for himself too to be like Vaduga Nambi. His real name is Andhra poornar. He is parama antharangar of thiruadi of Ramanujar. உன் அடி கீழ் அமர்ந்து புகுந்தேனே. Ramanujar's thiruadi he considered as upaaya upaeyam. He was doing thiruaradhanam to ramanujar'' thiruadi/sripadugai. This is happening (thiruaradhanam to udayavar's thirupadugai) these days in Salagraam done by by an Acharya purushan Dhanurdasara Ramanuja Jeer – the young computer scientist who has lived in US and other western countries left every thing and has taken sanyasam to take over salagraamam and be a jeer there, and is doing Thirumanjanam daily to Ramanujar's thirupadugai in Salagramam. This swami's mutt is in Salagramam.

On one of the journeys of Ramanujar, Vaduga nambi was carrying Kanchi deva preumaal being Ramanujar's thiruaradhanai perumaal on his head and aslo takes Ramanujar's sri padugai being Vaduga Nambi's thiru araadhana perumaal on top of Devaperumaal's basket which was on his head already. Ramanujar stops Vaduga nambi and asks why is his padugai being kept on top of his thiruaradhana perumaal. Vaduga replies what is wrong in keeping my perumaal on top of your perumaal?

On another occasion, Vaduga Nambi who always accompanies ramanujar which happens even when Ramanujar goes to the Koil, Ramanujar keeps admiring Perumaal's thiruadi, his vasthram and so on and expresses this to Vaduga Nambi. Vaduga Nambi in turn does not take off his eyes from Ramanujar and keeps seeing every part of Ramanujar while Ramanujar describes of the perumaal. Vaduga was enjoying these avyavangal of Ramanujar. In as much as Ramanjar shed tears looking at Perumaal Vaduga Nambi keeps looking at Ramanujar and sheds tears. Ramanujar asks Vaduga where are you looking? Why are you not enjoying perumaal. Vaduga replies you were enjoying your perumall I was enjoying mine which is devarir. Vaduga replies என் அமுதனை கண்ட கண்கள் மற்றொன்றினை காணாவே. Vaduga says after seeing Ramanujar's thirumeni I do not want to see anything else which includes Namperumaal in Srirangam.

One day seeing this bakthi of Vaduga for Ramanujar, Udayavar does poorna kataksham of Vaduga Nambi. Ramnujar as a routine takes the prasadam and after having eaten the prasadam, he offers the left over prasdam to inner circle of devotees which includes Vaduga Nambi. In turn, Vaduga Nambi after eating the prasadam, dries his hands on his head. Be it chakra Pongal or thayir sadham, he applies them all on to his head. Seshachanar is the name given to such people. One example of this Vishwaksenar who after consuming perumal prasadam dries his hand on his head. They apply the sesham or the remains to their heads. One day ramanujar sees Vaduga doing this act of applying on to his head and Ramanujar rebukes him and says do not do like this. Vaduga nambi keeps quiet then. On another occasion he goes inside the garbagraham and they get perumaal prasadam. After taking perumaal prasadam **with both the hands (which is the right way to accept prasadam and after that, the prasadam must be taken near the eyes and then only be consumed without allowing salaiva to come anywhere near the fingers and hence the prasadm)**, and consuming respectfully, Vaduga Nambi kept cleaning his hands again and again. Ramanujar sees this and says after taking perumaal prasadam does one wash hands like this? Hearing this, Vaduga Nambi asks back you told me yesterday to wash hands after having prasadam and which is what I

was doing. You asked me to wash hands after having **your** prasdam if that is to be done, should I not wash hands after taking perumaal prasadam? Ramanujar tells I have no answers to your devotion. I accept defeat says Ramanujar.

One day Vaduga nambi was heating the milk for Ramanujar which was customarily done by him. At that time Periya Perumaal comes on purappaadu outside the madam. It was either adhyayana uthsavam or panguni uthsavam and hence periya thirunaal. Periyaperumaal was well decorated with good vastharam, maalai, abaranangal etc and purappadu had started. Udayavar comes out of the madam to fold hands before perumaal. He calls Vaduga come and see the perumaal. உம்முடைய பெருமாளை சேவிக்க வந்தால் எம்முடைய பெருமாளுக்கு காயா நிற்கிர பால் அமுது பொங்கிபோம் ஆதலால் வர கூடாது. This means that if I come out to see your perumaal, my perumaal's milk will get boiled and spill on to the fire.

Vaduga Nambi one day was receiving guests/his relatives from say Salagraamam, cleans the whole house with cowdung, turmeric water and thinks that the utensils touched by them while making prasadams for these people and consuming them should not be used to make prasadam for Udayavar and hence breaks off all the utensils. He then goes to Mudhali Aandaan's thirumaligai, and asks for used utensils from his house. He brings such utensils and uses to make food for Udayavar. Such was the devotion of Vaduga Nambi. Vaduga Nambi wants to have least to do with dega sambandhis. He believes only in athma sambandhis in the madam. Vaduga Nambi takes Sree paada theertham of only Udayavar and not that of others. Vaduga Nambi used to collect Sreepada theertham of Ramanujar and used to store it. After demise of Ramanujar Vaduga nambi takes the sree paadha theertham and padhugai of Ramanujar to salagraamam. The well in front of the present Thirumaligai/madam of Acharya purushan Dhanurdasara Ramanuja Jeer living in these days of 2024 is the one in which Ramanujar's Sree paadha theertham brought by Vaduga Nambi has been added and hence it has that holiness. We have had the bagyam of having that theertham twice in the recent past. This type of strictness of being ritualistic in Sree paadha theertham is not seen in anyone else of even those times. Vaduga Nambi spent his entire remaining life having only that Sree paadha theertam from that well. Vaduga considered that as his wealth. Vaduga Nambi had collected all the used padugais of Ramanujar and took them to salagraamam. Vaduga nambi in his last years passed on this kramam to his later followers. He considered both the thiru padugai and sree padha theertham as his big savings which he left for future generations.

The story of how Ramanujar tried to reform Bakthas in Thruananthapuram and how they appealed to perumaal to allow them to do bakthi in their own ways and how Udayavar alone was transported over night to Thirukurungudi and when he got up in the morning took bath and asked Vaduga for thirumann and Sreechoornam and how Perumaal himself comes as Vaduga and gives the same and how perumaal runs away back to his sannidhi and Ramanujar finds the thirumann and sreechoornam left over on perumaal's head and finds that thirumann on perumaal is also wet can be recollected. Thus perumaal wanted to be Vaduga.

In Arthi prabandham pasuram 11, உன்னை ஒழிய மற்றொரு தெய்வம் மற்றரியா; மன்னு புகழ் சேர் வடுக நம்பி –தன்நிலையை எந்தனக்கு நீ தந்து எதிராசா! என்நாளும் உன் தனக்கே ஆட்கொள் உகந்து. It means that just as Vaduga Nambi whom whole of this world praised and who said he does not know any other deivam other than you Ethiraaja, please give me too that type of baavam and make me to serve you. Thus Manavaala mamunigal composer of Arthi Prabandham, wanted the state of mind as Vaduga Nambi.

58GP:

3.70.6 A little about Anantha alzhwaan also:

Anecdotes from Anantha alzhwan's life

In 6000 padi while describing the last days of Ramanujar, vaibhavams of two shishyars alone are described of which Vaduga Nambi is one whose varalaaru is described above and other one is Thirumalai Ananthaan Pillai/Anantha alzhwaan. These two believed in Panchama Upaayam which means to treat that their Achaaryan alone is Deivam. There are four ways of achieveing moksham the fifth one is believing that one's acharyan alone is deivam. Shathrugna alzhwaan and Madhura kavi alzhwaar have spoken of to cite this. Parama purushartham is to make one's acharyan satisfied and happy getting moksham etc is only after that. He is called Alzhwaan because he has a lot eedu paadu/devotion to alzhwaar pasurams.

In as much as Vaduga nambi was born in Salagraamam of Karnataka, Anatha Alzhwaan/Ananthaan Pillai was born not very far off from Salagraamam, and in a place called Siru puthoor/ Kiranganur just off Mysore and on the way to Salagraamam and about 50kms before. Karnataka is called as Mel Nadu as it is to the North of Tamil Nadu. (7.08). Anantha Alzhwaan was born in the same masam and nakshathram as Madhura Kavi alzhwar. Chithirayil chithirai. It is said Madhura Kavi alzhwar himself is born as Anantha alzhwaan and worshipped Ramanujar as his deivam. When Ramanujar was giving the meaning of ozhivil kaalam ellam pasuram he gets to tell about beauty of Thiruvengadam and realises that there is no one in that period to look after Thiruvengadam He asks in the audience if anyone is willing to go. Anantha Alzhwaan alone said he will go. He spent his life in Thiruvengadam doing that duty. The crowbar incident also took place then. 27 types of pushpangal he created. Periyalzhwar and thondaradipodi alzhwars were doing pushpa kaingaryam to perumaal like malakaarar. Next is Anantha Alzhwaan. Page 631. நான் அத்தை விடில் இளைப்பேன் நீ இத்தை தொடில் இளைப்பாய். It means that I will thin down if I give give up the pushpa kaingaryam and if you take up this job you will become thin. This he tells the boy who came running to help him in the gardening. The boy was Srinivasan himself. Kaingarya vigna haari is a name for Srinivasan as he offered to help not only the Alzhwaan but also his wife. Kaalakshepa virodhi is another name for perumaal. It comes in thiruppaavai vyakyaanam. In Chandra Pushkarani, thirukoshtiyur Nambi with his adiyaargal was discussing the meanings of thiruvaimozhi pasurangal. At that time, small thiruaranga perumal called chelvar comes for accepting bali. As the perumaal is coming the goshti has to get up. Amongst the goshti one swami told Kalakshepa virodhi vandhaar. It means this perumal who is against kalakshepam has come. Like that here kaingarya vigna kaari (vignam means obstacle) means one who hinders in some one performing kaingaryam – the little boy has come. This is the Acharya nishtai of Anantha alzhwaan who considers he alone has been given the permission by his acharyan to do this kangaryam which this boy is trying to steal.

The second story behind Anantha alzhwaan: Alzhwaan was making pathway for directing water to the plants in his nandavanam. At that time a snake bit him in his hands. He immediately went and took bath to get rid of the theettu due to another living animal has touched him and his madi has got disturbed. He continues with his job in Nandavanam. His adiyaars ask should you not get the poison removed? He refuses to be treated. The adiyaargal go and tell Perumaal. After finishing his job, the Alzhwaan goes to the temple and sees perumaal to be smiling and perumaal asks why did you not allow the poison to be removed? He answers கடிதுண்ட பாம்பு வலிதாகில் திருகொனேரியிலே தீர்தமாடி திருவெங்கடமுடையானை சேவிக்கிரேன். The alzhwaan says if the snake bite is non-poisonous I have taken bath in ThiruKoneri to get rid of the theettu before prostrating before you. If the poison had been indeed strong I would have taken bath in Vraja nadhi and come to serve you in Vaikuntam. What is there to be worried about that. கடிதுண்ட here means kadi unda refers to his body as it is his body which has taken the bite. Sareeram is like a snake to us. We should be wishing to get rid of it. Samsaram is the poison it gives us. If the bit person -myself is more powerful I will be doing kaingaryam here or

else if the snake is more powerful I will be doing kaingaryam to you in Vaikuntam. It tells us that we should live with the nature and not take action against it.

Anecdotes of Anantha alzhwan including how he climbed back to Thirumala to leave the ants in his food up the hill.

Anantha alzhwaan once goes for kaingaryam as called by the Raja of Kosala rajyam. He comes down from the hill with his shishyars. He brings food to be consumed on the way. They come down to alipiri down the hill and open the food packet. It is full of ants. The shishyas thought if the packet is kept open the ants will go away and then they can consume. Anatha Alzhwaan however asks the shishyas to close the prasadam. He asks the shishyas to come back with him up the hill. He answers by quoting Kulasekara Perumaal பொன்மலை மேல் ஏதேனும் ஆவேனே. Alzhwaan says we must not disturb any living or non living thing on the Thirumalai. Let us go and keep back the ants from where they have come. They are nithya soorie. He says we will get paapam of preventing nithya soorie from being on the Thirumalai. In many temples we see cat coming and listening to kalakshepam and same is the case with monkeys, cows. They may be nithya soorigal.

Anantha alzhwaan knits a garland in the mantapam by the name Yamunai Thuraivan/Aalavandhaar in Thirumalai koil. Perumaal wants to test him and sends adiyaars and call him. The alzhwaan sees that the flowers are just then beginning to bloom and the garland must be put on the perumaal before they bloom fully. So he tells the adiyaars the malai is not ready and hence tell perumaal that he will come when the maalai gets ready. Finally when alzhwaan goes, perumaal asks why did you not come immediately when I called? Alzhwaan replies that I had to finish the maalai even as the flowers are in bud form and that is why I held myself back. He says my acharyan ramanujar had sent me to make garlands for you for which I have to wait tll they are bloomed. I listen only to my acharyan. Perumaal says this is my place and you should come as soon as I called you. You should give importance to me. Azlwaan replies this is not your place. This is Boo Varaha Perumaal's place. This place belongs to adiyaargal who come to take blessings from you. You have also come to take shelter. I am aslo here as a tenant here and so both of us are tenants. Both of us have come bowing to this thirumalai mountain. However there is a difference. You have come on your desire where as I have come on the orders of my acharyan Ramanusan. You can't ask me to go out. Perumaal was very happy with the answer seeing the nishtai which the alzhwaan has to his duty to the achaaryan.

Once Anantha alzhwaan was not well. He could not come for kaingaryam. He sends some one to take the maalai. Perumaal sees this and sends some people to alzhwaan. The person comes and says Perumaal is asking are you well? He asks this from outside the house. The alzhwaan asks why will the perumaal not come himself and ask this?அந்தி போவுதர்க்கு ஆள் உட்பான் உண்டோ? This literaly means will anyone send a substitute for one to do one's Sandhya vandhanam? The person goes back and tells perumaal what happened. Perumaal says I will come at once. He (malayappa swami) gets into the palanquin தோளுக்கு இனியான் carry the palanquin. Perumaal comes with all the accompaniments of molam thaalam etc. As it reached the house the people around tell perumaal has come perumaal has come. பெருமாள் ஏளிட்டார், பெருமாள் ஏளிட்டார். (This is the way it must be said for perumaal. We must not say வந்துட்டார்). Alzhwaan says Ok let him wait I will come. The alzhwaan comes with a delay. By now perumaal is very angry and asks first time you did not come and I came down to see you. The second time around you are taking your own time to come out making me wait. You are disrespecting me says perumaal. Alzwaan says you know I am not well and hence I took time. If you wanted me to come fast you should have given me the sakthi. You also said that if one does not come in front and invite the perumaal it is paapam. Alzhwaan asks where is it written in vedas that one should do like that? What is written that if a baghavathan comes to the house and we don't get up and invite him it is paapam but it is not written for perumaal. Alzhwaan adds even if we treat this

as paapam, there is one reply for that and he takes his two hands and folds in front of perumaal and asks for pardon. (30.02) Alzhwaan says he came out of the house as a respect for his acharyan who likes perumaal (meaning that he cares only for acharyan).

Another incident in Anantha alzhwaan's life. One day morning when he comes out of his thirumaligai he finds people have spitted all around after having taken paan etc. in his nanadavanam. He appoints watchment to look for the intruder in the night. He also gets involved in watching. One night he sees a young lover couple coming that way. They are laughing and hand in hand the man plucks the flowers and adores it on the girl. The girl keeps demanding for every type of flower. After some time the man asks the girl to make paan for him. He spits the remains from his mouth which leaves red spittoons all around. Anantha Alzhwaan wonders who this person could be making rounds in Ramanujar's nandavanam. Anantha alzhwaan comes running to hold on to the man and before he could catch the man runs away. The girl gets caught. Anatha alzhwaan brings a flower garland and ties her to a tree and asks her not to move. The girl asks my man has run away and will not return. I promise you I will never ever come to your garden. Leave me. Next day when archagars open the Koil next day they find thaayar to be missing from perumaal's chest. The whole town is caught in this grief of thaayaar missing. This news reaches Anantha alzhwaan. The group of archakars when they go to perumaal he tells them Anantha Alzhwaan has imprisoned my wife. The group of archakars come to Anantha alzhwaan's house. Anantha alzhwaan is seen having tied a woman to the tree and was seen talking to her. Anantha alzhwaan gets to know it is thaayaar. He realises his mistake and brings a basket and begs her for her mercy. He pleads with her to sit in the basket and takes the basket on his head and goes to the Koil. Perumaal stops him in the Koil and asks Anantha Alzhwaan have you come offering a woman to me. Thus just as Peri alzhwaar becomes father in law to perumaal, Anantha alzhwaan also becomes father in law to Venkata mudayaan perumaal. Swasura mamara vandhyam is the name called out in thirupallandu thaniyan. It means peri alzhwaar is sasur or father in law to Ranganathar. there is another father in law to ranganathar which is Kulasekara Alzhwar. Alar mel mangai Lakshmi thaayar is offered by Anatha Alzhwaan to Thiru Venkata mudaiyaan. After this Thaayar gets up from the basket and takes the position of being on perumaal's chest. Kadala arasan's daughter is Mahalaksmi given to perumaal when thirupaar kadal was churned to get amritham and thus Kadal arasan becomes the third father in law to perumaal.

On another occasion, when Anatha alzhwaan was taking bath in pushkarani in thirumalai, he had hung his clothes for drying. There was a tiger on the tree on which he was driying his clothes. The tiger held on to one of his veshti and was not leaving it. Alzhwaan's shishyas said from behind that the tige seems to have some wish. Alzhwaan agreed with the thought and prayed to perumaal to give what the tiger wished for. As soon as Alzhwan wished for that, the tiger released the veshti. It then ran towards the koil went to the big gate/dwaram of the koil and vanished inside the Koil and got moksham. All those saw were astonished. Alzhwaan mad the garland for perumaal and taking that goes inside the Koil. Perumaal spoke to Alzhwaan and said I have heard that your acharyan has given moksham to all kinds of people including a butter milk seller but even I have given moksham says perumaal but I have given moksham to pot seller, curds seller, person selling fruits நாவல் பழம் but your acharyan seems to have started giving moksham to animals. From when did you start this asks perumaal. You seem to be interested even in the animals. Alzwaan asks why will you not give moksham to animals? That tiger had a desire to attain moksham such was the purity of that athma should you perumaal not give moksham to that athma? Perumaal then praises that Alzhwaan's gunam is more than even Ramanujar.

Perumaal thus is very much interested in the Kaingaryam which the alzhwaan was doing in thirumalai. Perumaal also appreciated the vairagyam of the Alzwaan who was steadfast that acharyaan alone is deivam. Perumaal wanted then to show another leelai to the azhwaan.

Once Ramanujar, was coming to Thirumala obviously climbing the steps. He reached Parivattapaarai on the way. All those who accompanied him were hungry. Ramanujar was worried that his shishyas are hungry and they have yet to climb more steps. He was sitting worried. Then they saw a small boy running towards them. He had a basket full of curd rice and another basket full of mangoes ripe and raw ones. He announces emperumaanaar thiruadigalae charanam and says prasadam is here. He says that acharyan swami has sent this prasadam to you. திருவெங்கடமுடையான் போனகம் செய்த சேடம் – means the remains of what has been offered to perumaal. Ramanujar asks where his acharyan was? The reply is that the acharyan is in pushpa kaingaryam. Anatha alzhwaan is making preparations for Ramanujar's visit. Ramanujar asks first tell me who you are, I am not used to eating food from unknown persons. The boy replies he is srivaishnanvan. Who is your acharyan? The boy replies the person who gave prasadam is the acharyan. Who gave prasadam? Ananthaan pillai. Ananthaaryan is his name. what is your name? Srinivasan. No no it is Ananthaan Pillai Srinivasa dasan. Tell again asks Ramanujar. Reply is adiyaen Madhurakavi dasan. It is because Ananthaan Pillai was born in the same nakshathram as Madhura Kavi and hence all the descendants of Aanathaan Pillai till this day address themselves as given above. Ramanujar was both happy and also had a doubt. The boy is asked to tell the acharyan's thaniyan. Actually till then there was no thaniyan for Anatha Alzhwaan. The boy immediately makes a thaniyan. அகில ஆத்ம குணாவாசம், அஞான திமிராவகம், அஸ்ருதானாம் சுசரணம் வந்தேஅனந்தார்ய தேசிகம்(the person having all the best of athma gunangal, the person who can drive away the darkness of agyaanam, those who do saranam to him he has a very nice feet to take shelter of, he is none other than Ananthaaryan and I bow to his lotus feet). Ramanujar's shishyas write this down in a silk cloth. பட்டோலை. Ramanujar tell the boy, there is some mistake in the slokam. It does not mention his (ananth alzhwaan's) acharyan's name. Then the boy tells there are two thaniyans I told the one which we normally recite. ஸ்ரீமத் ராமானுஜாசார்ய ஸ்ரீ பதாம்போக்ய த்வயம் சதுத்த மாங்க அனந்தார்யம் அஹம் பஜே. Hearing this Ramanujar is highly pleased and takes the prasadam and consumes it. They eat the manges also and throw the seeds there. It is these seeds that grow into a mango groove seen in the later years too. But Vagulabaranan swami says he has seen it in his child hood but do not exist today. But Emperumaanaar sannidhi exists today. This sannidhi is called vazhi emperumaanaar sannidhi. We must sit there and recite Ramanujar's dwayam 108 times there. Srimath Ramanujasya charanou charanam prabathyae; Srimathae ramaanujaaya namaha. We can even chant Ramanuja notrandhaadhi there. Ramanujar arrives after this in Thirumalai. Anantha Alzhwaan swami hurries and meets him, falls at his feet and invites him for having prasadam as they must all be hungry. Alzhwaan says that prasadm got ready just then and has been offered to Perumaal just now. Ramanaujar is perplexed he says your shishyan came with the prasadam and we had all consumed it. The Alzhwaan swamy says he does not have a shishyan and he is also perplexed. The shishyan boy said his name is Srinivasan. Now Anantha Alzhwaan realises that it is another Thiruvengadamudayaan's leelai. They go to the Koil and see thayir saadam is there in his mouth. Ramanujar is so pleased that the perumaal has come running to say he is shishyan of Anantha Alzhwaan and thus Anantha Alzhwaan is so dedicated to this perumaal. Ramanujar tells that these two thaniyans will be your thaniyan and asks the Alzhwaan to tell this to his shishyans in future. Let all your vamsam be called anathaan pillaiyaar. So when they greet each other they have to say adiyaen Madhurakavi dasan. This is the niyamanam of Ramanujar.

In the later years after Ramanujar had attained paramapadam, Anatha Alzhwaan was sad and takes the pushpa maalai to perumaal and perumaal asks him why he is sad. Anantha Alzhwaan replies the one for whom I am doing this kaingaryam is no more. Perumaal assures him he is going to go back and do kaingaryam for Udayavar. Then perumaal asks the alzhwaan what he deires and alzhwaan replies it is only because Ramanujar sent him here to Thirumalai and that people started coming to thirumalai and the perumaal got this fame in rememberance of that Alzhwaan asks two promises of perumaal. Even when Ramanujar had come first time to Thirumalai after Azhwaan had

started work in Thirumalai, Alzhwaan had told Ramanujar that he is not able to bow to his Acharyan Ramanujar even though he is bowing to perumaal daily. There is no thiru vigraham of Ramanujar there in Thirumalai. At that time itself Ramanujar made a thirumeni of himself and had given it for Anantha Alzhwaan to do thiruaraadhanam daily. Alzhwaan asks that this thirumeni of Ramanujar to which he was doing thirumanjanam so far must be done pradishtai of inside the koil. It is thus only the thirumeni of Ramanujar as Sri Bashya kaararu is inside the koil. The position is also such that he keeps looking at the perumaal always. There is a sannidhi for him no other sannidhi inside the koil. Perumaal asks Alzhwaan why you are asking only that of Ramanujar and not other alzhwars or other acharyas? Alzwaan replies that in the thirumeni of Ramanujar all the alzhwaars and achaaryas are there. Alzwaan goes on to say you, perumaal is inside the thirullam of Ramanujar and thus only Ramanujar is enough not even you. **All acharyas after Ramanujar are in his thirumeni and ones before are in his thiruullam.** It is thus Alzhwaan had been responsible for pradhishtai of Ramanujar inside the koil. The second wish is that for 21 days adhyayana uthsavam will take place and on 22nd day it is only Ramanuja nootrandhaadhi that will be chanted. Even in Srirangam, RN is combined with Iyarpa and thus is within 21 days but in Thruvengadam it is on 22nd day.

When Anantha alzhwaan attained paramapadam, a magizha maram has been planted in the center of his nandavanam. It is done in memory of the Alzhwaan. It is on adi pooram that the Alzhwaan attained paramapadam. Even today on adi pooram day, malaiappan swami comes with his ubaya natchimaargal to this nandavanam and does all the respects done to an achaaryan. Maalai, parivattam are all offered to him.

Anecdotes of Anantha alzhwan end

3.70.7 Sri Kooraththu alzhwaan vaibhavam continued:

Kooraththu alzhwan in his final days does kalakshepam of thiruvaimozhi and his anthima samskaram

Why is he called Alzhwaan? Sreevatsa sinhar, thirumaru marban were his names. In as much as perumaal had a mark in his chest (where piratti resides), Kooraththu alzhwaan also has a mark on his chest and hence the name. Ramanujar was very happy with him. Kooraththu alzhwaan always used to spend his time raeding Alzhwaar's pasurams. Come the evening Kooraththu alzhwaan used take Thiruvaimozhi and used to read intensely. Ramanujar was so pleased with Kooraththu alzhwaan's knowledge of Thiruvaimozhi that Ramanujar wanted to hear a discouse from Kooraththu alzhwaan on Thiruvaimozhi. Kooraththu alzhwaan was very embarrassed as Ramanujar with so much of knowledge is asking Kooraththu alzhwaan to give an upanyasam on thiruvaimozhi. Many times Ramanujar had requested Kooraththu alzhwaan to give upanyasam on Thiruvaimozhi and every time Kooraththu alzhwaan excused himself. Shishyars such as Pillai urangavillidasar, Mudhali Aandaan were asked to request Kooraththu alzhwaan to do upanyasam on thiruvaimozhi. Kooraththu alzhwaan then agreed. Kooraththu alzhwaan told them the avathaarigai. In those days only after Kooraththu alzhwaan's upanyasam will Ramanujar's upanyasam will start. Thus all shishyas were sitting in Kooraththu alzhwaan's upanyasam. Ramanujar was waiting and none of the shishyars were there. After some time they came. Ramanujar asked Pillai urangavillidasar who had just entered why this delay to come to Ramanujar's upanyasam. Pillai urangavillidasar respectfully told that it was ramanujar who had asked them to go to Kooraththu alzhwaan's upanyasam on thiruvaimozhi. The Ramanujar says oh yes. He asks Pillai urangavillidasar to tell him what was told in Kooraththu alzhwaan's upanyasam. Pillai urangavillidasar replies that the meaning of uyarvara uyar nalam udayavan evan avan was being told that day. He said that mayavaadhigal had told that the perumaal in leelaviboothi had no gunam no roopam no vigraham no soththu etc. Nammalzwaar in the very first line had given a strangle hold line for the mayavaadhigal. Pillai urangavillidasar said that Kooraththu alzhwaan wanted to tell the meaning of this line but his speech got distorted he was not able to speak. He was stuttering. He was filled with tears. He wept for such a long time and then he closed the palm leaves and asked them to disburse. He fell off unconscious. The shishyaas confirmed

that Kooraththu alzhwaan might have recovered now. He may be able to tell the meaning now. Hearing this Ramanujar tells the shishyas let us go and hear the rest of the meanings from Kooraththu alzhwaan himself. When they all reach they find that Kooraththu alzhwaan was still unconscious and leaning on the palm leaves. Ramanujar sees and tells that I have not got such a bava sudhidhi as Kooraththu alzhwaan. Ramanujar thinks of the pasuram when Nammalzhwaar sang about how Krishna paramathma was tied to a grinding stone and when singing this pasuram, Nammalzhwaar was had become unconscious and was in this state for 3 months. Kooraththu alzhwaan also seems to be in that category. Ramanujar tells the shishyas on that day when Nammalzhwar fell unconscious, Madhra Kavi alzhwaar would have seen it. We did not get the bagyam to witness that at that time but now Kooraththu alzhwaan while telling the meaning has fallen unconscious and we are able to see it. We are indeed filled with bagyam to see such bava sudhidhi. Ramanujar at that time tells Kooraththu alzhwaan who had the name Sreevatsa sinhar at that time, Alzhwaan, Alzhwaan please get up. He tells those around he is the alzhwar. The feelings that alzhwaar had on that day is exhibited by Sreevatsa sinhar today and from that time Ramanujar named him Alzhwaan.

3.70.8 Kooraththu alzhwaan's wish before Namperumaal in his final days:

Page 633. In those times one day Kooraththu alzhwaan (he is called only as Alzhwaan in those days and since he hails from Kooram, he is called Kooraththu alzhwaan in the later days)was standing by the sannidhi of perumaal and kept on looking the thirumeni for a long time. Ramanujar comes there and sees him like this for a long time and then tells him Alzhwaan you seem to be about to say some thing what is it? It is not said which slokam but it must some slokam to plead for him being liberated from this material world. Kooraththu alzhwaan then tells the slokam and gives the upanyasam of that slokam in front of perumaal. Namperumaal tells Kooraththu alzhwaan I will grant you whatever you wish. Go ahead and wish. I am very happy today hearing you Kooraththu alzhwaan says perumaal. Normally Namperumaal does not express such feelings. It is only Kanchee Deva perumaal who gets emotional early. But then Kooraththu alzhwaan's bakthi is such that he is able to make even Namperumaal happy and smiling. Kooraththu alzhwaan says you have givn me so much, you have made me shishyan of Ramanujar what will I need. Perumaal says no no you must ask. It is my order and that of Ramanujan's. த்வ அனுபவ விரோதியான இச்சரீரத்தை விடுவித்து தவ் அனுபவத்தை தந்துஅருள வேண்டும். Perumaal says ask for some thing other than that. Kooraththu alzhwaan says it is good for you to give what I wish for and not something else. தாம் வேண்டும் காமமே காட்டும் கடிது. These are the exact lines of Kooraththu alzhwaan which loosely mean the above said line. Perumaal says for you and those who have sambandham with you will get moksham. He gives thiruparivattam (the maalai which he wore), uduththu kalaindha peedhaga aadai (the clothes which he had adored earlier) and thaligai prasadam, chandanam from his hands and allows Kooraththu alzhwaan to deapart.

3.70.9 Kooraathu alzhwaan prepares himself for going to paramapadam:

Then Kooraththu alzhwaan looked decorated for archiraaradhi margam. He does not even go to his thirumaligai. He goes to Thiruaranga perumaal arayar's thirumaligai's out house. Udayavar gets this news and immediately throws his uthreeyam and dances around. Sreepaadha mudaligal ask இது ஏம் ஜீயரே? Now udayavar says if Kooraththu alzhwaan has got moksham, I am assured of moksham too as I have sambandham with Kooraththu alzhwaan. Ramanujar says it does not matter if one is achaaryan or one is shishyan of Kooraththu alzhwaan I am assured of moksham. (1.05.56) I am having sambandham. After initial celebration Ramanujar felt sad. He went with all te mudhaligal to the out house of Thiruaranga perumaal arayar's thirumaligai. He asks Kooraththu alzhwaan why did he do such a thing as asking perumaal to allow him to go to paramapadam. Alzhwaan does not reply. After insistant asking, he says I want to be there to invite you to paramapadam when it is your turn to attain that state. Doing it other way will not be appropriate for me. This is like lakshmanan going earlier to Ramar to invite him. Ramanujar tells that this is the extreme limit of seshathvam to

your acharyan. திருமுத்து உதிர்து is olden way ofsaying with wet eyes. Ramanujar had tears in his eyes. Ramanujar goes and tells dwaya mahamanthram in his ears. This is the practice to be followed even today. If someone is going to depart one must utter dwaya mahamanthram. This is done so that for a person to keep saying dwayam, if he is unable to utter it he will feel uneasy. Thus to ease it we utter dwayam as the person in the last stage will not be able to do it himself. Ramanujar gets so moved that he hugged Kooraththu alzhwaan. Ramanujar is unble to speak and is full of tears. He asks alzhwaan how will I be able to live without you after your demise. Why don't you take me also with you. How is it that you are not keen in doing that. How is it that you are satisfied to leave me behind. See how much perumaal has attracted you that you have no interest in taking me along. Vanja kalwan maamaayan is sang in a pasuram. Perumaal/Paramapada naathan has really taken over you so much that you have lost interest in me. Perumaal is really a kalwan(mischievous) of that type. Namperumaal in Srirangam is such that he has got everyone mesmerised into his fold by just his looks/dhrishti. They will never want to come out of Srirangam. However paramapada Nathan seems to have got Kooraththu alzhwaan to lessen the Alzhwaan's interest on even Namperumaal and he (Alzhwaan) wants to soon go into the fold of paramapada nathan. Ramanujar says what kind of baghyam paramapada Nathan and Nithya soorigal have done to take you (Alzhwaan) into their fold. I (Ramanujar) don't know what paapam we (including the Ranganathar who is sleeping in Srirangam) have done to be left behind without you. We will not be able to bow to you anymore here. OK why should I make you feel sad by lamenting before you says Ramanujar. Just like Sabari left for moksham even as her acharyan gave permission for leaving upon Ramar's kataksham, here Ramanujar the acharyan gives permission for leaving as the Alzhwaan has got Paramapada naathan's kataksham. Ramanujar bows before Alzhwaan, strokes the back bones of Alzhwan out of fondness and even as Alzhwaan was satnding looking at his acharyan motionless and then falls down and bows to his acharyan Ramanujar, and does not get up from that last bow to his acharyan. Note here that even though Alzhwaan does not have eyes to see the world, he is able to see his acharyan as he has been given ability to see his acharyan and perumaal though otherwise he is blind. This ability he got from Kanchee Deva perumaal.

3.70.10 Final moments of Kooraththu alzhwaan with Ramanujar:

Ramanujar makes the alzhwaan to get up and hugs the Alzhwaan. The alzhwaan in turn puts his head on Ramanujar's feet and requests for Ramanujar to keep his feet on Alzhwaan's head, and requests Ramanujar to give his Sreepada theertham himself. Alzhwaan tells "Yo nithyam achutha padaambuja yugma rugma vyaamohadas thathi tharaani thrunaaya maenae.." which means that the achuthan who has no birth or death compared to him I am like the grass which everone treads upon. Alzhwaan says I am doing saranagathi to this acharyan of mine and thinking of Ramanujar's feet and folding his hands in front of Ramanujar, and they both leave towards Alzhwaan's thirumaaligai with Alzhwaan following Ramanujar. Alzhwaan once requests Ramanuajr to stop and again falls at his feet and enters his thirumaligai and sits on the structure where such yathis sit in the padmasanam posture for going to paramapadam. For such yathis after their attaining paramapadam they break a coconut on their skull to allow athma with paramathma and other main parts of indriyangal, mukya pranangal to go out in the archiraardhi margam beyond chandiran. Kooraththu alzhwaan asks Aandaal, ammangaar of his thirumaligai (wife) what are you thinking. She says I always think of what you are thinking and following your footsteps. I always think of what will make you happy. She always follows parathanthriyam for alzhwaan. Recall that her family people had gone to the extent of ending her life as she had dhosham which will result in the death of her husband if they have any body interaction. Recollect that the two had followed this throughout their life had got children only due to perumaal's anugraham of giving them two ayoni children. She prostrates before the Alzhwaan. Alzhwaan's children (Parasara Bhattar and Sriramapillai)also bow to him. Alzhwaan tells them do not worry. Perumaal's anugraham is such that he has not left out giving anything that you need. He tells the children that they should not live with the ahankaram that Namperumaal and periya piratti have brought them up and given them every thing they need. Live with the thought that Emperumaanaar's thiruvadigalae thanjam. Follow what Aandaal tells you. Manasu, vaakku,

karumam should always be for adiyaargal. Do not do any aparadham to them. He makes the children to get up and wipes their tears. If you people feel sad due to loss of prakrutha sambandham, that is the relationship with parents etc., then it amounts to thinking low of sambandham with Udayavar. If you are feeling sad due to loss of atma sambandham with Kooraththu alzhwaan, remember that the athma sambandham never declines. We have relation only with Sriman Narayanan and no one else. This is the Swaroopa gyanam that we should have (that we are related only to Sriman Narayanan). Alzhwaan does Koil Gopura dharsanam.

3.70.11 In the final stages Kooraththu alzhwaan keeps his thirumudi on the laps of Pillai pillai aandaan

There was a shishyan, Pillai Pillai Aandaan. In the early years of association with Koorathu alzhwaan, this Pillai used to do a lot of baghavatha abachaaram. In this period of early interaction between Kooraththu alzhwaan and this Pillai, the Alzhwaan tells Pillai to give his Manasu, vaakku, karumam to him. Though the Pillai has dedicated the three acts of his to Alzhwaan, the Pillai used to quarrel with people. First the Pillai realises that due to his words he is doing apacharam to the people and goes and repents thus to Alzhwaan. Alzhwaan advices him and later assures the Pillai that he will not earn apacharam due to his words. Alzhwaan asks him to consider that Ramanujar's thiruadigale thanjam which will control this act of Pillai. Then comes the turn for correcting his/Pillai's deeds. The story goes on like this till Pillai is fully corrected.

Coming to the final stage of Kooraththu Alzhwaan, Kooraththu alzhwaan keeps his thirumudi (head) on the laps of Pillai Pillai Aandaan. Kooraththu alzhwaan keeps his legs on Aandaal's laps. The alzhwaan now thinks of Udayavar's thiruadi. In this posture Kooraththu alzhwaan reached Achaaryan Thiruadi (He died). On that day he Thirunaattukku ezhundarulinaar. These are the formal ways of saying that such mahan purushas die. Such words are used even today for elderly people when they die and for it to be described in religious circles.

3.70.12 Anthima samskaram of Kooraththu alzhwaan

Hearing this Udayavar came immediately and looks at Alzhwaan's kumarar Bhattar and asks him not to feel sad. He asks Bhattar to do charama kaingaryam for Alzhwaan. Bhattar takes perumaal's kainkarya barars and the Srivaishnavars there and does thirumanjanam to the sareeram. One must chant Purusha Suktham, Vishnu gayathri and Narayana anuvaagam. Then he does the remaining religious acts. The son must then bathe the father. Then chant the twelve kesavadhi thiru namangal. Must decorate the body with srichoornam. He must be given brahma meda way of samskaram (burning ritual) as he is going to parama padam. This thirumeni is going to Kesavan. For such mahans they make them to go in sitting posture. It is called Palli paduththal. Bhattar then performs the 12 days rituals as per sasthram. Parasara visishta Brahmmam gives the details of these procedures. On the 13th day, Vishanavars/Baghavathars must be called and we must wash their feet and their sreepadha theertham must he had by kartha and the family as a prayachitham for any wrong doings in these procedures. This theertham even purifies Ganges. Dhravidee brahma samvithaa. Is nothing but Dravida veda saram or Thiruvaimozhi. This must be cahnted on the 12th day night and 13th day morning. This is told in even as old an text as Brahmaanda Puraanam. When Kalou Kalou Bhavishyanthi has been said in the puranam which predicts the birth of Udayavar, the alzhwars and their texts are also fore told in the puraanaas. Thiruvaimozhi is always chanted in Parama padam for time immemorial.

Thiruvaimozhi is to be chanted in the very beginning of doing subha karyams and in the end of performing anthima samskaram. This must be chanted by inviting andhana thalaivars. This removes the sousam (theettu) in the house and purifies it. When a child is born thiruvaimozhi is to be sung in the beginning of the function and in the end for death related functions. The decorations to the srivaishanvars on the 13th day too is liked by perumaal more than even decorations to himself. We must do archani to the srivaishnavars just like we do to perumaal. Kooraththu alzhwaan's

thirunakshathram is Thai Hastham. His (Alzhwaan's) thaniyan appears as the first slokam in Sri Rangaraja sthavam written by his son Parasara Bhattar. Srivathsa Sinha misraebyo namouthi madheemahee, yadhuksthayaith thrai gantae (this is like sacred thread of ladies having three knots – thaalee. We the men are tied by the three knots of vedas worn by vedha maathaa. It is the Pancha sthavam sung by Kooraththu alzhwaan. We are tied by Pancha sthavam by Kooraththu alzhwaan.)namahaa. He is the leader of the shishyars of Ramanujar, leader amongst the learned of vedha vedaantham, leader of koora kulam/hareetha kulam.

Vazhi thirunaamam of Anatha alzhwaan and then Kooraththu alzhwaan are next described in the book. These vazhi thirunaamams are given as a part of Nithyaanusanthaanam.

Kooraththu alzhwan in his final days does kalakshepam of thiruvaimozhi and his anthima samskaram end

GP 59

In the following text, we are going see if these acharya purushans spoke high of themselves and is it the reason of their fame or is it because those who were around them spoke high of these purushans and is that the reason of their fame. In the case of Ramanujar it is only the later reason for his fame. Those who were with him, those who spoke opposite to him quoting their philosophies to be right and those who followed him without exception saw Ramanujar to be above all. They compared him with those who were born before him and ones after him and claimed that he is above all. He is the maha purushar Jagathacharya Ramanujar. He is the only person who has been able to get permission of perumaal for getting moksham for all his sambandhis. In no other sect/religion such a blanket sanction has been obtained from perumaal. It is only because he has been praised by all that he has this title. Ramanuja Nootrandhhadhi is thus famous amongst all. He has as many slokas sung of him as the perumaal himself. He has brought about both religious reforms and also social reforms. He established that anyone can attain moksham irrespective of gender or class in the society. He showed very easy means to attain moksham. This is the topic discussed in GP 59.

3.70.13 Some take away morals in Kooraththu alzhwaan's life:

Kooraththu alzhwan's advices

1. Jeeva karunyam: He does not tolerate harm to any living or non living object in this life. He faints if anyone is harmed. He is moved and more correctly can't tolerate harm to others due to which the pains experienced by others. He has the same feelings for the animals too. On one of his walks near the river front he notices a frog being stuck in the mouth of a snake. The snake is not able to swallow the frog as its mouth is smaller. The frog is still calling and is struggling. The alzhwaan was trembling even when he heard this call of the frog and when he saw this with his own eyes and he fainted. He said with what assurance of help is the frog calling out. The frog has total faith that someone will save the frog and hence this call. However no one has yet come to its help. Why is emperumaan so uncaring for his creation? Why did he create this frog? Where is the jeeva karunyam of perumaal lamented Alzhwaan. We will easily reason out that this is nature and not bother. The alzhwaan was very worried of the fear the frog had due to which it was calling.

   In another incident, on one day the Alzhwaan was walking near a plaintain groove. He notices a person chopping the plaintain tree. He sees that the sap flows out of the stem. Seeing the milky sap the Alzhwaan faints. He now thinks at least the frog was able to express

its pain by making sound but the plaintain tree does not have mouth how will it express? Is the oozing milk, its tears?

In another incident, a pregnant lady was working after she had filled up a pot of water and after she finished her work, she was unable to keep the pot on to her hip. She was struggling. The alzhwaan was just not only moved but got frightened and was trembling. He goes to her and he picks up the pot and helps her to keep it on her hip. These are some examples of the incidents with which he has exhibited jeeva kaarunyam – feelings of pity for the situations taking place around him. He never got angry with any one. He had all the 20 kalyana gunangal that Lord Krishna described in Bagavath geethai. There are several incidents in his life where each one of the 20 kalyana gunangal are exhibited by the alzhwaan. It forms a topic for separate discussion. Shri Velugudi Krishnan had given a discourse on this topic on the occasion of 1000 years of Kooraththu alzhwaan (2010).

2. On another occasion, in Srirangam, a person named Milgazhwan was living. He is named thus because an incident connected with a person from saiva madam who was hell bent on destroying Vishnu temples and was engaged in that act. Some atharvana vedam followers, who were black magic fellows doing thanthric acts, they will hide themselves inside the koils due to their thanthric powers and not be seen to others going to the temple. Such thanthric persons used to utter other opposing manthiras against what was being chanted in the koil. This will reduce the power of the manthra uttered in that koil. These manthras were being chanted in the koil to increase the saannithyam of the koil (power) of the God presiding in the koil especially during the koil inception and repeated during samprokshanam. It is because of the manthras that perumaal is said to be avirbathirikkiraan in the koil.

3.70.14 How Ramanujar restores the power of koils lost out to some evil forces and action of Kooraththu alzhwaan in that:

One day during such an act in Srirangam Koil, Ramanujar notices that the power of Namperumaal is getting reduced. He gets people around including astrolegers and gets the reasons examined. They determine that there is some destroying force responsible for this to happen. At that time Milagalzhwaan comes up with an idea. During the time of Bali these eveil forces would eat away the food offered. This used to be the only food for them. One day Milagazhwaan mixed a lot of milagu/pepper in the food and offered as bali. The evil forces ate this food and started sneezing and tears were flowing from their eyes. Then their form also got to be seen as their own power got reduced due to non utterance of their own manthiras. Those evil persons were caught the legend goes.

Ramanujar sees that such acts are taking place everywhere and consults Periya nambi his acharyan. Periya Nambi says he will do Ellai Nadaththal. By this he will be chanting the manthiram and go to the boundary of the town. He will be dropping some substance while doing so which will protect the town. Periya Nambi however wanted someone to accompany him who will not be proud of himself to do such a task, and should not at any point of time think he is doing this. He should follow me as if it is my own shadow. Ramanujar now in the middle of kalakshepam looks around. Ramanujar points at Kooraaththu alzhwaan to do this task. Kooraththu alzhwan feels very happy that he has been identified for such an important task. Nammalzhwar has said the same thing in pasurams on Kerala divya kshethram when Perumaal identifies Nammalzhwaar that he alone can do a task. So this proves that Kooarththu alzhwaan is the person who will follow without any ahankaram/mamakaaram.

3.70.15 Other incidents which bring out greatness of Kooraththu alzhwaan:

In another incident involving a person who has joined another religion and is following all its dictats, but suddenly one day is transformed and puts on 12 thiruman on his body the 12 are worn

as one on fore head, three on neck, three on center part of body near heart and two on the two hands, three on stomach totaling to ten then the last two at the back one at back of neck and other lower back near L5 disc of the vertebral bone. He was also wearing pancha kachcham. The person's father asks him, have you been to meet Kooraththu alzhwaan and have prostrated before him? Kooraththu alzhwaan is such an influential figure that he can transform a person in no time. A lzhwaan's kataksham will remove the bad habits of a person in no time.

Alzhwaan had a very intimate relationship with emperumaan. He does not worship any other God than SN. As an illustration, the kalakshepam of azhimazhai kanna pasuram of thiruppaavai was going on. The group is asked if suddenly a different perumaal appears in the street in a purappaadu and you are in the front. How will you behave with that different perumaal is the question. Kooraththu alzhwaan laughingly and in an unperturbed manner asks another question in reply, he says that the question itself is wrong. The question should have been that if Srivaishnavars like us are spotted by other devadais, how will they behave? You shoud not ask how we will behave when we say another devadai other than SN? This is because we are following pathivratha dharmam and we are wedded to SN only. We don't look at any other deivam.

There are many such vaibavangal/incidents which brings out the greatness of Kooraththu alzhwaan. Vyakyanangal of various prabandhams like thiruvaimozhi also bring out the greatness of Kooraththu alzhwaan. Kooraththu alzhwaan is the most ideal example of how a shishyan shoud be like. Both the shishyars of Koorathu alzhwaan get elevated for their association to Kooraththu alzhwaan and similarly even the acharyan of Kooraththu alzhwaan gets elevated with the association of Kooraththu alzhwaan. As an illustration even Ramanujar considers that his mukthi is assured due to assurance to Kooraththu alzhwaan that he gets moksham and that Ramanujar has association os acharyant o Kooraththu alzhwaan. It must be noted that followers of Ramanujar who are born are blessed due to association to Ramanujar's thiruadi even as Ramanujar's predecessors are blessed due to thirumudi sambandham with Ramanujar. Thus alzhwaan's praises are endless.

3.70.16 Life after Kooarathu Alzhwaan paramapaditthal:

Page 640. Ramanujar accompanies Parasara Bhattar and Sriramapillai the two sons of Kooraththu alzhwaan. The next day (to Kooraththu alzhwaan's attaining acharyan thiruadi and the 13 days events) Ramanujar goes to prostrate before Namperumaal with these men. They prostrate in Alzhagiya Manavalan mantapam. Ramanujar takes Bahttar by his hand and shows him to Namperumaal. He says perumaalae you have given moksham to their father Kooraththu alzhwaan. Look this boy is sad after that incident. Perumaal again tells I have taken sweekaaram of you, Parasara Bhattar, do no feel emotional. Treat me as your father Kooraththu alzhwaan and piratti as your mother, Andaal, tells perumaal. Ramanujar is very pleased that Parasara Bhattar is getting ready to take over the reins of spreading Visishtadhvaitham by taking over oraan vazhi sampradaayam. Ramanujar prays to the perumaal that Bhattar should get poorna ayush(120 years for mahans and is 100 years for people like us). As far as I am concerned I will teach him all the needed vidhyas and give him gyanam. Perumaal does not affirm this. அசீர் வசனீயம் is nowadays condensed to அசீர்வாதம். Ramanujar takes Bhattar to his madam. Just then Embaar reaches there. We may recall Embaar had taught dwaya mahamanthiram when Bhattar was very young. **Ramanujar tells Embaar that teach him all the saasthra/sampradaaya gyaanam so as to become our darsana pravarthgar.** Later Ramanujar continues his preaching to the mudhaligal with him.

When one day Embaar was teaching thus to Bhattar and even as other shishyars were there, those around are amazed at the grasping ability of the pupil. Embaar then tells Bhattar that you do upanyasam of the material taught to you and we will sit and listen. Bhattar does not hesitate and starts immediately and gives an outstanding upanyasam without missing even a word. He quotes all the necessary pramangal and gives excellent explanation to the deep philosophy involved.

Ramanujar happens to come that way. He watches. He starts to enjoy the upanyasam himself. after the end all of them go and prostrate before Bhattar. Ramanujar then asks Embaar and other inner circle shishyas, whom did you think he is? People answered he (Bhattar) is afterall Kooraththu Alzhwaan's son, what a brilliance he has. Ramanujar replies to all those assembled, think of Parasara Bhattar as myself. All those who listened were very happy and think that Ramanujar has made some plan.

Six months passed. MudhaliAandaan attained acharyan thiruadi. After another 3 months, Pillai Urangavilli dasar who was intimate to Mudhali Aandaan, also attained acharyan thiruadi. Hearing this, Ponnatchi thaayar also attained acharyan thiruadi.

3.71 Views expressed by perumaal in 6 temples, alzhwar, acahryas on Ramanujar in his praise:

Praise of Ramanujar by Perumal, alzhwars and acharyas – 11 pages.

3.71.1 Praise of Ramanujar by Perumal, alzhwars and acharyas

At this juncture the perumaal in Srirangam(Nampillai), Thiruvengadam(Vengadamudayyan), Kanchee(Devarajan), Thirumalirincholai(Azhagar) and Melkote(Thirunaranan), Nammalzhwar, Sriman Nathamunigal, Aalavandhaar, Periya Nambi, Thirukoshtiyur Nambi, thirumalai nambi, thirumaalai aandaan, alzhwaar thiruarangaperumaal arayar, and other Sripaadha mudhaligal of Ramanujar, Brahmma rakshasu, oomaiyum all of them speak and listen to praises of Ramanujar.

1. Perumaal in Srirangam opened his mouth and spoke in praise of Ramanujar. Periya perumaal had given his full aiswaryam – control of upaya viboothi and leela viboothi to Ramanujar and his followers. The perumaal remphasises the same again.
2. Vengadamudayaan also says I had given the control of upaya viboothi and leela viboothi in my therkku veedu (Venkatam?). Again re-emphasis. He speaks of an incident when Udayavar had gone to Thirumalai. One lady by the name Thubayur Kondi. She was huntress selling milk, curds. Kidambi achchaan was there at that time. He used to offer prasadams to Thiruvengadamudayaan. Thubayur Kondi used to give curd/buttermilk to Aatchaan's madam. She used to have prasadam of emperumaanaar from this madam as Emperumaanaar was there those days. Kidambi aatchaan was looking after the madam, cooking for Ramanujar. One day when Thubayur Kondi had come to give butter milk, aatchaan said, I had forgotten to settle your accounts. Collect the money. She says I did not sell butter milk for money. But what else do you want? I want Emperumaanaar's sreepaadha theertham. She got and she drank. She gets the needed gyanam. She then says I want moksham and not payment. You give a recommendation letter to thiruvengadamudayaan signed by Ramanujar. That is my exchange currency. Ramanujar after talking to her and getting convinced of her true intentions, writes and gives a palm leaf recommending moksham for her to Thiruvengadamudayaan. She takes the leaf and even while exhibiting to the few who had come to the koil she goes before thiruvengadamudayaan presents the palm leaf and is seen to disappear into thiruvengadamudayaan even as all were seeing. (32.54)
   It is a practice to do thirumanjanam to Thiruvengadamudayaan every day. One day the perumaal tells Ramanujar that he did not want thirumanjanam as it is very cold. It was a Friday and Ramanujar says you must take bath. However during Thirumanjanam thaayar is kept separate in another vessal and thirumanjanam is done. Ramanujar keeps seeing that piratti has been separated which is against what is desired in Agalagillaen pasuram- that she will never be separated. At that time Ramanujar decided that Natchiyar Thirumozhi and Siriya Thirumadal must be sung on Fridays. These are the pasurams sung by natchiyar or a lady in ayarpadi who is separated from perumaal. Like this many other practices of how to

worship Thiruvengadamudayaan was established by Ramanujar which is being followed to this day. Malayappa swami/Thiruvengadamudayaan treated Ramanujar as an achaaryan.

3. Now Perarulaar(Kanchee deva perumaal/athi varadhar) says about Ramanujar: during the 17 days of vaadham with Yagnyamoorthie, when Ramanujar is not able to win over him and is twitching in despair throughout the night, as he had not even taken food that night. Perarulaalan comes in the dreams and tells him to use Aalavandhaar's Sidhithrayam and win over Yagnyamoorthie. Ramanujar wins and as per the agreement Yagnyamoorthie is given Ramanujar's name and is called Arulaalaperumaal Emperumaanaar. He (Yagnyamoorthie) looses his name henceforth. Perarulaalan in another occasion asks Yadava Prakasar who is hesitant to go and surrender to Ramanujar asks YP in YP's dreams to go and do a pradakshinam of Ramanujar which is equivalent to coming around the boologam and it removes his (YP's) dhosham. Perarulaalan has done so much to Ramanujar in his life starting from rescuing from forests, accepting his sanyasam, giving him answers to the six questions that Ramanujar had asked through Thirukatchi Nambi and answers to which formed the basis for VSA.
4. Thirunarayana perumal in Melkote expresses his views of happiness for Ramanujar. The perumaal was waiting for Ramanujar to arrive in Kali yugam for him to be reinstated in the Koil. This perumaal was waiting for yugas to have sambandham with Ramanujar. The perumaal asks for a pasuram to be sung on him. It is then that Ramanujar says let the oru naayagamaai pasuram of Nammalzhwar be on Thiru Narayana Perumaal. Selva pillai charithram also is to be recalled here and the 12 years that Ramanujar got the thiruaradhanam done to the perumaal. **Sowlabyam is to come down to the level of the asker. Souseelyam is to mix amongst the bakthas and கலந்து பழகுதல்.** The Selva Pillai perumaal has mixed with Ramanujar as though he is Ramanujar's son. That is the souseelyam of this perumaal.
5. Thirumalirincholai alzhagar koil. Even as per sampradayam the Koils are in the above given order. Azlagar koil is the 5th. One day when Ramanujar is not there and Ramanujarukku arulapadu is called, those who were born after Ramanujar stand to one side and say nayindhaen and the others few in number stand to the other side and do not respond. They were from Periya Nambigal vamsam. Perumaal looks at them and asks, why don't you have sambandham with ramanujar and why have you not responded to my call for Ramanujar Sambandhis? They in reply say while the others had thiruadi sambandham as the were followers of Ramanujar we have thirumudi sambandham being born before Ramanujar and we have Ramanujar's Acharya's sambandham(Periya nambigal). Alzhagar looks at them and says be it thirumudi sambandham or thiruadi sambandham it is Ramanuja sambandham. It is not inportant if it were thirumudi sambandham or thiruadi sambandham. The sambandham is important. On the second occasion, Kidambi atchaan goes and chants Aalavandhaar's sthothra Rathinam. It translates to I have committed thousands of sins. I have fallen into the ocean of samsaram from which I am not able to swim out. Perumaal asks what do you want? I am aghathi and and I am doing saranagathi to you. Hearing this perumaal stops. HE says those who have Ramanuja sambandham can't say they are agathi. They have Ramanujar as their gathi. Ramanuja Notrandhaadhi in its pasuram Godhikku padhari clearly tells that we should not have the worry that we do not have gathi. We have Ramanujar as our gathi. Perumaal reminds them it is like Dasaratha telling that perumaal (Ramar) is his son or Vasudevar telling Krishnar is his son. It is demeaning Perumaal. Ramanujar should be considered like Ramar or Krishnar. Periya Nambi is like dasarathan or vasudevan.
6. Next act of praising is by Thirukurungudi Nambi: Perumaal asks him the question, how is it that you are able to do the task of correcting people and make them believe in Perumaal when I have not been able to in my avatharams? The reply from ramanujar is if you ask the question properly (as a student to a teacher) I will answer it. Only then a stage was made for Ramanujar to sit and Perumaal listens as a shishyan. Perumaal you kept saying I, I and kept

showing HIM, HIM. Yes I have a big majic of Dwaya mahamanthiram. I corrected people using **dwayam also called as Hitham**. Perumaal gets the daasya namam of Vaishnava nambi in Thirukurungudi. Vaduga Nambi charithram also to be remembered. In bagawath geethai Perumaal laments that we are born as asura janmam and we are not learning bout Perumaal and we do not seek him but keep going after worldly pleasures. How did you Ramanujar correct that wonders perumaal. (51). Ramanujar did as said above.

Next we see what Alzhwars told about Ramanujar:

3.71.2 What Alzhwars told about Ramanujar

1. When all other alzwars are sareeram, Nammalzhwar is sareeree. Thus it is enough if we see what Nammalzhwar tells about Ramanujar. (53.44). Nammalzhwar is born as Vishwaksenar's amsam for reforming people by bakthi gyanam and make them follow the path of bakthi. He takes it as a challenge to perumaal saying he will do it. But he goes back saying it is impossible to correct these people. It is well said in 96th pasuram of Thiruviruththam. Vetkai means anbu, kaadhal, paasam to perumaal. Namaalzhwar thought he could do it and sang all his prabandhams but could not succeed in his times. He sings in despair that we are so bad. He says when easwaran could not correct us can I correct them? Nammalzhwar tells his nenju when he started from Vaikunatm that he and his nenju could do it. But in his course of life both him and his nenju accept defeat and he goes back to Vaikuntam taking his nenju. He did not want to get dragged into this quick sand of life on earth. When madhura kavi alzhwar asks who can correct us the people, nammalzhwar sings poliga poliga pasuram telling him and us that a Ramanujar will be born in Kali yugam to reform people. He tells Nathamunigal and gives a vigraham of Bavishyad acharyar.

3.71.2.1 Nathamunigal on Ramanujar:

Kula padiyilae thaenginaal kurivi kudiththu poem. Veeranaarayanapuraththu yaeri yilae thaenginaal naadu vilayum. குள படியிலே தண்ணீர் தேங்கினால் குருவி குடித்து போம். வீரநாரயணபுரத்து ஏரியிலே தேங்கினால் நாடு விளையும். Kula padi is the small water body formed by the horse or other animal's foot print. A little water collects in it in the rainy season enough for a bird or two. This points at Bavishyad acharyar's avathaaram. Looks like he compares himself as the water in a small pond enough for sparrows whereas if water collects in Veeranaarayanapura lake it is useful for the entire town. Thus he considers Ramanujar as Veeranaarayanapura lake. This is the time Bavishyad acharyar's thirumeni is given by Naathamuni to Uyyak kondaar to be passed on down the line. Embaar/Govinda Bhattar writes a poem in this regard. Today the Veeranaarayanapura lake in vedantha philosophy is Pujya Shree Velukudi Swamy. Perumaal is uppu kadal. It is because of his swathanthrium. He keeps getting reminded of the bad in us. ஹிதத்தை எதிர் பார்ப்பார் தந்தை. ப்ரியத்தை எதிர் பார்ப்பார் தாய். But then the father likes the mix of hitham and priyam. He will want to punish and correct us. This swathanthrium of perumaal. Ankusam is some thing which controls elephant. Perumaal does not have any ankusam to linit him. HE is narankusa swathanthriyan. It is due to this property that HE is salted sea – uppu kadal. Swathanthrium is the unlimited capability/capacity to carry out whatever he wishes. The sea water has to desalinated to be able to drink. What desalinates in nature is clouds. So piratti is like the clouds. It is the black clouds. கார் மேகம். Nammalhwar is the kar maegam. He rains on Nathamunigal as though he is the mountain on which the clouds have to be drained out. He rains by giving the 4000 verses. The 2 big streams of the mountain of Nathamauni from which we get the fresh rain water which is potable are Uyya Kondaar and Manakkaal Nambi. These two strams mix into a big ferocious river of Aalavandhaar. This big ferocious river splits into 5 branch rivers represented by the acharyas of Ramanujar. Periya nambi, Periya thirumalai nambi, Thirukoshtiyur Nambi, Thirumaalai Aandaan, alzhwaar thiruaranga perumaal arayar. These five branch rivers fill up the big Veeraththu yaeri of Ramanujar. The water thus collected is preserved for future. Nammalzhwar sucked the water and understood its worth and gave it to Naathamunigal. It is

Naathamunigal who prevented the water to go back to the seas which will be of no use to us. It is Ramanujar who has ultimately passed it on to us. Ramanujar only has dammed it and passed it on to us so as not to get wasted. Using the 74 matadhipadhis Ramanujar made sure it (the fresh water of divinely knowledge) reaches the needy. **Perumaal/Kadal having salted water – a mix of piety and strict controller's attribute – made to go into dark clouds represented by Nammalzhwaar and it rains – on the mountain of Naathamunigal – two streams of Uyya Kondaar and Manakkaal Nambi are formed – mixes and forms a big ferocious river of Aalavandhaar – splits into five branches of acharyas of Ramanujar – collected/dammed by Ramanujar and given to us through 74 mathadhipadhis – we the commoners benefit from the canalled water கழனிகளுக்கு.** The water represents the perumaal's pious/kalyaana gunam and not swathanthriyam gunam of perumaal represented by the salt. It is to be noted that if the rain from Nammalzhwaar were to have been on the desert lands it would have gone waste but it rained on the mountain of Naathamuni who could absorb all the water. Aalavandhaar did us the favour by showing Ramanujar as Aam Mudhalvan ivan. He also had three unfolded fingers telling Ramanujar what he has to do in future.

Once Periya nambi has prostrated before Ramanujar when he was coming in the street with his many followers and when his daughter Athuzhaai asks why you being acharyan to Ramanujar did you prostrate before Ramanujar, Periya Nambi answers I prostrated thinking of my acharyan Aalavandhaar. When Ramanujar was asked why he did not prostrate to his acharyan of Periya Nambi he replies he must have thought of some thing say that I am Aalavandhaar and why should I spoil such thoughts? To another question Periya Nambi answers that after Aalavandhaar it is Ramanujar as Jagathacharyar and no one in between has that or can claim that position and hence there is nothing wrong in my prostrating. These are some of the actions of those days to bring out the greatness of Ramanujar. Pundarikaakshan was the son of Periya Nambi and he entered into bad ways. Periya nambi one day tells Ramanujar see your acharyan's son is going into such bad ways. Ramanujar understood the comment and took it on himself to correct Pundarikaakshan. He was called for kalakshepam of Ramanujar and he came for two days. Ramanujar looked for Pundarikakshan and when told he has gone back to his old bad ways, Ramanujar closes the book and goes in search of Pundarikaakshan. When asked why you did not come to class Pundarikaakshan replies yourself and me do not have any sambandham from now on. Ramanujar insists that he will correct Pundarikaakshan. He says that the class will be shifted to this palce. Pundarikaakshan gets moved by this act and slowly he was reformed by Ramnanujar. Ramnujar corrects him due to his pious behaviour. This is same piety as shown to Govinda Perumaal when he went away to his maternal uncle in Thirupathi due to home sickness. Pundarikaakshan later becomes one of the 74 simhasathipadhi.

Thirukoshtiyur Nambi on ramanujar: The Nambi remembers about the incident of when he was telling the meaning of thirumanthiram and when he had asked Ramanujar not to tell its meaning to anyone without due examination, Ramanujar had told the same to those who had தெற்க்கு அழ்வார் (நரசிம்ஹர் சன்னிதி) திருஒலகத்திலே இருந்து வெளியிட்டுஅருளினார். 74 people had listened to the same. He gave it to everyone as though it is a free material. Nambi asked why did you surpass my orders? Don't you know the punishment for this? Yes I know I will get naragam. Why did you do it knowingly? I told them that due to Nambi's sambandham that they had they will get sadgathi. Nambi on hearing this was very happy and expressed எம்பெருமானாரே வாரும். Saying this Nambi embraced Ramanujar. Nambi said why I did not get such a thought that others should live well even at my expense? அவரோ நீர்? Asked Nambi. Are you Krishna paramathma or are you periya perumaal or are you bavishyad acharyar? From today your avathaaram will be called emperumaanaar dharisanam. Nambi asks his son also to join Ramanujar and be his adiyavar.

Thirumalai Nambi says: Ramanujar's maternal uncle goes to receive Ramanujar as he is climbing up. He was climbing on the route of Thirupatta paarai and gave perumaal prasadam.

Ramanujar asks why did such a noble person have to come? Could you not have sent some junior person? Nambi replies that he searched in all the four streets of the temple compound. He did not find any other smaller person(to receive you). He gave the reformed (corrected by Nambi to come back to the fold of VSA) Embaar/Govinda perumaal to Ramanujar whom the latter corrected when the former felt home sick and went back to Nambi. Nambi refused any shelter to Govinda perumaal saying once goods are sold they are not taken back. உதக பூர்வமாக கொடுத்தார் – தாரவாகமாக கொடுத்தார். Thirumalai Nambi also gave Ramanusan and pillai thirumalai Nambi who are his sons to Ramanujar's fold. One of these two sons later became Thirukurugai Piran Pillaan. The name is after Nammalzhwaar's name as desired by Aalavandhar. He wrote the 6000 padi, the meaning of thiruvaimozhi. It was the first compilation based on kalakshepams of Ramanujar. Vishnu puranam has 6000 slokams. Pillaan was asked to similarly write thiruvaimozhi meaning using 6000 padi. Pillaan also was asked to spread Sreebashyam.

Thirumaalai Aandaan: he is the one who taught meanings of Thiruvaimozhi to Ramanujar. இது ஒரு அவதார விசெஷம் இருந்த படியென். This is what Aandaan says about continuous contradiction of Ramanujar to the meanings of Thiruvaimozhi told by Aandaan . He says upon reconciliation by Thirukoshtiyur nambi when Aandaan tells Ramanujar that he had thus heard the meanings of Thiruvaimozhi from Aalavandhaar, Thirukoshtiyur Nambi tells Aandaan Ramanujar is special and let him give his explanation as he opines. This is the avthaara visesham of Ramanujar. When Aandaan at another occasion asks Ramanujar, I have only seen Aalavandhaar and heard from him, while you say as though you have heard him, then ramanujar says I am like Ekalavyan to Dronacharyar. Even though I (Ramanujar) did not hear myself I got the gyanam due to me devotion to my acharyan (Aalavandhaar). Thirumalai Aandaan also sends his son, Sundara Thol udayaan, to learn from Ramanujar.

Thiruaranga Perumaal arayar: He tells Ramanujar, have you come to rob me off all my knowledge? Ramanujar was serving him for 6 months and helping him in his oil bath. He was then to go and do arayar sevai – to sing the pasurams with bavam. Perumaal listens intently to such nice way of rendering the pasurams. He teaches him panchamopaaya nishtai by which we say acharyan is deivam. He also sends his son Thiruvaimozhi Arayar also to Ramanujar to learn.

Vaduga Nambi: Vyasar, Indiran, Sanath kumar, Rudram, Janakan etc are positions and not their names. Similarly there is a position called acharyan. We should not think there are many to occupy that position. Vaduga Nambi says there is only one that of Ramanujar.

Kaliyan oor siriaachaan: Similarly in Kooraththu alzhwaan's period near the river front there is a debate as to who is Jagathaacharyan. Kaliyan oru siriaachaan's blood is boiling. Kaliyan oru siriaachaan takes dips in Cauvery and says each time when out, Sathyam Sathyam punar sathyam Yathirajoe jagath guru sayyaeva sarva lokaanam udhartha naathra samsayaha. – only Ramanujar is the one who can give us ujjeevanam. He does this three times coming out of the water. He tells yathirajoe jagath guruhu. Kali achaan. Periya perumaal thiruolakkaththilae Kaliyan oru siriaachaan tells the above when the sadagopan on his head which is a form of telling sathyam.

Arulaala perumaal emperumaanaar says: he is yagnya moorthie who is defeated in debate by Ramanujar.at that time Ramanujar gives his thiruaradhana oerumaal to him and (this was time time when shishyas from Karnataka had come and joined Ramanujar like Anantha alzhwaan, Echaan, Thondanur nambi, Marudhoor Nambi etc.). the four from Karnataka were asked to be under Arulaala Perumaal Emperumaanaar and he was asked to do Samashneeyam. The later tells குருவி தலையில் பனங்காய் வைக்காதீங்கோ. It means do not keep such a responsibility on me. He tells the four to learn from Ramanujar.

Pillai pillai alzhwaan tells: this alzhwaan was a disciple of Kooraththu alzhwaan. In his last days Koorathu alzhwaan hept his head on his thighs. Pillai Pillai alzhwaan was of the type who kept finding fault with someone or the other. Kooraththu alzhwaan calls him and asks to give the pillaan's manasu, vaakku, kaayam (means due to one's karma such as use of hands – harm others) as donation to Kooraththu alzhwaan. Pillan gave them but the next day the force of habit made him to go before Kooraththu alzhwaan and admit his inability to be quiet. Alzwaan consoles him that his feeling bad for his ill behaviour itself is the starting point for reformation. If still you are not able to correct your tongue fall at the feet of Ramanujar. Para apavaadham means finding faults with others. If your (Pillan's) manasu thinks bad first repent for it and tell Emperumaanaar thiruadigalae thanjam, then Emperumaanaar will shield your mistake and will ensure it does not reach Perumaal.

GP 60:

3.71.2 Ramanujar's shishyars praise him:

So far we have seen how Ramanujar's seniors have praised him. Now we will see how his disciples praise Ramanjuar. Milagazhwan requests Mudhaliaandaan(one of the thridhandam of Ramanujar), that he wanted sripaadha theertham of Mudhaliaandaan. Milagazhwaan is the shishyan of Mudhaliaandaan. Mudhaliaandaan feels low and when Ramanujar is there why should his sreepada theertham be considered holy and refuses to Milagaalzhwaan. Days pass by. They decide to have debate and if Milagazhwan looses he will carry Mudhaliaandaan on his shoulders. Milagazhwaan looses and carries Mudhaliaandaan on his shoulders and while doing so asks for Mudhaliaandaan's sree padha theertham. Mudhaliaandaan gets down and tells Milagazhwaan Emperumaanar thiruadigalae thanjam endru irum. Mudhaliaandaan takes him to Ramanujar and makes him Ramanujar's shishyan. He is deivam for both of us and hence be patient. Mudhaliaandaan tells Milagazhwaan henceforth you too do not have any worry being Ramanujar's shishyan. Emperumaanar thiruadigalae thanjam endru irum.

Embaar(Govinda perumaal cousin of Ramanujar who was reformed from Saivism), who took over reins of oraan vazhi from Ramanujar, (**Embaar, Bhattar, Nanjeer, Nampillai – this order is often repeated and hence should be remembered**) looks at (Parasara)Bhattar (Kooraththu alzhwaan's deiviga son, Namperumaal has adopted him)you may develop ahankaram as 1. You have been adopted by Namperumaal 2. You are Kooraththu alzhwaan's son 3. You have learnt all the sasthrangal and pride of that knowledge. Avoid getting that ahankaram/pride. Be as Emperumaanaar thiruadigalae thanjam.

(Parasara)Bhattar looks at Nanjeer(Bhattar's shishyan) and says 1. you are vedanthi but do not get to be proud due to that. Nanjeer was having 4 asanams in Melkote and was considered a big scholar there. Nanjeer was an exponent and was looking for debates on an individual level on any topic. 2. Don't be proud that you are my shishyan tells (Parasara)Bhattar. 3. Don't be proud that you have given a lot of money as Acharya dakshinai to the madam which you brought with you from Melkote. (**Nanjeer's greatness is that he has told thiruvaimozhi's kalakshepam 100 times**) 4. Don't be proud that you have told kalakshepam of Thiruvaimozhi 100 times. Be with the view Emperumaanaar's thiruadigalae thanjam.

Pancha vyakyanangal of Thiruvaimozhi:

3.71.2.1 Ramanujar's praise continued:

Nanjeer (his shishyan is Nampillai) looks at Nampillai and tells 1.You are called lokacharyaar and don't be proud of that. 2. You have done vyakyaanam of Thiruvaimozhi exactly as per Ramanujar's wish. (Pancha vyakyanangal of Thiruvaimozhi – **a)Thirukurugai piran Pillaan (sweekaara puthran of Ramanujar) 6000 padi vyakyaanam; b) Nanjeer 9000 padi; c) Vadikesari**

Alzhagiya Manavaala Jeer 12000 padi. This is the authority for pada padhaartham by all in future. d) Periya Vaachaan Pillai 24000 padi. e) 36000 padi eedu (called so as it does not have eedu meaning equal) based on Nampillai's kalakshepam. Vadakkuthiruveedhipillai, shishyan of Nampillai writes down what Nampillai tells every day and collates. Namperumaal sits in the kalakshepam of Nampillai and Srisailesa thaniyan was told by Perumaal himself. This eedu becomes the authority till today.This grantham captures exactly what was in Nammalzhwar's mind when he sang thiruvaimozhi. He has shown lots of pramanams from vedams to be made exact) . 3. You should not be proud that you have learnt and propennant of sakal saasthrangal. So be with the view Emperumaanaar thiruadigalae thanjam.

3.71.2.2 Nampillai

Nampillai told his shishyar (he had many shishyars) Sivakarai Pillai, (Sivakarai is the name of a town). Sivakarai Pillai once did baghavadha abachaaram when Nampillai was a bit old. Nampillai used to hold on to Siva karai pillai when walking. A sreevaishnavaer was sleeping with his legs spread out in Nampillai's thirumaligai even while his legs were obstructing Nampillai's way. Sivakarai Pillai told a bit loudly asking the person to fold his legs. Nampillai felt bad. Nampillai said Nammalzhwar in Nedumarkku adimai has told how we should be towards baghavathaas. Sivakarai Pillai should have told fold your Thiruthaal instead of legs as told in the pasuram. Nampillai got angry and left off Sivakarai Pillai. Nampillai too became aloof of Sivakarai Pillai. Sivakarai Pillai went back to his town. This worried Sivakarai Pillai and he came back and asked for pardon. Nampillai tells Sivakarai Pillai, from now on live your life thinking and saying Emperumaanaar thiruadigalae thanjam. So an advice for all of us, for our ahankaram, mamkaram to go keep saying I am sorry and tell Emperumaanaar thiruadigalae thanjam.

3.71.2.3 Thirukurugai Piran Pillaan

Thirukurugai Piran Pillaan (sree bashya adhikari nominated by Ramanujar) and Somasi Aandaan incident: Thirukurugai Piran Pillaan was in Siruputhoor(Ananthaan Pillai's avathaara sthalam called Kiranganoor today) and was doing kalakshepam of Sreebashyam to Somasi Aandaan who was born in that place of Siruputhoor. Somasi Aandaan learnt Sreebashyam 3 times. Thirukurugai Piran Pillaan after finishing kalakshepam 3 times wanted leave and asks if Somasi Aandaan would like to accompany him to Srirangam. Somasi Aandaan says he will stay back in Siruputhoor and do kaingaryam. Somasi Aandaan asks Thirukurugai Piran Pillaan what is the advice for me now that I am going to stay here without you. You must bring out the mistakes in the beleifs of sankara, yadava, prabakara, Bhatta, baskara, meemasa which are given in Sreebashyam to others. Mayavadhi, vaiyyayigan etc are poorva pakshigal who keep misinterpreting Vedas. Somasi Aandaan is asked to have vadham with them and point out where they are wrong. However he is asked not to show ahankaram due to his knowledge. Don't get the high headedness of being Sreebashya pravarthakar. Keep telling Emperumaanaar thiruadigalae thanjam.

3.71.2.4 control one's pride Emperumaanaar thiruadigalae thanjam

Gomadaththu pillan's shishyan is Kakkaipadi aachaan Pillai. Kakkaipadi aachaan Pillai had learnt sreebashyam 3 times from Gomadaththu pillan and was proud. Gomadaththu pillan feels that he had done a mistake in teaching sreebashyam 3 times to Kakkaipadi aachaan Pillai. Gomadaththu pillan calls Kakkaipadi aachaan Pillai and tells him not to be proud. He asks Kakkaipadi aachaan Pillai to behave as Emperumaanaar thiruadigalae thanjam.

3.71.2.5 Engal Alzhwan asked to behave as Emperumaanaar thiruadigalae thanjam

Kakkaipadi aachaan Pillai comes to learn sreebashyam from Engal alzhwaan. Engal alzhwaan asks Kakkaipadi aachaan Pillai what did you think when perumaal was angry with you? Kakkaipadi aachaan Pillai replies that I thought of Emperumaanaar thiruadigalae thanjam.

3.71.2.6 Nadadhoor alzhwan says behave as Emperumaanaar thiruadigalae thanjam

Nadadhoor Ammal is the shishyan of Engal alzhwaan. There are 10-12 shishyas for sreebashyam amongst Nadadhoor Ammal. The shishyars are asked how the class was? They replied Bakthi gurupaayamaaga irundhadhu. Bakthi seemed to be more. Then Nadadhoor Ammal taught them about prabaththi. They were asked how the class was. They replied that prabaththi seemed to be superior to bakthi. They understood that thiruadigalae upaayam and uapaeyam. Bakthi would show that moksham is being saught by one's effort. Now to a question as to whose thiruadi Nadadhoor Ammal replied Emperumaanaar thiruadigalae thanjam. Prabaththi should be done not directly but through Emperumaanaar. It must be done with viswasam. We get ujeevanam only then.

3.71.2.7 Naduvil alzhwan tells behave as Emperumaanaar thiruadigalae thanjam

Naduvil alzhwaan was teaching sreebashyam in thirunarayanapuram. Vangeepuraththu aachi, Sottai ammal heard sreebashyam and were telling it was very tough and that they were not able to follow. Naduvil alzhwaan's advice to them is to believe that author Emperumaanaar's thiruadigalae thanjam. In the 30th paasuram of Thiruppaavai one keeps saying learn all 30 pasurams, if it is tough learn few like chitran chirugaalae etc if that is tough learn 30th pasuram and if that is also tough atleast tell that Andaal composed Thiruppaavai. Like that at least tell Ramanujar wrote sreebashyam.

3.71.2.8 Vedavyasa Bhattar tells Emperumaanaar thiruadigalae thanjam

Vedavyasa Bhattar in Parasara bhattar's vamsam was living in Thirunarayana puram. He came when Ramanujar was living in Thirunarayana puram. Then Vedavyasa Bhattar upon directions of Emperumaanaar, goes on to do upanyasam of sreebashyam even when Ramanujar/Emperumaanaar was there in Melkote. The upanyasam was like ganga pravaaham. The 52 bakthas whom Ramanujar took with him to Melkote heard the upanyasam and say the upanyasam is like ganga pravaham. It is so forceful that they are not able to drink from it. It is difficult. Vedavyasa Bhattar replies you need not get troubled. Ramanujar is with you. He is your kula deivam. You keep living with the thought that Emperumaanaar thiruadigalae thanjam. (when Vagulabaranan swami gave this guruparamparai upanyasam 13th class of SB was going on thru online mode. July 2020). If SB was like that to so many who is who, acharyas of yester years what it will be like for commoners like us. I am writing this when in dec 2024 we are in 3rd chapter 2nd padham of SB that is we have crossed more than 62%. Adiyaen has made similar notes on SB also.

3.71.2.9 Naduvil Thiruveedhi Pillai says Emperumaanaar thiruadigalae thanjam

Naduvil Thiruveedhi Pillai was doing upanyasam of SB in Vellai kulam thirupathi. The koil is aanai kaatha azhagiya singar koil. Naduvil Thiruveedhi is atown. Ilayvazhagiyaar was a shishyan. He too tells that it was like ganga pravaaham. Ok then live with the thought Emperumaanaar thiruadigalae thanjam.

3.71.2.10 Vaduga Nambi says Emperumaanaar thiruadigalae thanjam

VadugaNambi on Ramanujar: he tells Kooraththu alzhwaan and Mudhali aandaan as iru karayar. Say you are inside water which is in full flow. Instead of holding on to one bank of the river if you keep alternating between two banks it is not good for you. You are holding onto both Namperumaal and Ramanujar. Hold on to one tightly. For us Emperumaanaar thiruadigalae thanjam. In the earlier days in Panguni uthira mantapam, they had written thiruvae thanjam, thiruaranganae thanjam, thanjam adaindha nammi raamanujanae thanjam. Now they have removed the writing as we have to believe Emperumaanaar thiruadigalae thanjam. Vaduga nambi always says Emperumaanaar thiruadigalae thanjam, it is best when heard from his mouth, Parasara Bhattar keeps telling Alzhagiya Namperumaal thiruadigalae thanjam, similarly this line of Namperumaal is best heard from Parasara Bhattar's mouth. Each person has his personal best faith. Vengadamudayaan – Anantha Alzhwaan, Thirukannapuram – Nammalzhwaar, Thirukannamangai –

Thirumangai alzhwaar, Thirukatchi nambi –Perarulaalan , Emperumaanaar – Chelva Pillai etc.
Whenever we face any pain or difficulty or we sneeze we must keep chanting Emperumaanaarae.

3.71.2.11 Thirukoshtiyur Nambi praises Ramanujar

Thirukoshtiyur Nambi had done a lot of thondu/kaingaryam/service to Aalavandhaar and got the antharangamaana vigraham(most liked and secretly kept) of Bavishyad Acharyar, and gave it in his last days to his daughter Devaki Piratti which act was blessed by Kidambi Aachaan who inturn (Kidambi Aachaan) did a lot of thondu/kaingaryam/service to Devaki Piratti and got that Vigraham from her. Kidambi Aachaan treated the vigraham as upayam and upaeyam and did thirumanjanam to the vigraham. This vigraham either got lost in the course of time or came to Thiruvaimozhi Pillai and he installed in Alzhwaar Thirunagari in the midst of four streets. This vigraham and the sannidhi is seen even today.

3.71.3 What Vishwaksenar said about Emperumaanaar privately:

In Thondanoor Ramanujar had shown his adisesha roopam. Ramanujar had thrown handful of sand at the army of Kirimi ganta Chozhan who had chased him and his followers when they were going away from Srirangam towards Melkote. Ramanujar had also driven away ghosts from a few people. When ramanujar was telling the meaning of Yadava giri mahaathvam, a slokam **anantha prathamam lokam lakshmanasya thathathparam, balamathra sthutheeyasthu kalow kashchit bavishyathi**. Themeaning of this slokam is Ramanujar's prathama roopam is adiseshan, in thertha yugam he is lakshmanan, in dwapara yugam he is balaramar, in the fourth Kali yugam he will appear as a maha purushan somewhere. The shishyars listen to the kalakshepam. When the para of kalow kashchith bavishyathi came, Ramanujar stopped the kalakshepam. The shishyars are expectantly looking at him. Has he appeared already or is he going to appear yet thought shishyars. "GP Recording is missing and broken". The shishyars asked Ramanujar what happened. A boy was born in Srirangam and was dumb from birth. From his age of 5 to 7 he was missing. He returned and he was asked where he had been these days. The dumb boy comes where the kalakshepam was taking place. All those assembled are wonder stuck that the boy is able to speak. They ask him where he had been all these days. He replies,that he had been to schwetha dweepam (parkadal) meanwhile. The onlookers ask what is the visesham there? He replies there in parkadal, the nithya soories were speaking amongst themselves that Senapathy alzhwaan (Vishwaksenar) has appeared as Ramanujar now in kali yugam. The boy has come here to verify the same. As soon as he spoke these words the next day he disappeared.

3.71.4 Ramanujar is bigger than Nathamauni, and other acharyas..

In the next part of the grantham it is said that Ramanujar is bigger than Nathamuni, and other acharyargal. This is so due to the following. Bagawaan has taken many avathaarangal. They are all SN. But Rama Krishna avathaarangal are called poorna avatharam and considered special. Amongst the 108 divya desams the four, Koil (srirangam), thirumalai, Kanchee, Thirunarayanapuram are pradhaanam. Of the rishigal, Vyaasa, Parasara, Sutha, Sounaka, Naradha rishigal are pradhaanam. Amongst alzhwars Nammalzhwaar is pradhaanam. Like that amongst all acharyas Ramanujar has got pradhaanyam. Uyya orae vazhi udayavar thiruadi.

The grantham brings out the greatness of each Acharya and shows that all these qualities are with Ramanujar and hence he is great. Rama avathaaram's greatness is due to 1.perumaal exhibits his abaya pradhaanam through vebeeshanan's saranagathi. Those come seeking HIM he gives abhayam. HE is the biggest saranyan 2. Greatest friendship with Guhan perumaal. He was treated such as Ramar's own brother. This is the quality of sousellyam. He has friendship with others too such as sugreevan, vibeeshanan, vaanara senai, jataayu and hence HE is souseelyan. Friendship with lower down the rung people. 3. Periya udayaarai (Jatayu) brahma meda samskariththu. HE did anthima samskaram for Jatayu. This is soulabya gunam. 4. Aceepted prasadam offered by Sabari a huntress. HE ate with her. Even the fruits she had bitten already. Samyabojanam. 5. He ate with

Hanumaan after he returned from having seen seethai. Sahabojanam. Krishnar also accepted Draupadi's saranagathi; gave us bagavath geethai. All these are done by Ramanujar. Figure out where these have pappened. Homework for us. Ramanujar has practiced what he preached and developed on what perumaal has done. In rama avatharam and Krishna avathaaram saranagathathi are few and far in between however with Ramanujar it is frequent. Paruthi Kolla ammayaar to whom Ramanujar gave his vasthram. She made food for them.

Koils: Srirangam Koil gave praadhanyam to Thirupaan alzhwaar. (lokasaranga muni lifted the alzhwaar on his shoulders). Thirumalai has praadhanyam due to Kuruburutha Nambi offered flowers that got dirtied out of clay. He used his clayed hands to pluck lotus flowers and offered it to perumaal with bakthi. Perumaal accepted that in preference to golden offerings of Thondamaan Chakravarthy. Perumaal and Kuruburutha Nambi had a deal of this secret of his offering clayed Lotus and perumaal accepting it. The deal was perumaal must not let out this secret and the day he leaks it out Kuruburutha Nambi will get moksham. That day perumaal had told the secret to Thondamaan Chakravarthy when he found that his golden lotus flowers were helter skelter in front of perumaal and he had muddied flowers on him. When chakravorthy asked perumaal HE told the secret. Chakravarthy came and told Kuruburutha Nambi what perumaal had told the kng. Kuruburutha Nambi jumped in joy as the deal was broken by perumaal and moksham was assured to him. Perumaal koil (Kanchee) has praadhanyam due to constant dialog between perumaal anf Thirukatchi Nambi including laughter. Thirunarayana puram has praadhanyam because: Chelva pillai had a twin brother having a good name due to his acts. He brought prasadam to the perumaal and did amsai of it directly not even bothering about archakars there. Even as archakars shouted they to their wonderment saw that prasadam was reducing in quantity that is perumaal is having it. The boy is called Su charithra dhaniyan meaning the boy having good background. He called himself also as Yathirja Sampathkumarar and this pleased perumaal especially the Yathiraja title as the perumaal was fond of Yathirajar/Ramanujar.

Rishis and their pradhanyam: there are so many rishis but only the four rishis mentioned above have praadhanyam. 1. Veda vyaasar has classified vedas, karma baagam and gyana bagaam or brahma baagam (Upanishad/vedantham). The later has purusha sooktham, chandhokya, bajasaneeya, thaithreeyaka, swetha swetha, maho upanishadaadigalaalum including other 10 upanishads using which Vyasar says sathyam, sathyam, punar sathyam there is no one above SN/Kesavan/Hari. This is the essence of Brahmma suthram. SN is Jagath karana boothan. Note Kesavan is the first name of SN. That is why Adi Kesava Perumaal koil at Thiruvattaaru. Huge reclining Ranganathar perumaal. This is the praadhanyam of Veda vyaasar. 2. Sri Parasara maharishi: he is famous due to Vishnu sooktham. He wrote Vishnu puranam. Lot of contents of Brahmma suthram or Sreebashyam are from Vishnu puraanam. Chith achith easwaran concept is from Vishnu puranam. SN is jagath karanan and role of Piratti in that and her greatness are all told. It is called purana rathinam. He has owdhaarya gunam. The praadhanyam is also because Sri Aalavandhaar has praised it. 3. Sukha Brahmma maharishi is pradhaanam because: He told Bhagavatham to Parikshith maharaja. He attained moksham due to his own efforts of having told Bhagavatham. 4. Sounaka bagawaan: he brings out nama sangeerthanathin perumai. Sri Maha Vishnu is para deivam. The grantham is named Sri Vishnu Dharmam written by Sounaka bagawaan. Dheerga saptha yaagam performed by him in Nemisaranyam and told to Sri Sukan, about Sri Vishnu Dharmam. 5. Sri Naradha bagawaan: he brings out the greatness of Sri Vishnu bakthars. He treats those who sing the Vishnu sankeerthanam as the great souls. A vaishnavan should have sanku chakram on his shoulders. He should be always chanting Vishnu sankeerthanam. He should have a straight symbol (thiruman kaappu) on his forehead. He should have tulasi manimaala with lotus symbol around his neck. Naradhar says he bows to such srivaishnavars. Perialzhwaar was one such person. He tells kshema poorthie Naradhar.

Alzhwars pradhaanyam: Nammalzhwaar has praadhaanyam because: 1. He has sung about the four vedas having Shasra saakai through his four prabandham. He has done this for the ujeevanam of all. He showed himself to Natha munigal and gave him the complete aruli cheyal, and their meanings, the vedantham there of such as chit, achith, easwaran and also showed the dharsanam (ramanujar). Prapanna janma kootasthar Nammalzhwaar. All in Tamil. 2. Payilum chudarolimoorthie, nedumarkadimai through those pasurams he had adviced us to treat adiyar's adiyar with respect. He threw away the varna bedam. Varnaswara dharmangal were thown away. He gave us vyakyanams. Vedam is just gyanam, arulicheyal is bakthi roopaena gynam. Nammalzhwaar gave us all the 4000 which is not just vedas but also their angoupaangangal. Nammalzhwar – 4 vedam; thirumangai alzhwar – angangal; other alzhwars – upangangal. He gave all the meanings also.

Ramanujar not only spread the divya prabandangal but also got us all the vyakyanangal in very great detail and gave us Nathamungal and Aalavandhaar's granthangal using which he wrote Sreebashyam. He also defeated the kudhirshti madams through his debates. We can't imagine an India without Ramanujar's efforts in stream lining sanathana dharma. One is all the Kudhirshti madangal have largely run away from India and other remaining madams do not come near us and some such as Saivism in particular does not have any equivalent texts to follow. Saivism has got itself reduced to nama sankeerthanam alone. He has established VSA and has established Emperumaanaar dharisanam. We learn Sreebashyam and do not take out the text of Brahmma suthram. **Thus Ramanujar is the praadhaanigar compared to all said above starting from Ramar, Krishnar, rishis, divya desangal, Alzhwars and all the acharyas.** All the pradhanyangal (exemplary qualities) told for all the above (the above means: bagawan avathaarangal, the rishis, nammalzhwaar, the four temples, the acharyas before and after Ramanujar) is with Ramanujar and hence he is above all of them. Of course those who follow him like Koorathu alzhwaan, mudhali aandaan and all others are only derivatives of Ramanujar. We were at page 658 of the grantham.

GP 61:

Two prabandhangal of 4000 are most revered. Kannunin chiruthaambu and Ramanuja nortrandhaadhi (RN is also called Prabanna Gayathri –as the name implies gayathri for prapannars) are the two. Both of these are sang on acharyan (Nammalzwaar and Ramanujar) and not bagawaan. In these prabandham we are assured of moksham. Everyone must know both these prabandhams. **Poo mannu maadhu porindhiya maarban – Sridevi natchiyaar who took birth on lotus flower and as malar mangai is always on perumaal's marbu/chest**. Nenjae cholluvom avan naamangalae means our nenjam is advised to pay our obeisance through piratti to SN as told by Nammalzwaar and then by Ramanujar. In the last pasuram of RN also piratti is remembered (pangaya maamalar paavai) and again our nenju is advised to keep telling Ramanujar Thirunaamam. 4 lettered Ramanuja is so auspicious for us. Even Narayana is 4 lettered by Ramanuja is more auspicious for us following VSA. If we keep chanting Ramanuja we get to keep our head on the thiruadi of Ramanuja. Ramanuja's thiruadi is upaayam and upaeyam for us. Thathva hitha purushartham is Ramanuja Thiruadi for us the follwers of VSA. (thathva – paramathma; hitha – most adored; purushartham – what we must attain). In the following paragraphs under GP 61, we are going to see why Ramanujar's thiruadi is more important than even saranagathi to SN.

3.72 Who is a guru?

Role of acharyan in us getting moksham in the next 4 pages

First we look at who is Guru/acharyan. What is their greatness and how should we sing in praise of his qualities. Prabavam of Ramanujar: 1. Achaaryavaan purushoe vedaha is said in chandodiga Upanishad. A true acharyan knows about the qualities of para brahmmam. Thus to know about brahmmam we must seek a good achaaryan. 2. Paapishtaha kshathra bandhushya

pundareegasya pundareegath achaarya vakthaha mukthaha thasmaath achaaryavaan bavae. This is a sthothram from vishnu dharmam. Thirumaalai pasuram #4 refers. Kshathra bandhu is talked of there. He is the most devilish paapi. He used to torture all by chopping them. He also got moksham due to a muniver's kataksham. 3. Next pundareega maharishi also got moksham but what a comparison in their status the difference is made due to achaarya kataksham. Both got moksham due to achaarya anugraham. To get moksham we must seek an achaaryan. (20.30) 4. Acharayan is like deivam. The live deivam in front of us. You do have not have to doubt it. Acharyan is the one who has done pancha samskaram to us. He is full of acharam. He knows all the good paths by learning all that is in vedas. He must follow that. Then he should go about advicing others. One should not ask did Krishna follow all that he knows in the life he led. We should not ask that his avathara purpose is different. Ramar afterall followed all that he preached. 5. Guru means one who removes (ru) darkness (gu) or agyanam. Thus acharyan is guru. 6. Who is guru? All that is around us is guru. Guru is the ultimate objective for us to attain. Guru has all the knowledge that we need and is param deivam. He is the biggest wealth for us. We should have extreme desire (kaamam) to attain him. He is the destination for us. (All these are leading to establish upaayam and upaeyam is guru). In our present case Ramanujar is upaayam and upaeyam. Guru is the most desirable praapyam. Guru is the most desirable knowledge. Guru is the most desirable praabagam. Guru is the one who has shown us the path to attain param porul. If a person gives us gold (which is parama purushan) is the credit going to the gold or the person who has given/shown us the gold? It goes to the person who gave us the gold that is acharyan/guru. He (acharyan) is greater than even the param porul. Krishnar while giving us bagawath geethai is the parama acharyan. In Gyana saram also the same is said. (Thaenaar kamala thozhnan thaanae guruvaagi – the one who is as sweet as honey seated on lotus flower (Thaayaar)'s naathan which is param porul came and advised us through bagawath geethai). Easwaran and acharyan are one and the same. Acharyan is vaikuntam and thirupar kadal and dwarika to the shishyan. All the 108 divya desams are like guru for us. All our relationships are contained in the acharyan – our father, mother, wife etc. Acharyan is udhaaraga bandhuthvam. Means the relationship which will elevate us. மாடும், மனையும், கிளையும், (wealth, property and our relations) முனிவர் தேடும் உயர் வீடும் சென்நேரியும் வீணுடைய எட்டு எழுத்தும் தந்தவனே. This pasuram is from gyana saram. Defines who is acharyan. Munivar thaedum uyar veedu is Vaikuntam. Chen neri is good path to lead life. Ettu ezhuththu is thirumanthiram. Acharyan is one who for us is wealth, property, our relations, Vaikuntam, good path to lead life and one who has given us Thirumanthira upadesam. Alzhwaan(Kooraththu), Aandaan(Mudali), Arulaala perumaal Emperumaanaar, Embaar, who are all Ramanujar's shishyargal and who are acharyar for bakthas like Sri Parasara Bhattar showed that their (Parasara Bhattar like shishyas) acharyar is Ramanujar and not themselves. The four did not tell naanae thanjam but told emperurumaanaar thiruadigalae thanjam. This is because, a) preethi nibandhanam – kaadhal, anbu bakthi - towards their acharyar and b) மாறன் அடி பணிந்து உய்ந்தவன் என்று சொல்லுகையாலே means Ramanujar in his times kept telling that he got all this grace of God due to Nammalzhwaar. Nammalzhwaar had told that his thiruadi given as satagopan (the one kept on our head in Koils) should be called Ramanusan in Alzhwaar Thirunagari. Acharyas after Nammalzhwaar such as Nathamuni, Uyyakondar, manakkaal Nambi, Aalavandhaar etc are parts of the body(அவயவங்கள்) of Nammalzhwaar(அவயவி) and hence when we say Nammalzwar's shishyan is Ramanujar the earlier said acharyas are covered being parts of the body of Nammalzhwaar. Thirukurugai Piran(Nammalzhwaar) is the direct acharyan of Ramanujar. Saranagathi dharmam and that SN is para deivam was first established by Nammalzhwaar. வீடு முன் முற்றவும் establishes that. While prabandhams were got for us by Nathamuni etc., it is Ramanujar who established it as a practice in Koils and got all their meanings written for us. Note that in Sivan Koils Nayanmaars pasurams are not being sung, Naalaayira Prabandhams is being sung in Vaishnava koils it is all because of the efforts of Ramanujar in those days. (50) He spread the greatness of Nammalzhwar and his pasurams. Thus the greatness of the acharyars before and ones after are all because of Ramanujar sambandham. Ramanujar has Sarva Acharya poorthie.

3.72.1 Role of acharyan in us getting moksham

Acharyas before Ramanujar considered it their bagyam to have Ramanuja sambandham. As an example in the case of Aalavandhaar whose acharyan is Manakkaal Nambi in turn going backwards, his acharyan is Uyya Kondaar and one before him is Nathamuni, they were all tools to bring out to the world that Ramanujar is bavishyad acharyar as sung and shown explicitly through vigraham is Ramanujar. In Sthothra Rathnam Aalavandhaar has praised only Ramanujar through his grandfather's effort of giving the vigraham of Ramanujar to the world and he in turn got the bagyam of telling the world, Aam Mudhalvar. In this world and in vaikuntam it is Nathamunigal who is Aalavandhaar's Naathan. For us Ramanujar's thiruadigalae thanjam. With this view in mind our gyanam grows and we speak lesser and lesser and increase our virakthi. (53.51) For our athma ujjeevinam there is no other way than to follow Ramanujar. Sree Vachana Booshanam suthram #446: ஸ்வ அபிமானத்தாலே ஈஸ்வர அபிமானத்தை குலைத்துக்கொண்ட இவனுக்கு ஆசார்ய அபிமானம் ஒழிய கதி இல்லை. Due to our greed and know all attitude we reduce our belief of God and for such people there is no other go than Acharya abimaanam or get hold of achaaryan's thiruadi. This is told by Madhura kavi alzhwar and his followers. Before him is Shathrugna alzhwaan and after him is Vaduga Nambi, Kidambi aachaan, Thiruarangathamudhanaar etc. There are so many upanyasams of Ramanujar in his 12 years in Melkote and hence it is called Gyana Mantapam. The 52 followers who came with him were blesses to hear it. Ramanujar exhibited all the above said aspects of an acharyan. The followers were mesmerised by his abilities. Ramanujar then tells these mesmerised shishyas that all that he has been telling is due to his paramacharya of Aalavandhaar. You are all mesmerised by this itself. Even these are all hearsay for him as Ramanujar had not been under the tutelage of Aalavandhaar. However if had listened myself directly from Aalavandhaar even for one day, I would have been able to make a foldable staircase from here to paramapadam.

Udayavar tells about abayapradhaanam. Vibeeshana saranagathi. It was in a big goshti that had assembled. Ramanujar used to give the kalakshepam from Oonjal mantapam of Srirangam Koil which is near thaayaar sannidhi. There used to be 1000s of people and he used to tell without any aid of amplifiers or PA system. He described how Vibeeshanan left every thing (Lanka Kshethram, palace, wife, his kin, all the riches, friends, sugam etc) to do saranagathi to Ramar(Vibeeshanan's rajyam henceforth is kainkaryam to Ramar, his life is kainkaryam to Ramar, his sukam is kainkaryam to Ramar. Vibeeshanan left all of these because they did not come seeking nalgathi or the way of life which will get one moksham. We must leave all that which come in the way of our attaining moksham. We must not have any doubt to go back. We must be steadfast). Vibeeshanan was in akaasam and had not set his foot on the soil and was standing firmly without even an iota of thought of turning back. Vibeeshanan details what all he has left and what he is seeking. He asks the sugreeva followers. Sugreevan told Ramar about Vibeeshanan's saranagathi request. Meanwhile all the vanar ghoshti prepared itself to kill Vibeeshanan if he sets his foot on the land. Ramar calls for the assembly of all his advisors. He asks them for advice if Vibeeshanan is to be accepted. Sugreevan warns that Vibeeshanan is worthy of severe punishment as he has come in the wrong time, from the wrong place and from the wrong people. Ramar was disappointed on hearing this. Next person was a little less harsher but had the same opinion of not accepting Vibeeshanan. All the rest followed suit. Hanuman says all of you have not seen Vibeshanan but I have seen him, he is a dharmathma. He does not have bad friends nor does he have any bad habits. Hanuman says he must be accepted. Vibeeshanan meanwhile is very anxious as he does not have anywhere else to go. He is really worried. Ramar finally speaks: He speaks of the status of Vibeeshanan and what Hanuman had said and says he would have accepted Vibeeshanan even if all of you had rejected and would have accepted even if Ravanan himself had come and said saranagathi. Ramanujar tells all these with so much of emotion and the assembly is exalted. Pillai urangaavilli dasar is sitting in a corner. He got us he prostrated before Ramanujar and started moving away. Ramanujar asks oye daasarae where are you going? Why are you leaving in the midst of Kalakshepam which is a sin are you not aware of it?

He replies when Vibeeshanan came leaving behind Kshethram, palace, wife, his kin, all the riches, sugam etc, and came Raamanae you are my only gathi. If for Vibeeshanan there was so much discussion whether his saranagathi is to be accepted, what have I left asks Pillai urangaavilli dasar. I have not left my pathni or pasu. I will not get moksham tells Pillai urangaavilli dasar. I felt sad due to that says Dasar. Ramanujar stops him and asks Dasar will I get moksham? Dasar replies swami adiyaen, apacharam, apachaaram I told about myself. You are not like me you will definitely get moksham. Ramanujar asks do you know why I will get moksham? He continues to say I had the same doubt and asked my acharyan Periya Nambi and Nambi in turn asked will he (Nambi) get moksham?. Ramanujar tells you(Nambi) will certainly get moksham. In turn Nambi said do you know why I will get moksham? Nambi in turn asked his acharyan Aalavandhaar if he (Nambi) will get moksham? Aalavandhaar asked this same question to Mankkaal Nambi. Mankkaal Nambi inturn asks this same question to Uyyakondaar. Uyyakondaar asks the same question to Nathamunigal. All of them replied which is what I am going to give as reply, If I am going to get moksham will I leave you and go? In a field if the araccanut tree gets water will the coconut tree also not get water? Naathamunigal is assured of moksham as Nammalzhwar is assured of moksham, Nammalzhwar is assured of moksham because Viswaksenar is assured of moksham. Nammalzhwaar has sung in 10-10-11, thiruvaimozhi to tell us that he has got moksham.Viswaksenar is assured of moksham because of Piratti is assured of moksham. Piratti is assured of moksham as she resides in the chest of Perumaal(Nithyayuvaahini). Thus it is the chain of acharyas which assures us of moksham and as long as we hold on to this chain and become its part we are assured of moksham replies Ramanujar to Pillai urangaavilli dasar. The chain is like in a traffic signal one stops because the person in front has stopped even if he is not able to see the light himself and vice versa(moves). It is the sambandha gyanam which will get us moksham and not looking at our faults or what karmas we have done or due to the saranagathi which we may do. Thus acharyan is akin to following the set rules and regulations on the road. நம்முடைய ஒழுக்கு கூட்டம் (ஆசார்யன் சம்பந்தத்தால்)நம்மை விடாது. There is a nanmugan thiruandhaadhi pasuram #18 to show case this.

மாறாய தானவனை * வள்ளுகிரால் * மார்விரண்டு கூறாகக் * கீரிய கோள் அரியை ** - வேறாக ஏத்தி இருப்பாரை * வெல்லுமே * மற்றவரைச் சார்த்தி இருப்பார் தவம்.

There is one person who is truly great (yaeththi iruppaar) and persons below him are dependant on him. The benefits which the great person gets will automatically come to the others. This is just like if we join Jeer goshti we get the full honours as given to Jeer swami inside the temple. This is like ants climbing on to a tiger which is going to cross a gorge by jumping across. The ant which did not follow the tiger back ride had to come all the way crawling taking time and energy. Ramanujar is the tiger for us to hold on to his thiruadi.

This knowledge of importance of Acharya sambandham must be passed on to the generations to come. The younger generations must absorb this.

Who are ஏத்தி இருப்பார் set 1 and who are சார்த்தி இருப்பார் set 2.

ஏத்தி இருப்பார்	சார்த்தி இருப்பார்
Baratha alzhwaan	Shri sathrugna alzhwaan
Nammalzhwaar	Madhura kavi alzhwaar
Peri alzhwaar	Aandaal
Nammalzhwaar	Naatha munigal
Naatha munigal	Uyya kondaar
Uyya kondaar	Mankkaal Nambi
Mankkaal Nambi	Aalavandhaar
Aalavandhaar	Periya Nambi

Periya Nambi	Ramanujar
Ramanujar	Us

So this clearly establishes the benefit of holding on to acharyan for getting moksham.

3.73 Essential condition for moksham acharyan or saranagathi in divya desams? What does Ramanuja Nootrandhaadhi tell about this?

Now a question arises is it enough to hold on to the thiruadi of acharyan? Do we not need to do saranagathi in divya desams? You need not give up divya desams. RN #106: iruppidam vaikuntam vengadam.. these are divya desams. People went searching for Perumaal in these koils. They were not to be found. Where did they go? They went inside the manasu of Ramanujar. We must keep that Ramanujar inside our manasu. When doing this (of having Ramanujar in our manasu)all these perumaals are automatically inside our manasu.

1. If we fall at the feet of Ramanujar it is equivalent to falling the feet of Perumaal in 108 divya desams.
2. If we do aradhanam to Udayavar, it is equivalent to doing aradhanam to all the 108 divya desa perumaals.
3. Ramanuja Nootrandhaadhi (RN) pasuram#76 nindravan keerthiyum. Perumaal in Thiruvengadam who is standing with keerthi, surrounded by streams of the hill which are ever flowing, golden topped hill of thiruvengadam, vaikuntha naadum/paramapadham, paarkadal, of these ramanuja which one do you like most? Reply is Thiruvengadamudayaan. We like the thiruadi thaamarai of such a Ramanujar. (1.31.06)
4. RN #45. Perondru matrillai.. Upaayam upaeyam is Ramanujar for us in this kaliyugam. Perondru means that entiy which we should get hold of to attain moksham. Ramanujar is the goal and he is also the way to attain it. Karma yogam and gyana yogam will not get us anywhere. Even bakthi yogam is of no use. Even saranagathi to perumaal is of no use. We must tightly hold on to thiruadi of Ramanujar which is prabathi that we should do. **Srimath Ramanuja charanou charanam prabathyae srimathae ramanaujaya namaha**. I will not be able to describe your greatness as it is infinite. I am greatful that you are giving protection even to me who is incapable to describe you fully. This gives the meaning of dwayam. We do kaingaryam for his happiness – parathanthriyam.
5. Ramanujar's four lettered word is thirumanthiram. This is told by Nadaathoor ammaal who is also called vathsya varadhar. While Narayana naamam is for both bandham and moksham, Ramanuja naamam is only for moksham. Our thondu/kaingaryam to him (Ramanuja) is parama pururshaartham.
6. Ramanuja's thirumeni (face's) greatness: RN #104. Through Ramanujar's upadesams he has shown us thirumeni of Krishnar. But those around say, even if you show Krishnar to us, we enjoy your thirumeni's soundaryam more. It means more than even moksham for us.
7. RN #105. We rever the company of the followers of Ramanujar more than even followers of Krishnar in thiruparkadal, and it is our place of stay.
8. RN #107. Ramanuja you having all the kalyana gunangal, reform me to be having keen interest in you, so that I will always be in the company of Ramanuja dasars, in all places, and even if I am in this samsaram having cancerous diseases spread all over my body, and even if I keep taking birth again and again, and even if I am in all sorts of trouble.
9. RN 108: Srirangam which is surrounded by beautiful fields, and in which Ranganathan resides, who has beautiful chest in which Ranganayaki thaayar – periya piratti (who is born on a lotus flower) resides, people sing in praise of them for the happiness of Ramanujar. The beauty of this pasuram is that thaayar and perumaal are the recommending authority to get the grace of Ramanujar to keep his thiruadi on our head. It clearly establishes that Emperumaanaar's thiruadi is parama praapyam. He is greater than perumaal and piratti.

All of these events are happening in Kaattu alzhagiya singar koil near Srirangam when these pasurams are being chanted by the followers Thiruarangaththu amudhanaar the author of RN, and suddenly Ramanujar comes there. The followers stand up look at Ramanujar and chant the pasurams 107 and 108. Ramanujar nods his head in agreement to give a place for the future generation to be in the company of Thondars of Ramanuja always. Ramanujar enjoys the pasurams and is in full agreement to these statements made in the pasurams by Thiruarangaththu amudhanaar. Page 665 of the prabandham.

Ramanujar is to us: even more than perumaal who is sarva niyanthaa, more than natchiyaar – periya pirattiyaar, as they were used as recommending authority (purushakaram) to get emperumaanaar's thiruadi on our head. This is what Thiruarangaththu amudhanaar tells in the final lines of RN prabandham.

In the next GP recording Kandhaadai Aandaan requests for a thirumeni of Ramanujar – thaam ugandha thirumeni is made in Srirangam. Paramapada praapthi of Ramanujar.

GP 62:

Page 665 of the grantham.

3.74 Essentials for meaningful life and what we see in Ramanujar's life

Three questions arise in us: 1. Why are we born? 2. What is the rahasyam of our avathaaram? What did we acheive in this life? 3. How was that useful to the society? The answers to these questions will not be clear from common man's lives. However for all these three questions we get a clear answer in Ramanujar's life. Such great persons are born with a purpose and are not born to get their karma palan reduced. Such great persons do a lot for the upliftment of the society.

1. Why is Ramanujar born?

1. Vedam was being misinterpreted in Ramanujar's days. He was born to set right those kuthirshtigal. He gave proper meanings of veda vyakyangal. 2. He propbagated greatness of divya prabandham and made it a practice for their recitation both in koils and at homes. These pasurangal talk about saranagathi sasthirangal. It is a very great upaayam for moksham.

Starting from Sankarar vedas and vedanthangal were misinterpreted. The wrong interpretations were corrected and the right meanings were given. Parasara maharishi/veda vyasar had given right meaning and later Dankar and Bodhyayanar had followed it up with correct meanings of Brahmma suthram which is condensation of gyana kandam/poorva kandam of vedas. In his Sreebashyam, Ramanujar again gave the right interpretation of vedas. Using these he corrected many misinterpretors' groups.

More importantly the saranagathi sasthrangal of divya prabandham were taken up for spreading them and also get their meanings written. This is the main reason for his avatharam in Sriperumboodhoor. Sreebashyam works removed the sorrow of rishis, munivars and bagawan but giving us divya prabandham and their meanings are for removing the sorrow of humans.

2.Which amsam was Ramanujar born as:

The grantham also tells us that Ramanujar was born as amsam of adiseshan, as he established VSA. Ramanujar was given the responsibility of both this boologam(leela viboothi) and paramapadam(Nithya viboothi) and this makes him the amsam of vishwaksenar. In actual practice Perumaal has given the responsibility of maintaining the andams including appointing brahmmas to vishwaksenar. They, the andams, have pralaya kalams at different times and hence Srishti also at different times. Ramanujar is also the amsam of pancha ayudhams. He has protected good people

and eliminated bad people. Ramanujar is the avathaaram of perumaal himself. Partha Sarathy emperumaan of Triplicane's avatharam is Ramanujar. it is for this reason that Ramanujar is avatharam of the Partha Sarathy perumaal that Ramanujar does not have mangalaasaasanam of perumaal in Triplicane Koil on Thiruadhirai day. For all the other alzhwars perumaal comes and does mangalaasaasanam for that alzhwar. Thus Ramanujar has acharya poorthie as geethaacharyan himself is born as Ramanujar.

3.What did Ramanujar do in his life time in short.

He learnt the basic tenets of VSA from Perarulaalan of Kancheepuram through 6 vaarthais. He did sanyasa sweekaram from Perarulaalan. He came to Srirangam and took over the reins of the koil. He became emperumaanaar after learing meaning of thirumanthiram from Thirukoshtiyur Nambi. He established Thiruaradhanam practices in all the 106 koils in his digvijayam with some exceptions such as Thiruananthapuram, Puri Jagannaath, Badrinath. After having written Sreebashyam and got approval of Saraswathi in Saraswathi peedam/Kaashmira Bhandaaram, he spread the correct meanings of Vedas to the religious sects whom he won over in debates. He did pira mada nirasanam. He did circumbulation of the country as a pradakshinam. This is like redoing/stock taking of what perumaal/Ramanujar did in thretha yugam. Perumaal after dwapara yugam sees that people are not yet corrected. Ramanujar in this kali yugam made the chethanars as param bhagavathars in his circambulation. Where ever he went he made all to put on thirumann which means he made them to follow VSA. He kept telling the meaning of charama slokam whereever he went. It was taboo to tell the meaning till then. It was to be told one on one only after examining the capability of the receipient for several months as it happened with Ramanujar by which he had to walk from Srirangam to Thirukoshtiyur 18 times. VSA was spread throughout India further to Ramanujar's period by Vanamaamalai jeer swami. Saranagathi hitherto was a hidden item (deva rahasyam) in the vedas but Ramanujar through VSA principles brought out the benefits succinctly. Saranagathi, prabaththi, nyasam all mean the same. Nyasiththal means leaving out every thing, develop virakthi. Nivrithi margam. He brought it out using the meanings of prabandham pasurams which talk of saranagathi of each alzhwar. Allthese were done during the period of stay in Srirangam for 60 years.

Next due to the troubles from kirimi ganta chozhan Ramanujar went to Hoysala rajyam (also called Kosala rajyam in the grantham) Melkote/yathagiri/yadavagiri. He was there in Melkote for 12 years and returned to Srirangam and established 74 simhadipathis to spread VSA.

Ramanujar is worshipped as the leader of our Kulam. But it goes against what is said in podhu thaniyan, athyasya na kulapadhae vakulabi ramam. Ramanujar being leader must be taken as leader of Guruparamparai. For this chain of Guruparamparai, Ramanujar is the lead stone of the jewel. Thiruppaavai pasuram Nayaganaai nindra koil kaappoen is meant to be Ramanujar.

3.75 Granthams written by Ramanujar as explained earlier too

Ramanujar wrote 9 granthas. They have been described earlier in this compilation.

1. Vedartha Sangraham. This grantham started to be told even as Ramanujar was in front of Thiruvengadamudayaan. He told about VSA principles. Chit, achit and easwaran are distinctly different but all of these three are completely with bagawaan during pralayam period. This grantham is sarartham of Upanishads. There is a mangala dhyaana slokam for this grantham.

அசேஷ (மிச்சம் இல்லாமல்) சித் அசித் வஸ்து சேஷினே. Proprieter for chith and achith porul is easwaran.

சேஷசாயினே. (one who is reclining on adiseshan)

நிர்மல அனந்த கல்யாண நிலயே விஷ்ணவே நமஹ. (anantha means we can't measure HIM by kaalam, desam or vasthu) This is directly against Advaithis who said HE does not have gunam, roopam etc. kalyana gunangal are always with him. Nirmala means குற்றம் அற்றவன்.

அசேஷ சித் அசித் வஸ்து சேஷினே சேஷசாயினே
நிர்மல அனந்த கல்யாண நிலயே விஷ்ணவே நமஹ

These two lines have VSA principles completely.

2. vedhantha deepam.

3. vedantha saram.

4. Geethartha sangraham/Sri bagawath geetha bashyam (thaathparya chandrigai is further expansion of this grantham written later by Vedantha Desikar). All of these four granthams are in sanskrit.

5. Sree Bashyam

6 to 8. Gadhyathrayam (3 granthangal). Saranagathi gadhyam, Sreeranga gadhyam and Sri vaikunta gadhyam

9.Nithya anushtakramam.

All the above given as summary of Ramanujar's life is further summarised in one slokam and is given in the grantham. This summary is told by Periya Perumaal himself in Srirangam. Also repeated by other acharya purushans and by leading Ramanuja followers. They spoke about Ramanuja vaibhavam in different ways in many places and at many times and they recorded them(in palm leaves).

3.76 Ramanuja's thirumeni prathishtai:

3.76.1 Thaam Ugandha Thirumeni in Sriperumboodhoor

Ramanujar thaam ugandha Thirumeni is established in Sriperumboodhoor

First Ramanujar's Thamar ugandha thirumeni is established in Melkote for the ujjeevinam of 52 followers who had come with him to Melkote. This thirumeni is the one which can talk.

Ramanujar's nephew Mudhali Aandaan's son Kandhaadai Aandaan had the given name as Ramanuja dasan. He used to be very happy when Ramanujar's good habits were praised. He used to do kaingaryam to Ramanujar without any break. Mudhali aandaan was only 4 years younger to Ramanujar. Kandhaadai Aandaan tells Ramanujar you are no lesser than Krishnar in Dwapara yugam. When asked what did I do, Kandhaadai replies due to the rise of the sun called Ramanujan, the darkness due to paapam was removed and lotus which needs sun's rays to bloom started blooming. There is a koil for Krishnar in Mathura. Like that there should be a koil in Sriperumboodhoor in your name. For that we need a archanai vigraham prays Kandhaadai Aandaan to Ramanujar so that people in future can pray to. This was made at his age of 120 years. Looking at the thirumeni we get energised. Ramanujar agrees. They then called an expert sculptor whose lineage has been established by Ramanujar himself. The sculptor has seen him all these years and is deeply devoted to him. 1.The sculpted image has the 12 thirumann kaappu (Urdhuva Kundram). 2.He holds the thridhandam. When inside his matam, the thridhandam is kept near the moolavar vigraham. 3.The thirumeni is decorated with kaashaayam which he wears. 4. He has a beautiful sikhai (Kudimi) on his

head. 5. He wears a beautiful poonal. 6. On his shoulders he wears the samashneeyam symbol of sanku and chakram. 7. He sits in padmasanam. His back is straight and rounded like ours. 8. He wears Tulasi manimaalai and lotus flower maalai. 9. He shows Anjali mudhrai which means do not fear and fold your hands to do bakthi. 10. On the whole he is like the bright sun.

The vazhi thirunaamam of Ramanujar describes all these features under the heading of Veru.

Ramanujjar's handsome features as a poem:

Padmam ena thigazh paingazhal, unthan pallavame viralum,
paavanamagiya painthuvaradai padhindha marungazhagum
Muppuru noolodu mun kaiyil endhiya mukkol thanazhagum
Munnavr thandhidum mozhigal niraindhidum muruval nilaa vazhagum
Karpagame vizhi karunai pozhindhida kamala kannazhagum
Kari sudan kazhal soodiya mudiyum ganaga sigai mudiyum
Eppozhdhum edhirasan vadivazhaga en idhayathu uladhaai
Illai enakku yedir illai enakku yedir illai enakku yedire

பத்மம் என திகழ் பைங்கழ்கழல் உந்தன் பல்லவமே விரலும்
பாவனமாகிய பயிந்துவராடை பதிந்த மருங்கழகும்
முப்பரி நூலோடு முன்கையில் ஏந்திய முக்கோல் தன் அழகும்
முன்னவர் தந்திடு மொழிகள் நிரத்திடு முருவலிலா அழகும்
கர்பகமே வழி கருணை பொழிந்திடு கமல கண் அழகும்
காரிசுதன் கழல் சூடிய முடியும் கனன சிகை முடியும்
எப்பொழுதும் எதிராசன் வடிவழகு என் இதயத்துள் உளதால்
இல்லை எனக்கெதிர் இல்லை எனக்கெதிர் இல்லை எனக்கெதிரே

Varthaga vigraha aagaaraththai paraarthyamaana vaarthaga vigraha aagaaraththai the sculptor submits. He made this after Ramanujar had shown himself how he wanted to be presented as. It is the archa vigraham of Ramanujar. Ramanujar looks at the vigarham and transmits all his Sakthi into the vigraham. Ramanujar looks at the sculptor. **Then Ramanujar embraces the sculpted thirumeni of his.** And passes on all his Sakthi to the thirumeni. Ramanujar gives in writing that the sculpted moorthie must be kept in the koil on Thai maasam, pushya nakshathram. The prathishtapanam of Thaan Ugandha thirumeni is done in Sriperumboodhoor on that day and every year that day is celebrated in Sriperumboodhoor in a grand manner. A moolavar thirumeni is also made in Ramanujar's period and is kept in Sriperumboodhoor.

On the prathishtapanam day in sriperumboodhoor, in Srirangam Ramanujar is in his matam. As the prathishtapanam was going on in Sriperumboodhoor, one could see Ramanujar loosing his energy in his physical body in Srirangam. Ramanujar wonders why it is happening so and asks when did he mention the prathishtapanam must be done of his thirumeni and when he is reminded that it is this day, and he himself is amazed. He asks Kandhaadai Aandaan to return immediately from Sriperumboodhoor who returns at once and was doing kaingaryam to Ramanujar.

3.77 Eighteen sambandham with Ramanujar which can get one moksham:

Ramanujar sambandham which can get moksham

Ramanujar appears to be radiant with knowledge and those followers around including Kandhaadai Aandaan were anticipating like a parrot waiting for a mango to ripen before eating it. They were looking at Ramanujar's thirumeni with awe for the radiance and beauty of the same. Pancha aydha amsam, adiseshan, senai mudhaliyaar, or is he sriappadhi, is what the onlookers wonder at Ramanujar. As a amsam of adiseshan in thretha yugam Lakshmanan (Rama anujan) killed Indirajeeth, and in dwapara yugam, as Krishnar killed Kamsan he (Krishnar) was brother of Balaramar who then becomes Rama anujan (Krishnar is same as Ramar), like that Ramanujar in kali yugam

effectively killed Sankarar and Yadavar by reasoning out against what those religious sects stood for. Ramanujar won over them. It is said that Sankarar and yadavar are born as Indirajeeth and Kamsan in Kali yugam. As Ramanuja muni is he Parasara muni or Vyasa muni, or Shri Sounagar, or Naradhar or Satagopar? As brahaspathi is Ramanujar, adiseshan or purushoththaman, or periya pirattiyar due to the karunai which Ramanujar exhibited? Ramanujar is anega avathara visesham. In Sathya logam Ramayanam text contains 100 crore slokas however Valmiki Ramayanam is only 24000 slokas like wise Ramanujar's vaibhavam given here is far lesser than the actual content. 6000 padi author Pin pazhagaram Perumal Jeer who lived at that time ends Ramanuja vaibjavam saying I have written what I could comprehend with my limited mind and what I could hear. Pin pazhagaram Perumal Jeer who lived at that time further says my elders and more knowledgeable people can enjoy actual vaibhavam of Ramanujar which is far more exhaustive. By this time Ramanujar has completed 120 years on this Bhoomi. **a. Ramanujar's sambandham gets one moksham.** b. Sambandham could be of any type it was one type in the years he lived and another after his life span. There are 18 types of sambandham which alone can get one moksham. 4.3.11 thiruvaimozhi shows that Ramanujar while being celebrated in this Bhoomi is regarded equally in Vaikuntam too. 1. Avathaara rahasya gyanam 2. Vigraha sevai 3. Thath pradikshana namaskaradhigalaalum – coming as pradakshinam of Ramanujar's thirumeni 4. His thirunaama vaibhavam – chanting om ramanujaaya charanou charanam prabathyae; om raamanujaaya namaha 5. Dhyaanam of his divya mangala vigraham 6. Live with nishtai thinking of Ramanujar always 7. Kainkaryam only to Ramanujar's thirumeni 8. Hearing Sree bashyam 9. Manthra rathna praadhaanigalaalum thirumanthiram, dwayam and sarama slokam 10. Hearing meaning of dwayam and live thinking of that and living accordingly 11. Due to Emperumaanaar's paduga prabaavam by chanting vazhi thirunaamam of Ramanujar12. By having his paduga theertham 13. If we have prasadam daily after showing to him during thirumanjanam 14. By emperumaanaar's thiruadi sambandham of having his paduka having touched one 15. If we put Ramanujar's pada dhooly on oneself 16. If we have touch of someone he has touched 17. due to his kann kataksham 18. Pancha samskarigalaal undaagira sambandha visesham - Pancha samskaaram.

If small children or deaf or dumb or blind people are having kataksham of aacharyan in the 74 simhaadipathi they also can get moksham. Even 7 generations before and 7 generations after get moksham due to Ramanuja sambandham of a person in this generation. Pasu, pakshi or a person without gyanam can get moksham due to a asrayam of a Srivaishnavan's Ramanuja sambandham. That is one needs baghavatha sambandham. If we fufil any one of the 18 conditions told above one will get moksham. It applies to those with gyanam and those without gyanam. Thus Ramanujar created a system of 74 simhadipadigal or their next appointees whose sambandham will get one moksham. Thus samaashneeyam becomes important. Ramanujar has asked the acharya purushans to probagate this message. He asked the acharya purushans to be as pious as their poorvacharyars and spread this message. With this advice Ramanujar completes his avathara tasks.

With this having been done, Ramanujar continues to pray to perumaal inside his heart. He goes to periya perumaal in Srirangam and tells the perumaal that he has developed disinterest in further life. He thinks of reaching paramapadanathan and prays to allow him to do baghavath anubava janitha preethikarika kaingaryam (it is that kaingaryam done for bagawaan to have the anubavam of Preethi) there along with ayarwara amarargal. He recites sree gadhyam and then saranagathi gadhyam and describes the perumaal surrounded by Nithya soorigal and pleads for moksham. Ramanujar accepts that it is his prerogative to give moksham but requests perumaal to fix a date for his getting it. Perumaal tells that Ramanujar will get paramapadam in 7 days from that day. The shishyars ask what happened with perumaal and then Ramanujar thinks that he can't anymore hide that day and shares it with his shishyars.
GP 63:

3.78 Last 7 days in Ramanujar's life:

As per VSA athma is born in leela viboothi to experience the karma in this samsaram. He gets recycled and has the goal of attain moksham. Recycling is due to prakrithi sambandham. Vedas

Upanishads show the way to attain moksham. Nithya viboothi is Aprakritha divya mandalam. It is also called Neel Visumbu.

Ramanujar had expressed the desire for attaining moksham when he sang gadhyathrayam in Srirangam koil and now for leaving this leela viboothi. Gadhyam means words that are spoken and thus these are in spoken form. Saranagathi gadhyam sang first desired doing saranagathi with piratti being the lead person and Ramanujar did Prabaththi. Ramanujar did this to get Para bakthi, para gynam and parama bakthi. Remove all that which comes in the way for doing this (Virodhi) is what Ramanujar prayed for. To a question from Perumaal whom are you asking this question to, Ramanujar gave the reply through Sree Ranga gadhyam. He addressed it to Ranganathar in Srirangam. He said I am seeking only you and no one else. What do you want to do (praapyam) after getting moksham? The answer to this is in Sri Vaikunta gadhyam. The three granthams indicate para bakthi, parama bakthi and para gyanam.

3.78.1 A glimpse of what is in vaikuntam

What is contained in Vaikunta gadhyam?

What is contained in Sri Vaikunta gadhyam? First 15 points given here are about experiences in archiraardi gathi. Next 9 points are about experiences inside vaikuntam. These are the imaginations of Ramanujar. In the first 6 choornigaigal the attributes of paramapadanathan are given. We can't attempt anything by ourselves and reach there. 1. We must catch hold of HIS thiruadi and due to his arul alnoe we can attain moksham. 2. Ramanujar describes about Vaikuntam. We must leave this body and go through iravi mandalam/solar system. Go past this andam even while passing through 7 avaranam or seven seas. Water kadal, salt kadal, ghee kadal, milk kadal etc. then you reach vraja nadhi and cleanse your athma in that. Parama padam is three times the size of our andam which has 14 lokas. Vaikuntam is called parama akasam. Even Nithya soorigal can't describe the vaikuntam. Big mantapams, big prakarams, big water bodies, beautiful gardens, very beautiful flowers, are all there in vaikuntam. All the flowers there always give sathva gunam. There are three types of leela sthanagal in vaikuntam. Some play articles for perumaal are found there. Some play articles for piratti are also found there. Some play articles are for common use. Parrots, kuyil etc are also found there. These are all described in vaikunta gadhyam. When you go inside you see a big thiru mamani mantapam. When you go inside you see adiseshan. Perumaal sits in the middle. All over the Vaikuntam we see light due to the brightness of perumaal. Abimathamaana, anuroopamaana piratti having swaroopam which matches perumaal is besides him. She has niyamana samarthyam equal to perumaal. She gives work to garudan and vishwaksenar and is that much capable.

Next Ramanujar describes the eyes of emerumaan in gadhya thrayam. It is as beautiful as just bloomed lotus flower. He describes his lips. He thus describes the beauty of Perumaal's thirumeni.

Next he describes the ornaments perumaal wears including the salangai on his legs. Next he describes the weapons he has with him. He then describes the kalyana gunangal of Perumaal. Now he wonders when he (Ramanujar) will be able to go and prostrate before such a perumaal. How will I go near him? Having gone near him we must say om namo naarayanaaya. How will bagawaan call me? He will say Kosi? We must reply Aham Brahmaasmy. He will ask where have you been all these years. He will say aham annam aham annam. How will he keep his lotus feet on my head. How will he bless me by his pious looks. He thinks of how the parts of his body had been suffering all these years on earth and how he will enjoy permanently his stay in Paramapadam.

Page 675. Last para. In these last 7 days Ramanujar was always thinking of Perumaal and paramapadam and how he is going to reach. He was always thinking how Nammalzhwar had

described the path to vaikuntam. Ramanujar thinks of Sri vaikunta gadhyam. The following are the 15 thoughts of vaikuntam going in Ramanujar's mind in his last 7 days. This is called manoradham.

1. He describes the beauty and attributes of Srivaikuntam. Srimathi vaikuntae divya lokae means kainkaryam Selvam niraindha vaikuntam endra divya lokam/aprakrutha lokam (not made of pancha boothangal). Piratti who is equal in capabilities to Perumaal is sitting by his side. Thus sriman Narayanan sits with piratti in vaikuntam.
2. Emperumaan's beauty is next described. His eyes like just bloomed lotus, goes on to describe him and ends in his lotus feet.
3. From his mudi chodhi to adi chodhi is described next. All the ornaments on him. Is the beauty of perumaal due to the ornaments he wears or vice versa. Kreedam, makutam (on his forehead) and upto noopuram on his feet (salangai). Vaijyanthi vanamaalai is another beauty on him. This takes us to sixth sloka of vaikunta gadhyam.
4. Aydhangal sanka, chakra, gadha, asi, saarnga (asi is the knife that he has also called naandhgam)
5. Nithya soorigal (angu agappani/antharanga kaingaryam for emperumaan seyyor) are with him. Vishwaksenar, garudar, adi seshan, kumudhar, etc are all serving perumaal in vaikuntam singing in his praise.
6. Divya amala, komala, avalaaena, viswamaklaayathavantham means that perumaal does kataksham to all around him with his lotus shaped eyes.
7. Smitham/Punnagai using his thiru adharangal out of the happiness of the service done to him in vaikuntam. This is in response to baghavath anubava janitha preethikarika kaingaryam of Nithya soorigal. In his smile each of the tooth of perumaal shines lie a new moon. Perumaal casts his Divya leela laaba amritham (his smile) in return for the kaingaryam of nithya soorigal. With this everyone is pleased and continue to do the services.
8. Ramanujar thinks that he must go and see this kaatchi. We must do sakshaathkaram of bagawaan through our mind. We should see bagawaan through eyes of our mind.
9. Ramanujar thinks of Swabaviga sambandham with perumaal. We must also do this. Perumaal is always our swami and we are always his daasyan we must get this thought in our mind. We must get the thought can we get the sight of bagawaan's thiruadigal.
10. Nammalzhwaar wondered when he will be able to see the true thirumeni of perumaal. He has been always seeing them through his mind's eyes and now he wats to see them in reality. Prathyaksha sakshaathkaaram using his saksushugal.
11. Paadhaara vindhangalai siro booshanamaaga dharikkum padiyaeyum. Perumaal's lotus feet should be on his head.
12. When will I get a chance to do service to your lotus feet? Like washing his lotus feet, decorating them with flowers etc. thiruadikku kutraeval cheivadhu. It means that perumaal must order do this and we do it like stroking his feet or gently massaging them. Perumaal calls us and asks us to do service to him.
13. When we do such a service bagawaan will keep seeing us with his divine kind eyes. This is individual attention. In s/no 6 perumaal was looking at all the Nithya soories but here it is individual attention.
14. Perumaal is sitting far away in vaikuntam and we see him after seeing him. We bow to him.
15. He is reclining on aravanai or the snake/adi seshan but is looking at Sridevi natchiyaar. All the Nithya soorigal are bowing to him (from a distance). Now we look at him. Now Ramanujar thinks I have attained you means he has attained paramapadam. So 1 to 15 are all thoughts in Ramanujar's mind.

The following is the description of what is going to happen actually as we go into vaikuntam.

Vaikuntam what will happen to us as we go to vaikuntam

1. Only with the permission of vanavars standing outside one can enter vaikuntam. This happens after bathing in vrajai. Amaanavan has taken you inside. Now the vaayil kaappoen and koil kaappoen will stop us. Jayar, vijayar or kumudhar, kumudakshar or someone like that. They admit us and welcome us.
2. Now we must go and chant thirumanthiram. I have come to serve you is the meaning. We must request (arthippadhu) for vazhuvila adimai. Kutram atra kaingaryam vazhuvu is kutram. Kutram atra means not for my pleasure but for your pleasure.
3. For doing this kaingaryam, we must do athma samarpanam to HIM. Adiyaen aviyae (athma) umadhu adaikamalam. I belong to you.
4. HE looks at us with pleasing eyes full of piety. Karai azhiyumpadi katakshikka. Meaning of this line is – during flooding of a river the banks disappear. Perumaal is happy when we return to him.
5. Perumaal asks what can you do? We answer I will do whatever you ask me to do. We must wait with folded hands for his orders and keep enjoying the sight of perumaal.
6. We will have watery eyes. When we wait we will be with full anandham. We would have drowned in Amrutha kadal. Now all the avayavangal will be fully rejuvenated, we will not feel pain and will be ever bright. We will have aprakritha divya sareeram. Perumaal will keep looking at us with kataksham.
7. Now perumaal opens his mouth and will ask us to come near. He will not have anyone to call us near him. He will do it himself.
8. Thuyar aru sudaradi and paadha pangayamae thalai chaerthu. He will keep his thiruadi on our head. He will seat us under his feet.
9. Ramanujar comes back to his senses of this world and tells for how long a time will I be here with all the pains of this life. I want to enjoy niradisaya sukam. I want to enjoy anandam without any break in time in vaikuntam. Ramanujar keeps reciting vaikunta gadhyam.

Page 676: all that is said above is contained in pages of the grantham starting from 676. The above is the meaning of Vaikunta gadhyam.

Now Ramanujar waits with full of thoughts of bagawaan. He goes into periya perumaal sannidhi of Srirangam Koil. He with periya piratti as purushakaram, chants vaikunta gadhyam, saranagathi gadhyam with full of emotions. He pleads for moksham doing saranagathi the second time. He then chants Sri Ranga Gadhyam also. Ramanujar thinks of all the kalyana gunangal of perumaal. He thinks of his agyana asakthi nilai which are dosham. He expresses akinchanyam and does saranagathi. He stands full with sadness. Perumaal realises his intension and asks what do you want? One lives for 100 years normally but I have lived for 120 years and am feeling very tired. Perumaal says I decide when you have to depart. I want you to live for some more years and correct the people of this world. Ramanujar has no reply and stands quiet. Perumaal asks what else do you want? Ramanujar replies please accept me immediately to your thiruadi. Perumaal replies, you have done what I could not do. You have reformed so many in this life and have established VSA and says you will attain moksham on the 7th day from today. Ramanujar again asks for all his sambandhies to get moksham. Kaaraei karunai Ramanuja of RN means this. Perumaal agrees to his request. It is like pithru dhanam for us. Perumaal gives theertham, thirumaalai and thirupariattam (choodi kalaindha vasthram of perumaal) and blesses Ramanujar.

3.78.2 Ramanujar's last advices to his mudhaligal and task allocation

Ramanujar's last advices to his mudhaligal and task allocation

Ramanujar calls all his mudhaligal, and in his madam is full of tejas and gives discourse for 3 days. He gives the meanings which were hitherto not told. He calls people and eagerly tells them the meanings. People do not know the event that is going to happen and are perplexed as to what is going to happen. They go as a group and ask him what is new which is making him to say all these

meanings in a hurry. Ramanujar thinks that he can't hide anymore. He tells them that four days from now, he will attain thiruadi of periya perumaal. That is the reason for this hurried discourses. The mudhligal tell if Ramanujar departs they will also loose their life. Ramanujar warns them not to do such an act. If any one of you does commit suicide you will loose connectivity with acharya paramparai. You will become ungreatful persons in the eyes of Nithya soorigal. Mudhaligal heard this and became sad and asked what should we do now? He asks them to lead a normal life. Be with the thought emperumaanaar thiruadigalae thanjam. Ramanujar tells them I will go in the path of Kooraththu alzhwaan like Ramar went in the path of Lakshmanan. Ramanujar tells Alzhwar's pasurangal are the steps to vaikuntam. Dwayam and thirumanthiram are the two side rails we hold on to in climbing these steps. Sreebashyam is the end holder on earth. Take the advice of one's respective acharya and climb on this ladder to Vaikuntam. Having done all that he came to this boolokam for Ramanujar waits for the remaining 4 days. Rangaraja Bhattar and periya perumaal Bhattar put on perumaal's choodi kalaindha vasthrangal maalai on Ramanujar. Saththupadi and other prasadams were offered. They bring all these on their shoulders with full honours. The d day arrived. On that day also the Bhattars do the thirumanjanam to perumaal and offer these prasadams. They also bring chandanam, manjal etc. all these as per perumaal's instructions. They come with all vaadhyam and all the respects. Ramanujar accepts these and prostrates and does anjalai. He also takes the prasadam. He is given all the prasadams as per paancha rathra aagamanam. He is keen in reaching vaikuntam. He is given food for the way which is dwayam. He recites divya prabandham and srisukthi also. He gives Sri Bashyam simhasanam to Nadadhoor alzhwaan and sri sookthi (Alzhwar's divya prabandhangal) simhasanam to periya Parasara Bhattar. He asks them to establish these in future too. Ramanujar gives the responsibility of taking care of charama vigraham of Ramanujar to Kandhaadai Aandaan. He asks Kandhaadai Aandaan what all to be done after his attaining paramapadam.

3.78.2.1 Thaanaana thirumeni in Srirangam

Thaanaana nindra thirumeni of Ramanujar which was made by a sculptor is to be taken care of by Kandhaadai Aandaan.

Thaam ugandha thirumeni had also been installed (prathishtapanam) by Kandhaadai Aandaan in Sriperumboodoor.

Ramanujar looks at shishyars like Thirukurugai piran pillaan and tells them conduct themselves to be liked by Bhattar. Parasara Bhattar calls all those in the koil paththu koththu. Ramanujar asks them for pardon from them if he has committed any omissions or commissions knowingly or unknowingly to any one of them. All of them are extremely moved and say can you commit any aparadham? How can we live without you they ask. Ramanujar asks them to pray to Ranganathar who is full of mercy. He asks them to keep doing their kaingaryam without fail. If they have any doubts they should consult Bhattar and keep performing their duty. Perform the utsavams without any misgiving. Adjust with everyone. Do not fight with anyone. Ramanujar asks Bhattar to take care of them. He tells Parasara Bhattar that with Periya perumaal and piratti being his father and mother and being periya pramayaem(each of the 108 divya kshethra perumaal is pramaeyam but Ranganathar is the periya pramaeyam amongst them), perform the daily thiruaradhanam and other festivities in a grand manner. Embaar is the acharyar after Ramanujar and after that Parasara Bhattar is nominated as pravarthaka acharyar.

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3.78.2.2 Advices of Ramanujar and Ramanujar paramapadam:

Ashtothra shatha namawali for Ramanujar was phrased by Vaduga Nambi. Anantha alzhwan shishyan of Vaduga Nambi wrote chathur sloki. Thaati panchkam was written by Kooraththu alzhwaan and Mudali Aandaan. RN by Thiruarangaththu amudhanaar. Yathiraja Prabaththi, Yathiraja

Mangalam were also written in Ramanujar's praise. 20 slokas of Yathiraja Vimsathi by Manavala Mamuni is the prominent amongst them. Yathiraja Sapthathi by Vedantha Desikar is another important compilation. Desikar gives a life summary of Ramanujar and use for us in present day life.

11th sloka of the sapthadhi: talks of beauty of Ramanujar. Yagnyo paveetham, Oordhva Kundram on fore head and other places, thridhandam on his hands, shows good ways of leading life to those who come to him with the thoughts Emperumaanaar thiruadigalae thanjam. His shika, leader of sanyasi kulam, I bow to such Ramanujar. Perumaal gives us saasthram and karna kalayabarangal (parts of our body) to be able to lead a life of bakthi and devotion to attain moksham. He sent Rishis and munivars to help us. They were not able to correct us and hence many of his avatharangal. Still we did not get corrected. To catch a deer we use another deer, like that perumaal sent another human to capture other humans like us and lead us into righteous path. Perumaal sent alzhwargal being amsam of his weapons even piratti etc., but alzhwars got interested in Emperumaan through bakthi to him and how to attain him. They did not advice us as a mass. So he sent a person such as Ramanujar having the powers of his weapons, adiseshan, vishwaksenar, various Nithya soories around him and even the powers of himself. RN 33 shows Ramanujar is amsam of so many Nithya soorigal. Few important advices followed by 6 commandments of Ramanujar. advices of how to govern. Artha panchagam. Should not do abacharam to another Baghavathan. What are doshams and must be avoided.

3.78.2.3 Advices of Ramanujar:

Advices of Ramanujar part 1 & 2 to us given in next 5 pages:

1. This has two parts
    a. for us the saranagathars, two things are important. Athma yathrai (to attain moksham) and deha rathrai. We wonder, is athma yathrai and deha yathrai under our control. It requires easwara adheenam and karma adheenam. Athma yathrai is under easwara adheenam(influenced by easwaran Kripai). Deha yathrai is under karma adheenam (under in influence of karma). Effects of Prarabdha karma (earned in this life due to our karma) has to be experienced and got rid of. Thus both athma yathrai and deha yathrai are not under our adheenam. We can do our tasks without any fear. Our sadness our pains in this life are karma adheenam. Thus we should not become sad nor should we keep thinking will I get moksham and despair. If we keep worrying we will become naasthigan.
    b. What are we to do when in samsaram? Don't keep your mind (anvayam) on upaayam to attain HIM. Don't think I have done this done that will I get moksham due to that. Do bagawath, baghavatha kainkaryam. Spend your thoughts (anvayam) on praapyam – what we are going to achieve in moksham (kaingaryam to bagawan). **Develop your aasai and ichachai for moksham.** You will get ichchai only if you keep thinking of that. Keep thinking of how you are going to perform your praapyam – bagawath baagawatha kaingaryam in vaikuntam.
    c. Those, whom you as a prapanner, are going to interact in this life can be divided into three categories. They are:
        i. Anukoolars: those who help you to achieve your objective. Like srivaishnavars around us.
        ii. Prathikoolar: Bagavath baghavatha dweshigal. Naasthigan.
        iii. Anubavar: aasthiga naasthigan. Samsari. They are the worst. They go to koils and when we see them in this world they will live like nasthigan.

In common outside life say in office we will see a few of I and a lot of (ii) and (iii). How should we behave with these people? We must behave with (i) just like we will with good chandanam, thendral katru (cool breeze), Kumkum, taambooladhigal, full moon etc which we like. When we see sreevaishnavar Ugandhu poga kadavan.

With prathikoolar we must look at them like fire or snake. We move aside.

With anubavar or samsaigal we must be like as though we are in smashana Bhoomi (graveyard/funeralyard). We must stay away from them. (like water on lotus leaf?). When we see prathikoolar we must verivi varthikka kadavan.

If prathikoolar or anubavar wants to get reformed and comes and asks about perumaal, we must give athma gyanam to them and try to correct him. If he does not get reformed then we must pity at them and pray to god to reform them. **If we do not do this we become artha kaama paravasargal.** If we have to get some thing done for our material or lustly benefits, we may not go to anukoolarga and we may even hurt the feelings (anadhariththu kondu) of anukoolars by asking/telling them that they do not know this or that of samsaram. We will approach prathikooargal or anubayar. **If we do this we become artha kaama paravasargal.** To hurt srivaishnavars and ditching them thinking we won't get anything material from them is very wrong. (25.40). Ramanujar tells how it is wrong. When we see anubavar we must behave as thrineegariththu varththikka kadavan.

There is one raja in a town. He has a raja kumaran. If someone speaks ill of rajakumaran in sabai/ruling assembly, raja will get angry like, that if we speak ill of a srivaishnavar for our artha kaama desire, easwaran is like the raja in the story will get angry with us. This an example for c(i)

Next if we as srivaishnavars go to a bagawath dweshi c(ii) and to please him if we stoop down and behave like a greedy person, it resembles this story told further. There is a rajamaharishi. He leaves his raja and goes to someone else and pleads for his own greed. The raja then feels low of the rajamaharishi. Both the situations are similar. The raja is God and rajamaharishis are us srivaishnavars. We must not stoop down and go to others. This is like a pathivritha queen going to a suthran and pleading that she wants this and that.

Third example c(iii) is if we srivaishnavars go to samsarigal is like the comparison of rathnam with ordinary marble stones. The srivaishnavan prapannan who has done saranagathi is considering saranagathi as having been done to marble stone whereas it is in fact rathinam. Perumaal will consider that he has not yet got gyanam and will feel sad to the extent of anadharikkum nilai.

Now ramanujar takes Bhattar and goes to Perumaal sannidhi and gets theertha prasadam in which he asks Parasara Bhattar to be served first meaning he has handed over the reins. He tells the mudhaligal Parasara Bhattar is going to be future Pravarthakar for VSA darsanam. At that time Embaar (Govinda Perumaal) was the next appointed pravarthaka darsanar. Ramanujar also tells that he hears that near Melkote there is a great mahan vaishnavaite by the name Nanjeer who is veda vedanthi, and like I got a Yagnya moorthie, Nanjeer will be like that for you (Bhattar). Ramanujar asks Parasara Bhattar to go there and prepare him to be pravarthaka darsanar of VSA after his

period. Ramanujar then goes to his madam and calls all the sreepada mudhaligal and (siriyanoor Kaniaachaan like people lost their lives hearing Ramanujar's attaining paramapadam. He was one of the persons coming to madam on the call of Ramanujar who immediately fell down and lost his life even as he was coming to madam and he heard Ramanujar is no more) tells them again if you take any extreme steps due to vislesham of having lost Ramanujar it is my order do not do that. He made everyone present to touch his feet and asked them to propmise that they will not take such extreme steps. He made the mudhaligal to have his thiruaradhana theertham. He arranges a big thadiaradhanai. It is a big kalyanam as he is going to perumaal. Pillai pillai alzhwaan, ukkal alzhwaan, gomadaththu alzhwaan, chettalur siri alzhwaan, vedanthi alzhwaan, are given into the hands of Kandhaadai andaan. Echaan, ananthalzhwaan, thondanoor nambi, marudhoor nambi, were given to Arulaala Perumaal Emperumaanaar. Bhattar, kaniyanoor siriyan, chattampalli jeer, periandaan, siriaandaan, were given to Embaar. Kidambi aachaan, Kidambi Perumaal, engal alzhwaan, Naloor alzhwan were given to Thirukurugai piran pilan. These are the people to spread Sreebashyam. Maaruthi periaandaan, maru ondrilla maruthi siri aandaan, arama puraththu alzhwaan, aasoori perumaal, muni perumaal, ammangi perumaal, were given to Naduvil Alzhwaan. Ramanujar like wise arranges for the rest of the people too. This set included people like Anantha alzhwaan who had not yet come there. Then Ramanujar looks at Bhattar and says like Hareetha kula Thilakr Kooraththu alzhwann, Koora/Haareetha kula Thilakar of yourself at present, Vaadhoola Kula Thilakar of Mudhali aandaan and then at present Kandhaadai Aandaan the two of you present heads (Bhattar and Kandhaadai) should be like the then heads Kooraththu alzhwaan and Mudhali aandaan. There should be no fighting between you. You the sons should be like your fathers who were no more at that time.

3.78.2.4 Six Kattalai or commandments to us for following in future.

2. Upadesam

6 Kattalaigal:

i) Learn Sreebashyam or teach sreebashyam or
ii) Chant Alzhwar's Divya Prabandham or make others chant Divya Prabandham or
iii) In places of perumaal's anugraham do amudhupadi or saththupadi (service in Koils) or
iv) Reside in Melkote even in a hutment or
v) Chant dwaya mahamanthram leaning its meaning or
vi) Live doing kaingaryam to a Ramanuja dasan who will be chanting dwayam

3. Nirvaaham: On the basis of all the vedas, sasthras, Upanishads, alzhwar's divya prabandham, all the acharya pasurangal, thathva hitha purushartham (5) are as follows
    1. There is no manthiram higher/bigger than dwayam.
    2. Don't consider/utter Narayanan separately. It is Sriman Narayanan that is with Sri sambandam.
    3. There is no other purushartham than Kainkaryam to Emperumaan.
    4. The only moksha upaayam is acharya abimaanam.
    5. The worst virodham is baghavatha abacharam. This is the most important virodhi swaroopam to be avoided at all costs. Details of what it means is as follows. There are 12 of them.

    1. Janma Niroopanam: In spite of one's background of birth if he is a bagawan bakthan we must consider him as same. We must not discriminate due to birth or what his eating habits are. He can be even dog meat eater but if he is a bakthan do not consider him low. If he is bagawan bakthan you must not call him sudhran or from any other vargam. They will be considered equal to brahmin. If he is a Narayanan bakthan we must prostrate before him irrespective which kulam he is born of.

2. All the yogigal are born great. Irrespective of their kulam we must bow to him and should not keep researching his jaathi kulam etc. srivaishnavars should be respected irrespective of their kulam of birth.
3. We should not discriminate between men and women if they are Vishnu bakthars they must be regarded.
4. We must not see if they are sri anantha alzhwan having snake form or Jatayu having bird form or hanuman having monkey form we must bow to Vishnu bakthars. Prahalladhan, vibeeshanan, mahabali were asuras but they must be worshipped being Vishnu bakthars.
5. We must not bother if he is a child, balakan, middle aged, or aged – the six stages of life - if he is a Vishnu bakthan he must be bowed to. We must not discriminate between brahmachari, married, sanyasi or of old age based on asramam, but we must bow to him if a Vishnu bakthan.
6. if he is not having limbs etc we must not discriminate if he is a vaishnavaite. We must look only at his gyanam and respect him for that.
7. If a bagavathan is not well and has not taken bath and lying pitiable we must not discriminate and not help him. Just like Periya Nambi did services to maranaer Nambi.
8. We must not worry where he is living even if it is dirty place we must regard him if he is baghavathan.
9. We must not distinguish between relatives or strangers we must treat them equally if they are baghavathars. If we don't treat them equally it will be abacharam.
10. We must treat people of very high religious esteem equally to a lowly person if he is a Vaishnava baghavathar. We must not distinguish between them. Thirukannamangai aandaan is a possible example. Vaazhum Sombar if he is a baghavathan he must be treated on equal fotting to an acharya purushan.
11. Those who do visible contribution to temple activities like those maintain temple garden, those who make sandalwood paste or those who sweep the floors of temple or those who clean lamps of the temple or those who seem to be jobless for the temple but if he is a prapannar they must be equally regarded. Not doing so is abacharam.
12. Those srivaishnavargal who are not today in veshti as they are young and in the working category and you are in it with thirumann kaappu we must not discriminate between them. Those srivaishnavars who are not wearing thirumann kaappu must not be discriminated upon. This is an abacharam.

Adiyaargal kutram must not be looked into. That is abachaaram. If by chance it happens and we do abacharam to a baghavathan, there is a way out. Even seethai had abacharam. The first small one is amman irukkaiyil (when her hasband is there) pommaan/golden deer yil aasai pattaen (Ravanan who came as golden deer). Second big abacharam is that sita talked harshly to Lakshmanan. She says (to hanuman) she is undergoing the torture in lanka due to those abacharam. She did abacharam from her manasu, vaakku, kaayam in the deer instance. She sent away bagawaan. So it is bagawath abachaaram. This is small. She sent away perumaal with his divya thirumeni for the want of golden figure of a deer which is achith porul. She doubted Parama baghavatharaana Lakshman and spoke ill of him. As a result she became prisinor to a rakshasan. The second does not have prachiththam. Do not do abacharam with your tongue having no prayachiththam.

4. Aparaadhangal:
    (i) Baghavatha abachaaram does not have prayachiththam. However there are 12 aparadham. These come in many forms.
        1. One type is done by self.
        2. Even if one's acharyan is seen doing abacharam tell him discretely not in public.
        3. If those associated with us do this abacharam, we must hit him in his back and ask him not to do it.
        4. If srivaishnavargal get together and do abacharam in coalition, request them bowing to them not to do such wrong doings.
        5. If they do not stop doing mistakes, go to perumaal and ask for pardon and to correct them.
        6. If srivaishnavars do mistakes when alone and in dire need such as having coffee discretely, we must not point it out publicly.
        7. If a wrong doer apologises leave the topic do not rub it in. There are such 12 niyamangal.
    (ii) Aahhara niyamam. Eat only a baghavathan cooked food.
    (iii) Anaahaara niyamam. We can eat only in Koils, nanadavanam, acharyan's visiting places, also in vilakshanamaana sthalangal.
    (iv) Anna niyamam. We must not beg for money donations for koils from those in samsaram. Also do not miss asking anukoolar for donations. Do not press them for more amount. For making a living, use your lands, cultivate using your energy, you can use the proceeds from an anukoolar. You can beg from srivaishnavargal.
    (v) Bojana niyamam. After making food do amsae/offer to perumaal and eat.
    (vi) Snaana niyamam. Take snaanam for doing kaingaryam to perumal, baghavathar and not for looking fresh etc. just as a woman takes bath before going to her husband (treating him as her swamy)
    (vii) Swaroopa niyamam. Thatheya saeshamaaga irukkai. Being dasar for adiyavargal.
    (viii) Upaaya niyamam. Be truthful only to SN and do not go to anyone else as upaayam.
    (ix) Upaeya niyamam. Do only Bagavan kaingaryam. Trust that HE only is upaeyam.
    (x) Vaasa niyamam. You can be with a big bagavathan. Have sevai to adiyaargal as your goal.
    (xi) Aacharya niyamam: through artha kaama vishayangal do not hurt the feelings of achaaryan and other baghavathargal.
    (xii) Samsarga niyamam. We must live in Saathveeka angeegaramulla desam.

    If you follow these niyamams you will not do baghavatha abachaaram.

The final upadesam of Ramanujar is: if you do the above abachaarams, acharyan or even piratti or perumaal can't help you. They will become prathibandhagam for moksham.

3.78.3 Final journey of Ramanujar:

At this time, Ramanujar with vadhyangal, prabandham chanting, alankara thirumanjanam is done in the mutt and offered to Ramanujar including thiruparivattam. He is in kaashaayam. Ramanujar completes Nithya anushtaanangal like Sandhya vandhanam standing where required. He is able bodied even at 120 years. He is having 12 thirumann kaappu on him. He recites podhu thaniyangal, dwayam etc., he thinks of periya perumaal and prostrates. He bows to all the mudhaligal and asks for permission to depart thirunadu/paramapadham. He thinks of Aalavandhaar

and sits in padmasanam and thinks of paravasudevan. He attains samadhi as the destination for parama yogigal. He closed his eyes slowly. His head is on Embaar's (Govinda Bhattar)thighs. His legs are on Vaduga nambigal. He closes his eyes permanently. Maasi masam, Shukla paksham, dasami thithi, Saturday noon again thiruadhirai nakshathram. He went back to his adiseshan roopam in parama padam. He went like Lakshmanan or Balaramar who both are adiseshan amsam. Just like a snake sheds its skin, he shed his sareeram and attained moksham. He passed away without any trouble. All the mudhaligal like Kandhaadai aandaan, Embaar, Parasara Bhattar, Nadadhoor alzhwaan etc are aghast and felt as miserable and trembled as a tree loosing its roots. They cried till their throats became dry. Even periya perumaal is sad that he lost Udayavar. He felt bad that he gave the date for Ramanujar to depart. Perumaal refused to accept beetle leaves offered to him being that time of the day for him to be happy with beetle leaves. All the alzhwars also came bowed to Ramanujar and went away. Perumaal asks for all the decorations like vasthrangal, vanamaalai, chandanam, Kumkum, oil for bathing his body, other scented items to be taken from the Koil for the charama thirumeni of Udayavar. All these go with all the vadhyangal. Complete township of Srirangam is in the mutt. After perumaal's prasadam had come the bakthas stopped crying and attended to the remaining kaingaryams for the charama thirumeni. They bathe the thirumeni and put on fresh thirumann kaappu, decorate the thirumeni with all that has come from th koil. They touch the thiruadi of Ramanujar and feel saddened that they will not be able to see this thiruadi from the next day. Just like Thirukurugai piran pillan adopted son for Ramanujar did kaingaryam for him just as was done for Aalavandhaar. Brahmaameda samskaram was done for him. They had a tall petam to seat Ramanujar. All the vadhyams which are used for perumaal accompanied his charama thirumeni. Pandham, fan etc used for perumaal was used for Ramanujar. Atkonda jeer, Villi jeer had also come by then. There were 700 jeers assembled. All the Upanishads were chanted by the jeers. Mudhaligal like Kandhaadai aandaan, Embaar, Parasara Bhattar, Nadadhoor alzhwaan etc chanted the pasurams that were given to them by Ramanujar. 9000 srivaishnavargal having had yagnyopaveetham and 12000 saaththaadha mudaligal, arulicheyal (divya prabandham) 3000 pasuram sevikkira (other than thiruvaimozhi) 3000 mudhaligal had assembled there. They did munnadi pinadi mode of chanting. There were 700 arayar goshti starting from thiruaranga perumaal arayar, thiruvaimozhi arayar, aappaan thiruarangar, thirunarayur arayar, azhagiyamanavala arayar who were chanting thiruvaimozhi with pannisai thaalam, vaadhyam, veenai. Thiruarangathu amudhanaar and his goshti were chanting Ramanuja noortrandhaadhi. Embaar, pillaan etc were chanting sthothra granthangal. Those written by him and those written on him. Vaduga nambi and gomadaththu chiriya alzhwaan were chanting udayavar prabaththi, people were throwing flowers and pori all over the street. They make nadai paavaadai for emperumaanaar of white vasthram for Udayavar. They carry sugar cane and kudam. In Thirupathi sumangaligal light lamps and go in front. In both sides samara is fanned. Every one was shouting Emperumaanaar thirunaadu alngarithaar (Ramanujar has attained paramapadam). Periya Perumaal wants to take the thirumeni of Ramanujar as such to Vaikuntam just as he wanted for Nammalzhwaar. Perumaal says let him be in his nandhavanam and that he will give his mantapam. Perumaal does not allow the vigraham to be taken forward. Why do you want to bury this thirumeni. Let it be here says perumaal. Like a Chakravarthy keeps his most beloved girl in anthapuram, perumaal wants to keep Ramanujar in the koil itself. Like a valuable jewel is kept in the house, perumaal wants to keep Ramanujar's thirumeni. It should be inside his sannidhi says perumaal. Even today Ramanujar's divya thirumeni is in Perumaal's nandhavanam. This is the place where anthima samskaram was done for Ramanujar (by Kandhaadai Aandaan who is very close to Ramanujar) and is palli paduththina place. Nammalzhwar's thirumeni is also kept inside the Thirunagari koil like that Ramanujar's thirumeni is kept inside Srirangam koil. What we see as vigraham in Srirangam koil today, Ramanujar's thirumeni was palli paduththa pattadhu. After his mortal remains was hidden like this in the koil, perumaal with his natchimaar got thirumanjanam done for himself symbolising the bathing we do after anthima samskaram. Perumaal's eyes had few drops of tears. His face became ashen. He did not eat that night. Perumaal looks at Kandhaadai aandaan and Bhattar and tells perform abayothsavam for

udayavar just as done for us. Theerthavaari after the days of anthima samskaram rituals. Perumaal sent akkara adisal amudhu for udayavar. After that Kandhaadai aandaan and others performed what the sons do to a father when he dies. They bathed after the kaingaryam. Ramanujar thaanaana thirumeni. The thirumeni had avirbaviththaal. This is thaanaana thirumeni in Srirangam. Thamar ugandha thirumeni is in Melkote. And in Sriperumboodhoor also thaanaana thirumeni is there.

After this Parasara Bhattar, Mudhali Aandaan and others continued what Udayavar had asked them to do in terms of spread of VSA. They started celebrating Ramanujar's thiru nakshathram every year, every month in the koils. Shri Anath alzhwan, shri guha dasar etc come running on hearing the news and see that Ramanujar has been palli paduththa pattaar. They were saddened by the events. They prostrate before Bhattar and Kandhaadai Aandaan and speak words of aasrayam/comfort. Echaan from Thiru Kannapuram, Thirukoshtiyur Nambi's son Yamunacharyaar, chokka Thevar, thirumaalai aandaan's son sundaratholudayaan, Somasi aandaan, maruthoor nambi, thondanoor nambi, the reformed shishyas from Melkote, came in large numbers to Srirangam and felt sad for the vislesham of Emperumaanaar. They were all looking at sri Parasara Bhattar as Emperumaanaar. They express that Sri Parasara Bhattar is also as capable as Emperumaanaar and bless him to continue the duties of pravarthakar of Ramanujar. All of them bow to Sri Parasara Bhattar being the son of Kooraththu alzhwaan and present pravarthakar. Ramanujar's charithram will be as important in reformation of the individual as Rama, Krishna charithram. Ramanujar's charithram will be celebrated for ever hence is what those mahans of those years said.

Vazhi thirunamam of Ramanujar: Athigiri.., endisai….,cheeraarum ethirajar…,arusamaya chedi….,sankara baskara…, All of these contents of Ramanuja vaibhavam lasting for 30 or 31 recordings given above. All these were recorded in the lock down period starting from 10th May 2020. This GP 64 was told by Sriman Vagulabaranan Swami on 12 july 2020.

GP 65:

General

Guru Paramparai was first published by Swami Vaduga Nambi in Ramanujar's period. He used to heat milk for Ramanujar. He was living with the thought that Ramanujar is deivam. He brought out Yathiraja Vaibhavam in Sanskrit. It was published during the life period of Ramanujar. Next Ashtothra Namavali was again published by Vaduga Nambi. Thiruarangaththu amudhanaar brought out RN. Prapanna Gayathri. Garuda vahana Pandithar who lived in Ramanujar's period, brought out Divya Soorie charithram in Sanskrit. Next Prapannaaamrutham was brought out by Ananthacharyaar who is from Vaduga Nambi's lineage. This could have been 400-500 years before today. Lot of details described here have also been taken from this grantham. Vedantha Desikanaar gave Yathiraja Sapthadhi consisting of 70 slokas. Yathiraja Vimsadhi 20 slokas again in Sanskrit was given by swami Manavala Mamunigal. Arthi prabandham on Ramanujar in tamil was also given by Manavala Mamunigal. Ammaalacharyar/Varadhaacharyar in the later years (to Manavala mamunigal) gave Yathiraja Vijayam. It is dance drama content. Seshavathaara Shri Ramanujacharya is a Hindi scripted grantham on Ramanujacharya. Aatkonda villi jeer gave a champu Kaavyam on Ramanujar. Besides all of these the biggest and **very authentic grantham on Guru Paramparai is 6000 padi by** Nampillai's shishyar **Pinpazhagiya Perumaal Jeer**. It is in manipravalam. This grantham will give history upto Nampillai. After this Pillai lokam Jeer who lived in later years has written vyakyaanam for many Thaniyans. He also wrote Ramanujaaya divya charitham. He also gave 3000 padi and 12000 padi for Guru Paramparai. It is this 12000 padi that we often refer to in this kalakshepam of Guru Paramparai whose written form in English is this book that you are reading.

3.79 Main references for Vagulabaranan swami's kalakshepam whose English transcript is this book:

So the **seven main texts** that we refer in this commentary are by a) Pinpazhagiya Perumaal Jeer 6000 padi and b) Pillai lokam Jeer 12000 padi. Periya Thirumudi adaivu and Charmopaaya nirnayam are also referred to here. Prapannamritham by Ananthacharyaar and Vaduga Nambi's Yathiraja Vaibhavam also have been referred here. Koil ozhugu/Pazha nadai vilakkam also has been referred to as it has been established by Ramanujar.

3.79.1 Others who have written on Ramanujar:

Ari samaya deepam was written in cheyyul form by another swami Keezhayur Sadagopa dasar. Vadivazhagiya Nambi dasar has split Guru Paramparai into two parts and written. He has also written as 1300 cheyyul (like prabandham slokas).

Thus there have been many prabandha karthas for Guru Paramparai.

3.80 Ramanujar vaibhavam continued – miscellaneous parts.

Born in 1017 and came to Srirangam in 1057, and attained paramapadam in 1137. Of these 80 years he spent 12 years in Melkote and some years in Digvijayam. Thus Ramanujar was in Srirangam for 55 to 60 years and was doing Kaingaryam there. He lived in seram madam. One day in Ramanujar's life: dinacharya – Kooraththu alzhwaan, Mudhali Aandaan, Kandhaadai aandaan, Nadadhoor ammaal, Parasara Bhattar, Vedavyasa bhattar etc were the core to write Ramanujar's grantham like Sreebashyam etc. Shri Kooraththu alzhwaan was in charge of Sri Kosam Bhandaaram in Srirangam. Mudhali Aandaan was looking after administrative jobs like ensuring everything is happening rightly. Arulaala Perumaal got Gyana saram Prameya saram etc written. Also he was doing thiruaradhanam to Ramanujar's Thiru aradhana perumaal – Kanchee Deva perumaal. Kidambi Aachaan and Kidambi perumaal were doing madapalli kaingaryam. Vaduga Nambi was looking after gosalai of the madam. He was also applying oil to Ramanujar for his bath. He was also giving paal amudhu to Ramanujar time to time. He was also looking after thirumann kaappu for Ramanujar. Mudhali Aandaan was Thiruadi nilai of Ramanujar. He used to carry Ramanujar's padugaigal on his head.

One day in Ramanujar's daily life given in next 7 pages.

We will look at the day in Ramanujar's routine from the previous night sleep. Embaar (Govinda Perumaal – cousin, saved Ramanujar, was in Kalahasthi, was under Periya Thirumalai Nambi, was brought back by Ramanujar) used to massage Ramanujar's feet when Ramanujar is going to sleep. Embaar used to look after Ramanujar's bedding. He used lie on the bed check that is comfortable and only then offer to Ramanujar. He was the pada chaayaa(used to be with Ramanujar like his shadow) of Ramanujar. He used to offer water for cleaning of Ramanujar's hands when ever required (to purify before doing any perumaal sevai). He used to fan Ramanujar when he used sit or sleep. He used to wash Kaashaaya vasthram of Ramanujar.

Gomadaththu Siri Alzhwaan, used carry water jug to be used on the way and also offers Ramanujar's padugai. Pillai urangavilli Dasar used to look after the accounts of the madam. Ammangi ammaal, also used to heat milk and offer to Ramanujar. Ukkal Alzhwaan, used to serve food to Ramanujar. Maaruthi Aandaan used to collect all the vessals required for Thiruaradhanam clean them etc., in madam. Maarondrilla Siri Aandaan, used to clean up after Ramanujar's meals. He used to cut vegetables. Vandar, Sondar used to bring cash for use in madam from palace offerings. They used to look after the security of Ramanujar. Agalandha naattalzhwaan used look after visitors who come to see Ramanujar.

3.80.1 Typical day in Ramanujar's life

3.80.1.1 3am till going to riverside for bath

When Ramanujar gets up in the morning, before that his shishyars are up and ready to serve him. They used to get up by 3am. They used to sing Thirupalliezhuchi to Ramanujar. This used from 3.45 to 4 am. He used to hold Kandhaadai Aandaan and get up. He used to chant harihi, harihi seven times. He used to do dhyaanam of perumaal and get up. He used to go to Yamunai Thuraivar area of the thirumantapam for doing anushtanams starting with achamaneeyam (washing one's mouth). He used finish all the morning duties. After this he used to do dhyanam of guruparamparai. He used to chant dwayam. He used to think of the parathva, vyuha and archavathaara perumaal of all important koils. He then used to leave the madam with his shishyars. South entrance of the Koil goes to Cauvery (amma mantapam). The North side entrance of the koil goes to Kollidam. This is the place for Thaayaar sannidhi. Today car parking etc happen here. We come to Vella Gopuram or East entrance of the koil. Perumaal's thiruadi points in this direction. Adaya valanjhaan or saalai veedhi of today. People used to have houses beyond this in those days. Adi kesava perumaal sannidhi is situated here. Paneer ayiram per mudi thiruththudhal. Varaha perumaal sannidhi used to be there. 12000 people lost their lives here in the moghal period. In the earlier days only Ramanuja madam was inside people used to stay outside. There was no dam/bridge in those days of Ramanujar. Cauvery flows from Mukoombu and then on to Kallarai. One is vadathiru cauvery and the other thenthiru cauvery. Srirangam used to be island. Today with all the dams the water is stopped well before Srirangam. In the earlier days if there is a flood the water used to come to the perumal sannidhi itself. Only a few stayed in the island in those days of Ramanujar. People used to stay mostly in Kollidam side. Thavarasan padi thurai is on the way to kollidam. It is a place to take bath but seldom visited by us in these days. Ramanujar used to come here to take bath. There is a water tank here. Manavala mamuni's thiru arasu is also in that street. Aalavandhaar's padithurai is also there.

3.80.1.2 Bathing in Thuvarasan padithurai

Thus ramanujar goes to Thavarasan padithurai for bathing with his shishyas. Vaduga Nambi brings padugai of Ramanujar for this journey. It is made of wood. People, followers, used to look at Ramanujar and prostrate before him. Emperumanar used to bless them with hs kind looks. He used offer his foot over the head of those who desire so. In the year 1383 a big clash broke out between srivaishnavas and Moghuls in which 12000 people lost their lives. **When we go to bathe in a punya nadhi, we must think of perumaal taking some river water in our palms and and drink it. Then apply some water on to the head and then only enter the river with lot of bakthi**. We must look in the direction of the origin of the nadhi and bow to it. We must then dip into the river with our head fully in it. Ramanujar comes slowly on to the banks. He is given thiruotraadai/towel. We must not rub our body with this cloth we must sponge the water out. He wears the kaashaayam, puts on thirumann kaappu and does Sandhya vandhanam. This thirumann kaapu is only for doing anushtanams. This is done only with kaupeenam. Yathis must hold the pavithram (white flag) and then only do anushtanam. He thinks of Ranaganathar and tells Gayathri japam. He sees all the divya desa perumaal from there itself looking in that direction as it comes in Sandhya vandhanam and folds hands for that perumaal. He then instructs his shishyars to perform their assigned duties for the day.

3.80.1.3 Return after bathing

Ramanujar then comes via Kesava perumaal sannidhi in vadakku thiruveedhi, then via naduvil thiruveedhi. He comes as pradakshinam to vella gopuram. The Acharya purushargal and shishyas in their homes prostrate before Ramanujar as he passes their respective homes. He also looks at the gopuram, madhil suvar(compound wall), maada maligais, and just then arayars come chanting prabandham with pan isai. Those srivaishnavars who can sing iyal satru come with their devimars, children come and prostrate before Ramanujar. He enters koil form east gopuram (maybe

to see perumaal's thiruadi first) and before that he goes to his madam – seran madam. The kaingaryabarars clean the place with water and keep all things needed for thiruaradhanam ready. Theertham, prasadam, flower basket thirumann kaappu etc.

3.80.1.4 Thiruaradhanam

Ramanujar sits on his raised plank of wood (manai). He wears 12 thirumann kaappu sitting on this manai while taking the names kesava, madhava etc. Thirumani maadam is the chain made out of coloured cloth beads, he wears that. These are called pavithrams. These have been put on perumaal and taken out. We should wear them for thiruaradhanam. They are to be worn some on the head and some around the neck. He chants thirupallandu, thirupalliezhuchi, thiruppaavai, kanninun chiruthaambu, sthothra gadhyangal like sthothra rathinam. Ramanujar then goes and bows to the thiruadi of all the divya desa perumaal and acharyas like Aalavandhaar by thinking about them in his mind. Then he prostrates before his thiruaradhana perumaal devarajan of Kancheepuram. He next follows the nithya karma procedure that he has laid down. Page 726 of the grantham describes this aspect of Ramanujar's daily routine. He thinks of the guruparamparai, thirumanthiram. He has the thoght that he is not expecting anything out of all these kaingaryam. It is for your ugappu/pleasure that I am doing these. I am doing this thondu to you, perumaal to spend my time in these years of my life. In doing thiruaradhanam one must clean the samgris like flowers, chandanam, tulasi etc., by sprinlikng water on them. Three sudhis first our sudhi, samagri sudhi and the perumaal sudhi. He thinks of his acharyan, periya Nambi and does the thiruaradhanam. 6 asanangal, 16 upasanangal are contained in thiruaradhanam. In the morning fruits, milk are offered to perumaal. Manthra pushpam is offered. This is avasara thiruaradhanam. The more detailed thiruaradhanam is performed when thaligai/prasadam for perumaal is ready which is in the afternoon. He does prostrate before perumaal.

3.80.1.5 Sreebashyam class in morning after which he goes to Koil

Then he begins Sreebashyam class to his shishyas in the morning time. After this they shishyars and their shishyargal (shishyar-mudhali andaan and prathishishyar-Kandhaadai Aandaan) leave for the temple. First they bow to Natchiyar –sriranga natchiyar. He goes via panguni uthiram mantapam to onnjal mantapam, temple's holy tree, again thaayaar sannidhi who blesses him with theertha prasadam etc., and then goes as happy as hanuman after meeting thaayar, bows to the 12 alzhwars (in paramapadanathan sannidhi) and then comes to chandira pushkarani karai. In those days the raa paththu and pagal paththu used to happen in paramapadanathan sannidhi. This today is the Kannadi Andal place. In those days alzhwars' vighrahams used to be there. He comes to Thirumangai alzhwar gopuram. He then comes to Ranganathar sannidhi. Azhipadal vaasal. This is where the two sculpted guards guarding the temple are there. He bows to bali peetam(after anchineyar sannidhi). He comes around as pradakshinam-clockwise of Koil alzhwar. He bows to senai mudhaliyar. He comes to periya thirumantapam/chandana mantapam(made of chandanam). Garudan alzhwar. He next goes to Alzhagiya manavalan mantapam. He thinks of periya thiruadi (garudan) and bows to periya perumaal's thiruadi. He stands by the side of Ranganathar's padam and chants amanaladhi piran, thirupalliezhuchi and thirumaalai. These prabandham are sung only on periya perumaal. Being the viswa roopam time, perumaal gives them theertham, pariyattam, satagopan etc.,

3.80.1.6 Takes Sengol, anguzhi for doing Nirvaham of koil

Perumaal then allows Ramanujar and shishyas to go. He gives the senkol and anguzhi (muthirai mothiram – ring symbolising the person having power to rule) to them. Ramanujar takes the senkol daily for doing nirvagam of all the three lokas and in the evening Ramanujar gives it back. Ramanujar keeps these with Vishwaksenar. At this time Ramanujar assumes/accepts the responsibility to govern physically the temple administration. Now Ramanujar comes out of his ordinary life to administrtative head of Srirangam. He comes to periya thirumantapam and all the people responsible to run the koil (paththu koththu parivaram) assemble there. Ramanujar sits on the elevated platform there. Ramanujar calls every one of the lead and asks them how the assigned

responsibilities are going on. He also uses this opportunity to correct any mistakes that might have happened. He ensures proper availability of the funds for performing these tasks. Ramanujar instructs the security personnel both for his own and the koil security. He also dialogs with supervisors who go to each street and ensure that their area of control are proper. Ramanujar ensures that repair and maintenance works are going on properly. This includes thirumanjanam area upto cauveri karai kaappaar that is the persons guarding the banks of Cauveri. Ramanujar ensures that the koils nearby are also looked after well. He ensures proper accounting of gold, silver, copper articles and enquires with the repective tradesmen. Ramanujar ensures proper availability of earthern vessals for cooking etc. he enquires with carpenters to ensure that chariot and other wooden fitments in koil is in proper condition. He similarly enquires with stone work people that everything is in order. The maintenance used to be done on daily basis. Painters repair also was supervised. Flower and cloth decoration for chariot. Tailors. Nattiyam teachers. Chetty traders. Milk, fruits, ghee, food for cattle. Ramanujar used to visit gosalai. There used to be gosalai irundha moolai which came to be known as Goradam moolai. Ramanujar used to visit the gosalai. He could make out if a cattle is not feeling well and even knew which herbal medicine to be given. Gopalagargal used to look after the cattle and milk them etc. He used to look into the accounts of this establishment too. From chozha naadu provisions(grains) and perumaal contributions used to come froom north port, south port, eastern and western inland etc., Ramanujar used to look into its accounts. He even used to write them in the palm leaves and sign them off. In those times, they used to make two copies one for the giver and another for Koil. Three signatures one of giver, one of accountant and third of Ramanujar. The copy used to be called paththu mudi. The grains used to be stored in Kalanjium. Wheat, rice, urad dhall, moong dhal used to come. These are of routine use. From hilly areas Milagu, seeragam, sambaara dravyangal – vaasanai porul. Ramanujar used to separate out these items needed for eight days. Karpooram, kasthuri, kaashmeera, gomadam, bihaara neeram, elaichi, lavangam, aridhram etc., chandanam, they used to have boxes/containers for each item. Ramanujar used to get pearls, ornamental stones, diamonds, gold, silver etc used to come. Ramanujar knew about different ornamemnts of perumaal and used to get repair work done where necessary. He used to inspect the cloth used to make perumaal's dress. Ramanujar even used to know the size to be used for each of clothing for perumaal. They used to be what perumaal wore on different parts. Ramanujar used to inspect the colours of the cloth to be used for decoration. The cloth used to be studded with pearls etc. Ramanujar used to direct the proper cloth for the time of the day and the season of the year. Perumaal even used to have a cap to protect him from cold. Ramanujar used to get fresh flowers from nandavanam. Ramanujar used ito nspect Nandavanam also. Ramanujar even used to grade the pulses based on their taste ease of cooking etc.,

3.80.1.7 Inspection of madapalli, prasadham

Ramanujar used to inspect madapalli also, have they kept items properly, neatly etc., Ramanujar used to ensure proper wood was also available for cooking. Mangaya chelvi Natchiyaar used to help him in this kitchen matters. There used to be four types of food prepared. When it used to be taken do do amsaey for perumaal it used to be accompanied with milk and crystal sugar (கர்கண்டு). The milk used to be scented with elaichi etc., fruits also used to be taken to perumaal. Ghee used to an accompaniment. Ramanujar used to ensure proper musical instruments are played and proper arayars used to chant in melodious voice. Yaazh, kuzhal, veenai, ginnari, muzha veenai etc., were the musical instruments used for the chanting program. Dancing girls were invited. There used to be a time keeper (கால விதாயகர்) also in those days. The time used to be counted in முதல் ஜாமம், இரண்டாம் ஜாமம் etc., the sun dial was used. The kaingaryangal were as per the time of the day announced by the time keeper. He used to settle accounts periodically accounting for thiruaradhana expenses, thathiaradhanai expenses etc., Ramanujar used to keep ornaments, unspent money in depository. People used to sign up for ornaments, money taken out and that kept back. Ramanujar used to have a seal for safe keep. Ramanujar used to inspect these dealings periodically – daily inventory. Things were kept in their

assigned places. Chathram (umbrella for perumaal), samara (fan for perumaal), musical instruments, golden and silver vessals including pancha pathiram, kuththu vilakku – the long lamp for perumaal, thiruman potti, vahanangal used in procession which were used in temple procession were inspected by Ramanujar who also talks to kaingaryabarars. It was a daily uthsavam in those days. He used to inspect the cooking again. Thirupanagam, kariamudhu etc., are they being done properly. Ramanujar used inspect the dhaniyam store and importantly the ghee storage to guard against theft. Ramanujar used to ensure that proper service to perumaal is being done in the smaller koils also. Ramanujar used to ensure proper beaten rice and the blown up version (பொரி) is available for use. The best rice is used for periya perumaal and used to be called Thiruarangan. There is a raja anna used for Rangarajar. Namperumaal used samba rice as he was very active. Seeral sen nell is used for Thaayar. Seshasaayee uses senjoli nell as he is lying down. Ramanujar used to like the sound produced in this activity. He walks through all the thiruchutru – the verandaahs surrounding the koil. Are these places clean and repaired. Ramanujar goes to Natchiyaar koil, sudharshana alzhwar koil and ensures proper practices are being followed there too. He even looks if the long lamps have been cleaned up and shining. Are flower garlands properly done. Ramanujar even decides which cow's milk has to be given to which perumaal. He makes sure what each cow eats to give the proper milk. Ramanujar even cares for the bulls which are necessary as they transport items from one place to the other. Even they are decorated. Are bells proper on them? Even the cleaning persons of cowdung are encouraged to do work properly.

3.80.1.8 Return to Periya mantapam

He then returns to periya thirumantapam. The time keeper comes and announces how many nazhigai have elapsed into the day chodasa nazhigai means 16 nazhigai after sun rise each nazhigai is 24 minutes and thus 7 hours after mid night. Now Ramanujar attends to Thiru palli ezhutchi, thiruppaavai etc. thirumanjanam is done as per pancharathra agamanam. It is called siru kaalai thiruaradhanam and breakfast items (Pongal) are given to perumaal. Siru kaala sandhi is also performed. At the appropriate time periya thiruaradhanam is performed. Nambiraan, bhattar vargam, iyal isai, veda vinnappam etc., chant prabandham, vedham. Vadhyangal accompany. All the deepadhigal are lighted. Ramanujar inspects this. Some drop ghee over prasadam some fan the perumaal. Some show karpooram. For thiruaradhanam all the items made in mada palli should be kept orderly before him. Kanninun chiruthaambu is chanted. Some people hold a small piece of cloth like towel for perumaal to dry off his sweating which comes when eating hot food with kaaram (spicy). Theertham is offered time to time. After this thiruaranga chelvar the smaller perumaal also eats. After this thiruaranga chelvar gets on to a small pallakku and walks like a raja, simha gadhi, rishaba gathi, vyakra gathi, maththa gathi the four types of steps he takes. All the accompaniment of vaadhyam, pandham, chathram, saamaram go with him. He goes around the koil as a pradakshanam. Meanwhile the what perumaal has eaten is transferred to another set of vessals. These remains are first offred to Vishwaksenar/seshachanar. Then the remains are kept befor Ramanujar. Ramanujar does kann kataksham of these prasadams of many many varieties. He verifies that all the grand thaligai is made and offered to perumaal. He asks people to cover the same by a vasthram (கண் படாமல் இருக்க). Now Ramanujar takes perumaal theertham. Now Ramanujar takes some of the prasadam of Perumaal. Ramanujar asks the rest to be வினியோகம் படி distributed as has been earlier directed (some of the kaingaryabarars will get lion's share and others less). Ramanujar then again prostrates before perumaal and seeks permission to leave to his madam. So this is the routine of Ramanujar in the morning hours.

3.80.1.8 Return to madam with his followers

All those who had assembled in the koil come behind him to the madam. He directs repective people to do their respective jobs. He comes via many mantapams. One for sreebashyam class, another for alzhwar pasuram class, another vyakyanam, another for vedam, one for tharkam (this is a simulation of how a poorva pakshi will speak and the resulting answer), meemamsai

(research), another for what vedas have told on what smrithi and ithihasangal show to us, another mantapam for ananyagathigargal who can't do the above will be waiting for orders from swami, another place for the 700 jeers-they are called jithendriyars means one who have won over their indriyangal. Thus Ramanujar absorbs all these sounds for the pleasure of his ears. He them comes to thirumanjana saalai. He enters his madam. He cleans his feet. He accepts asamanaadhigal – argyam, paadhyam, achamaneeyam. He does maadhyinagam.

3.80.1.9 Meeting desanthris, thiruaradhanam, samashneeyam

He comes before his perumaal. Now the vaishnavars of different towns who have come to get a glimpse of Ramanujar come in groups and prostrate before him. He does karuna kataksham. They will be waiting for pancha samskaram. Ramanujar performs pancha samskaram to all of them. Ramanujar then goes to his madam sannidhi and prostrtes before koil alzhwar and inspects whether thiruaradhanam for his madam perumaal has been done as per what he has written. He accepts the sesham of his perumaal. 16 types/vidhamaana thiruaradhana kramangal are called upachaarangal/kainkaryangal. There are 6 asanams. Mantharsanam(to invite perumaal for thiruaradhanam) 1. aavaahanam with seeriya singam pasuram of thiruppaavai, 2. Manthrasanam – offer arkyam, paadhyam, achamaneeyam, thirumanjana theertham. Sudhothva pathram is the 5th pathram. 3. Snaanasanam 4. Alankarasanam – vasthram, flowers, chandhanam, manjal, abaranam, dhoopam, deepam, manthra pushpam. Alzhwar pasuram. 5. Bojyasanam –offer prasadam 6. Punar manthasanam 7. Aparadhanam we must fan him at this time. 8. Paryankasanam to put him to sleep.

After this thiruaradhanam, he gives theertham to all assembled and some will ask for Udayavar's thirupaada theertham it is also given. Now all are invited for thathiaradhanai. Ramanujar sits with them for prasadam. Ramanujar tells dwayam, does pariseshanam, has theertham, and then has the prasadam himself. Sree vaishnavargal starting from Kidambi Aachaan serve food to all. People do pariseshanam and theertham is given.

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3.80.1.10 Goes to Yamunai thuraivan mantapam

Next he goes to Yamunai thuraivan mantapam and gives theertham to all those who have come seeking his blessing. He enquires from each one if they have had stomach full of food. He is pleased hearing the reply of satisfaction. After this sitting in front of periya perumaal whom he considers as Ramar (for us he is Krishnar) listens to Ramayanam chanting. Sri Parasara Bhattar and Srirama Pillai chant Ramayana. As the evening sets, he does all the anushtanangal like Sandhya vandhanam etc., in his madam he chants ashtaksharam/thirumanthiram and does Gayathri japam. He asks his shishyars to chant alzhwar pasurangal starting from Thirupallaandu all in nithyanusandhaanam. He joins his shishyars in doing so. Now he goes to Periya Koil. Periya thirumantapam. He using his own hands lights the lamp for perumaal adding ghee. Ramanujar chants Vaiyam thagaliya pasuram while doing so. In the morning Ramanujar also does the sweeping of the periya sannidhi himself first. Now in the evening after lighting the lamp, Ramanujar prostrates before the perumaal. கருமணியை கோமளத்தை என் கண்ணால் என்று கொலோ களிக்கும் நாளே. This is the alzhwar pasuram in which he despairs when he will get to see perumaal with his eyes. This pasuram runs in Ramanujar's mind when he prostrates before perumaal. Flowers are offered and perumaal is decorated only in the evening as the flowers will be fresh and they would have just then bloomed. For thiruvudayaan Manvalan the following flowers are offered as maalai. Chenpagam, malligai, padhiri poo, chengezhuneer, punnai, kurukaththi, iruvatchi, karumugai. These are all described in alzhwar pasuram Senniyongu. Now he offers ilaneer as it would have been hot in the afternoon and this will quench his thirst. Now he offers ksheerannam (paal soru) to perumaal. Ramanujar thinks of how in this evening perumaal had killed Hiranya Kashapu and how sad he would have been. He offers thiruvandhi kaappu (Karpoora arathi). This is called saya rakshanai. He offers gandham. He

then goes to garuda mantapam of his madam. He performs thiruaradhanam just as was done in the morning.

3.80.1.11 Offering prasadam to perumal, Bali peedam

He offers prasadam to perumaal. (19.53)Perumaal is offered even rotis as prasadam. He then takes the thiruaranaga chelvar on a pallaakku all around the koil. Bali peedam offering is done. Then Ramanujar goes to yaaga saalai. Homam is performed in all the three times of the day. This mantapam is inside koil a little in elevated level. Namperumaal will either be in கண்ணாடி அரை or in யாக சாலை. Just as said in thirumaalai kulithu moodru analum.. homam is performed three times in a day. As thiruaranaga chelvar goes back in pallakku some people dance to the tunes of instruments, punugu ghee (some scented ghee) and cow's ghee are offered to God. People hold burning torches on the way. He goes to all the small koils in Srirangam. These days perumaal during theppotsavam comes for pandha kaatchi – torch lit show. The whole of the street will be full of torch bearers. At that time these dances can be seen. Now he is offered iravi selvar samba. It is samba rice. It is good for digestion. It is now shortened to sela samba. He then goes to Dhanvanthri sannidhi where he is offred kashayam, called kudineer in order that he does not fall ill. This sannidhi does not have gopuram and is a little elevated. Garuda vahana pandithar is the vaidhyar. Ramanujar also knows these as he is well versed in pathanjali, yoga sasthram. Ramanujar then goes into koil alzhwar where to sayana barar/periya perumaal, ullooraar kaingarya barar do thirumanjanam with luke warm water. This is like a sponge bath. Then he is dried with thirupariyattam a kind of water absorbing soft cloth. This is thiruotraadai. Then chandanam is sprinkled on him. The dhoop sticks and sambaraani from Kashmir are offered. A vasthram is used to do this. The vasthram is first taken to the sambraani and then kept on perumaal's thirumeni. Then silken cloth is used to adore him. He is then decorated with many types of flowers.

3.80.1.12 Offering to Natchiyar

Now sriranga natchiyar thiru koil is also thus decorated. Near her sannidhi there is a thirupaali arai/sayana arai/bed room for perumaal and thaayar. They arrange a small cot also for them to lie down. The bedding is made of kumkuma poo. This bed is on a oonjal/swing. The maalai from Namperumaal which have been earlier removed are given to Vishwaksenar. Namperumaal is also given supari/beetle nut if he needs in the night. There is a separate moorthie for sayanam and is called sayana barer. This moorthie is the one which is thus decorated. In Thiruvengadam, there are different moorthies of perumaal one when accounts are seen, one for ghoshti in the morning, one for thirumanjanam, one for sayanam etc. In Srirangam only sayana barer is different moorthie. This sayana barer is taken to Sriranga Natchiyar sannidhi. Kuththu vilakku is lighted. Karpoora water is kept in silver cups. Fruits, milk are also kept. Then thiruven samaram is applied (fanning). Thirupadikkam is kept. This is for washing mouth. The water after cleansing mouth is spat on to this vessal. Kalasa paanai, thiruvadi nilai (pillow for his feet), vaal for cutting beetle nut, plate with vetrilai/paan, kaalaanji, thirualavattam, suzhatri, adukku oliyal are all kept. Now prabandha pasurams such as athaani sevagamum and thaalaatu pasurams are sung. Yaazh, kuzhal, veenai are played. Uragal uragal uragal pasuram is sung. They then go to perumaal sannidhi, prostrate and ask for pardon if any wrongs have been performed. They then close the doors of sannidhi. It is done much before midnight unlike today. Now thirukaapuu is put on. It means that the doors are locked. Ramanujar then goes to thirumada palli (instead of returning to his madam) starts to clean the place with his own hands. As the cooking is done in earthern vessals which are used only once, he ensures that the vessals, provisions to be used for the next day have arrived. If they have not come, Ramanujar will send word for the kuyawars(potters) to send it at once. He then instructs the Gopalagars to send milk, curd, butter of the said amount in each of the assigned time of the day. He also instructs vegetables needed to be sent in time. He then thanks those who had brought grains, vegetables, milk etc., and blesses them. He also meets the representatives of paththu koththu and ensures that the next day everything will happen as per plan. This is done even as they are walking towards the madam.

3.80.1.13 Return to madam

In the madam, he prostrates before the thiruaradhana sannidhi of perarulaalan. Vaduga Nambi brings kudineer/kashaayam and milk for Ramanujar for his well being. Ramanujar in turn takes them to perumaal and offers to him. It is to be noted while theertha prasadam is taken in one's palm, milk offered to perumaal and the remaining is to be transferred to another vessal (mud pot) and taken by us. Now Ramanujar starts to recite thiruvaimozhi pasurams. Once after eating, it is customary for Ramanujar to take a walk inside the madam itself chanting thiruvaimozhi pasurams. He comes to the pasuram madithaen manai vazhkaiyul. He stops in between the path and turns around. Shishyas ask him were you chanting madithaen mania valzhkayul pasuram? They were able to so accurately read Ramanujar's mind. Such were the times. Ramanujar used to express his feelings when chanting Thiruvaimozhi through his facial expressions. On that day after chanting Thiruvaimozhi for some time, Ramanujar gets on to his cot and was relaxing and then chants guruparampara thirunaamam (thirumanthiram), dwayam and sarma slokam. He sleeps as a person from whom weight at the back has been removed. He is full of brahma gyanam when he closes his eyes. Then Embaar, Vaduga Nambi come and massage his feet. Vandar, chendar, sri kulasekara dasar, govardhana dasar, thiruvazhudhi vadanadu dasar, and other security guards watch him without closing their eyes.

The next morning after his morning duties in madam, the troupe go to thavarasan thurai and bathe in the place next to Aalavandhaar thurai. Each day when Ramanujar was in Srirangam (for 60 years) used to be spent in this manner. Thus whole of his life has been spent in service to humanity.

3.80.2 The three thirumenis of Ramanujar made in his life time :

Thaan ugandha thirumeni (Mela kotaai), Thamar ugandha thirumeni (Sriperumboodhoor) liked by Ramanujar himself, thaanaana thirumeni (Srirangam).

Part 4

Acharyas after Ramanujar

4 Acharyas after Ramanujar

4.1 More about temple duties

Page 704 of 6000 padi: Again description of paththu kothu tasks are given here. Ramanujar joins in the first koththu being from outside (Kancheepuram). Ramanujar decides who will get theertham when. There are four ekangigal in first kothu. They are not married and live with Perumaal as the only companion. They are given some special tasks. They carried the silver and golden sticks meant for perumaal. They wear very broad thiruman. Though pathu kothu is both from brahmins having poonal and those vaishnavars without poonal both have to have had samashneeyam to be able to do koil kaingaryam. When in this period of Ramanujar the kaingaryams were being done without any miss either within the day or over the days (tapering effects), it must be noted Thirumangai alzhwar had got the raa pathu uthsavam started at the suggestion of perumaal to hear Thiruvaimozhi for which mangai had called for Alzhwar's thirumeni from Thirukurugoor, Naathamunigal revitalised the same later, each time (once in a year) the alzhwar thirumeni had to brought on shoulders with all the nishtai, the distance being 350kms, Ramanujar thought it is physically impossible task as bringing nammalzwaar thirumeni to Srirangam got missed once too. Thus Ramanujar got Nammalzhwar installed in Srirangam koil. Ramanujar gets all the 12 alzhwars and naathamunigal thirumeni installed in the koil and ensures proper conduct of uthsavangal. Thiru nakshathra nannaal of every alzhwar is celebrated in the koil. There is a seating arrangement for alzhwars, emperumaanaar etc., which is followed. The alzhwar thirumeni are brought through a arulapaadu previous night by perumaal and when thiru manjana theertham is brought all the preparations are completed, which is even before viswa roopam and they stand in front of perumaal to get **Prathama kataksham**. They are brought to thaayar sannidhi after getting kataksham of perumaal and other reverances. Thirumozhi (is pagal pathu) and thiruvaimozhi (raa paththu) are sung. Arayar swami is the karanam (கரணம்/body parts) for the alzhwars and when perumaal says arula paadu it is these arayargal who chant on behalf of the alzhwars. **Iyarpa is the 3 thiruandhaadhis of mudhal alzhwargal, and other 700 pasurams and is always chanted right in front of perumaal. Those arayars get the chance to go inside garba graham and chant in front of perumaal.** Desanthri srivaishnavars are taught thiruandhaadhi and are allowed to chant one thiruandhaadhi one day when perumaal comes on procession. Near garuda alzhwar sannidhi nammaizhwar, madhura kavi and parakalan's moorthie are kept. Kulasekarar is near paramapada vaasal. Thirumazhisai is near yathoththadhari sannidhi. Alzhwars are distributed. Koils had been established for them and desanthris are given chance to do kaingaryam in these sannidhis. Thirukatchi nambi sannidhi is near Varadharaja perumaal sannidhi and is big. **When ever perumaal purappadu is there there will be one kudai going in front. It is meant for empermaanaar darisinam**. This is after prabandha goshti. **Andaal does not have a moorthie as she is anyway with Namperumaal.** After morning thirumanjanam, the prasadam after being offered to periya perumaal is next offered to Senai mudhaliyar and then offred to the alzhwar having the thirunakshathram on that day. Perumaal uduththu kalainda peedhaga aadaiyum, chhodi kaindha thirumaalai, poosi kalindha kalapam, are offered to Alzhwargal who are carried on the shoulders and stoop down and accept these prasadams even as they are held by kaingaryabarar. Similar celebrations are done in Natchiyaar sannidhi also. After that only thiruveedhi procession of that alzhwar is held. The desanthris looking after that alzhwar koil will accept the vetrilai paakku sambavanai. When the alzhwar goes inside his koil, (Shri Vagulabaranan swami once got the bagyam of being kaingarya barar of kooraththu alzhwaan and once Ramanujar and he got to see all that is being told above). After the thiruveedhi procession the alzhwar goes to Ull aandaal sannidhi and gets prasadam. Those who did poojai, carried perumaal/alzhwar, arayar and those who chanted pasurams are honoured. After that Thadhiaradhanam is served to all. Today only a few get this not all alzhwars. Only udayavar, kooraththu alzhwaan, Pillai lokacharyar etc., get it. Nowadays periya perumaal has shifted all pasuram chanting to Udayavar sannidhi.

For aandaal thiru nakshathram, perumaal sends has the satrumurai in front of him and sends a written olai chavudi to aandaal sannidhi at the satrumurai time that such and such functions took place in my sannidhi. Aandaal feels very happy getting this news and then the celebrations are done as done in alzhwar sannidhi. Arayar chants the starting line of the pasuram with thaalam called isai and the rest is chanted by the goshti as iyal (means without thaalam etc., like what we do). In the early days Periya Koil Nambi(Thiruarangathamudhanaar) as purohithan of the Koil used to chant the pasurams, tell the mahathyams such as Kaisiga mahathyam and then Brahma ratham is brought but later this responsibility was given away to Kooraththu alzhwaan when he went for the 11th day function of amudhanaar's mother and asked for temple keys. In the later days in a kaisiga ekadasi function Ramanujar sees that Thiruarangathamudhanaar has been deprived of all the honours he once enjoyed, now it being with kooraththu alzhwaan, Ramanujar goes to Pillai thiruarangathu perumaal arayar's thirumaaligai and asks for bikshai of iyarpa and gives it to Thiruarangathamudhanaar. Thiruarangathamudhanaar now gets the chance to chant 1000 pasurams in front of Periya Perumaal. Thiruarangathamudhanaar has a koil in srirangam which one can see when you come as pradkshinam of chakraththu alzhwaar. Thiruarangathamudhanaar used to sing the pasurams fully when inside koil and when outside in the procession, he starts the pasuram and srivaishnavars sing the rest. In alzhwar sannidhis prasadams are not given, only thadhiaradhanai at the end.

Later Thiruarangathamudhanaar sang the RN on Ramanujar. On one occasion, when Namperumaal has completely enjoyed a uthsavam and on the last day, called sapthvaranam which is the day he is offered ila neer, when he is coming on procession, he stops before Ramanujar's (sannidhi or is it his madam) and Ramanujar is brought on hands of his shishyas outside and even as Ramanujar is watching Perumaal takes ila neer one by one. On one occasion, Namperumaal says Ramanujar need not come that day. Namperumaal calls Thiruarangathamudhanaar and says I want you to chant RN and I want to listen. Thiruarangathamudhanaar agrees but tells when RN is being chanted I do not want disturbance such as crackers etc., and hence Namperumaal orders for stopping all sounds. He stops all vadhyams also. Sreevaishnavars chant RN. After this happening when perumaal is so pleased, perumaal has asked for RN to be chanted afted Iyarpa. This is so in Natchiyar koil also. Namperumaal agnyay is that RN shall be Gayathri for all Sreevaishnavars/prapannars. For prapannars Gayathri manthiram is Ra ma nu sa. RN must be chanted daily. The japam in Thiruaradhanam[20] lokahidai kshini…is telling us that the uthsavams established by Ramanujar in Srirangam be conducted without fail year after year. The repetition of the line srimanna sriranga..two times denotes the importance of these uthsavams in Srirangam. Pakshothsavam, mahothsavam etc., which have been detailed by Ramanujar must be performed without fail. Ramanujar establishes a gosaalai and a few cows. 5 villages were given to Ramanujar and he orders that people should not live there, but they should be cow shelters. He also establishes a Krishnar koil called aanirai kaaththa perumaal. He emulated Brindavan here. Ramanujar asks those in Srirangam also to do thiruaradhanam daily.

4.2 Story of Jeeyarpuram:

One lady had a son who was tending cattle. She used to take prasadam for him. She calls the son Ranga, Ranga again and again but he doesn't come. She is sad. She is a highly devoted sreevaishnava lady. Lord sees this. The boy is tending cattle somewhere deep inside the forests. Perumaal comes as the small boy/son of the lady goes to the lady and eats away all the prasadam. It is nazhu amudhu-

[20] ஸர்வதேச தசாகாலேக்ஷ வவ்யாஹத ப்ராக்ரம
ராமானுஜாசார்ய திவ்யாஞ்யா வர்த்ததாம் அபிவர்த்ததாம்
ராமானுஜாசர்ய திவ்யாஞ்யா ப்ரதிவாஸரமுஜ்வலா
திகத்தவ்யாபிநீ பூயாத்ஸாஹி லோகஹிதைக்ஷிணீ
ஸ்ரீமந் ஸ்ரீரங்கஸ்ரீயமநுபத்ரவா மநுதிநம் ஸம்வர்த்தய
ஸ்ரீமந் ஸ்ரீரங்கஸ்ரீயமநுபத்ரவா மநுதிநம் ஸம்வர்த்தய

koozh or porridge. A little later, the boy returns and says amma I am hungry. The lady tells you have eaten just now and you are asking for food again. I don't have. The boy says but I didn't come. The lady thinks it is a leelai of perumaal. I have called Nam pillai (her son) so many times by his name but he did not come. Now he has come. Next day both perumaal and the boy come to the call of the lady. The boy asks when I am there you are giving food to someone. Now the lady realises and thinks அடியாரையும் ஒரு பொருளாக மதித்து – this is a line from RN. It means perumall you have grace even for such a lowly person as me. You are interested in such a low thing as this koozh. She prostrates before the God and dies there itself. Perumaal gives moksham to both the mother and the son at that very moment. This place is named Jeeyar puram by Ramanujar. There is a mantapam there. Perumaal goes in procession there too. He stays there in the mantapam for one day. This mantapam is called ammayaar mantapam. Perumaal gives sevai to all the people there.

4.3 Some snippets in Ramanujar's life.

Ramanujar while going back after bath used to put wet cloth over Mudhali Aandaan and Kooraththu Alzhwan and used to hold on to the wet cloth while walking towards the river for bathing. Such was his madi. But Pillai urangavilli dasar is different. He might have gone some where here or there and when he returns after having done money collection from King's palace, but still Ramanujar used to directly hold on to his hands after bath, and even put on his hands over Dasar's shoulder. This we are going to see why a little later.

Page 720: later Periya Nambi and Kooraththu Alzhwaan, as they had lost their eyes and life for this dharisinam (Emperumaanaar darisinam), avargalukku paadhachaaya vaan pradaesaththilae/east side entrance where temple thaer is parked, Ramnujar established Thirumaligai for them (Periya Nambi and Kooraththu Alzhwaan) opposite to each other and they lived there. The two got the distintion of doing service in the thiruadivaaram of Perumaal.

721: Alzhagiya Singar is the thiruaradhana perumaal for the 74 simhasanaadhipadhigal. This perumaal drove away the darkness ஆந்தியில் போதுருவாகி.

722: Ramanujar is doing upanyasam one day. A srivaishnavar came that way. He prostrated before Ramanujar. He gave a moorthie of Sri Ramar in pattabisheka kolam. Ramanujar calls the moorthie as patchai idadhavar. Ramanujar starts to weep. He asks the person to keep this patchai idadhavar in thiruaradhanam set. It means that Ramar did not expect anything in return from anyone who comes doing charanam to him. Ramanujar wept at such a nobility of Raman. Whereas Krishnar is patchai ittavar because Krishnar wants us to leave out all dharmangal before falling at his feet.

4.3 Ten advices of Ramanujar to Mudhali aandaan:

Ten advices of Ramanujar to Mudhali Aandaan in the next 2 pages

723: just now we saw how Ramanujar puts wet cloth over Periya Nambi and Kooraththu Alzhwaan in order that his madi is not lost but put on his hands directly over Uranga Villi dasar even after taking bath. Mudhali aandaan falls at the feet of Ramanujar and asks why this differentiation? What is the difference between saththina mudhaligal and saaththaadha mudhaligal like Maranaer Nambi or Pillai Uranga Villi dasar? Ramanujar replies good that you have asked this question, I wanted to tell you about this. Mudhali Aandaan was to take control and get the 74 simhasanapadhis to perform Pancha Samskaram including to the saththaadhavargal and hence it is important that he knows about Saththaadha mudhaligal.

Ramanujar tells this is what has been told in veda vedhanthangal, Alzhwaar Pasurams but kept a secret. Listen to this. These are called 10 varthaigal. In these dialog Ramanujar refers to both as adhuvum and idhuvum. In the end Ramanujar will reason it out why he calls them adhuvum

idhuvum. This is given in the grantham called Varthaamaalai. The following write up is based on Varthaamaalai grantham.

1. The difference between saaththaadha mudhaligal and saaththina brahmaththomar is like that between Naatukkum(Thirunaadu-vaikuntam) thirupathikkum (divya desams in this world) உள்ள தன்னேற்றம் vithyasam/difference. We brahmins do bakthi to reach Thirunaadu and we go about mixing with saaththaadha mudhaligal advice them and correct them whereas the saaththaadha mudhaligal are as much enjoyful as those in thirunadu. This preaching and reform the society is Saaththina brahmaththomar's task. This is not there for Saaththaadha mudhaligal. The saaththaadha mudhaligal live with utmost vairagyam. They do not dirty their hands. They say avan parthuppaan. நாட்டாரை நன்னி நொந்து நாரணனை நம்பினோமே. Here naataar are us saaththina brahmaththomar. Saaththaadha mudhaligal perumaalai patri iruppaargal.
2. Thirupaadhigalukkum, Koil Thirumalai perumaal Koilukkum உள்ள தன்னேற்றம். The difference between Srirangam Koil/Thirumalai/perumaal Koil (Kanchee) and other thiruppadhi koils the rest of 103 koils is the difference between saaththaadha mudhaligal and saaththina brahmaththomar. Saaththina brahmaththomars are like theppa karaiyarai poelae. It means the following. There is a nice full flowing river in which there are floods and we are sitting in a small circular shaped boat. We hold on to the side of the boat with one hand and we swim using the other hand to reach the banks. Saaththaadha mudhaligal are like those travelling in a big ship and seeing the floods. Saaththina brahmaththomar go to the three revered koils and also to the other 103 koils. We are doubting which perumaal will give moksham. Saaththaadha mudhaligal saaragyamai hold on to the three koils only. They are fearless of moksham.
3. Alzhwargalukkum periya alzhwargalukkum உள்ள தன்னேற்றம். Other alzhwars feel happy when perumaal comes before them and shows himself to them. When he goes away these alzhwars cry. So they alternate between happiness and sorrow. But Perialzhwaar tells perumaal no don't show yourself, others' drishti will lessen your powers. He keeps singing pallandu pallandu… whether perumal shows himself or not. He is engaged in mangalaasasanam to perumaal. Ramanujar tells saaththina brahmaththomar are like other alzhwars we are happy when he shows himself but are in despair if he is away from us. We (this set) are fearful. Saaththaadha mudhaligal are like Perialzhwar always singing mangalasaasanam to perumaal. They are fearless and think only of good of perumaal. They keep singing nama sankeerthanam of perumaal.
4. Andharaththukkum (port), kadalukkum உள்ள தன்னேற்றம். The first is the anchored ship in the shores. The other is ship in mid seas which is subject to vagaries of weather and can dance around. Saaththina brahmaththomar are like those in the mid seas. We may have good days and cyclonic days. We enjoy the sea winds and go forward well but in cyclonic weather we are shaken. We experience both the good and bad samsara inba dhukkangal. Saaththaadha mudhaligal are like anchored ships which will not shake. Their belief is unshakeable. They do not enjoy the effect of breeze in moving forward nor do they have the despair of cyclone. Whether there is nashtam or kashtam they trust perumaal and go ahead in life. They believe in karma when in despair. They are immune to samsara inba dhukkangal. Emperumaan is the karai to which they hold on strongly.
5. Anuvukkum maha meruvukkum உள்ள தன்னேற்றம். The difference between a small atom and a big mountain. Saaththina brahmaththomar go about finding differences in sambandhmum, kudi gothramum and suthram and spend their lives

fighting this. This starts with abivaadhayae in which we tell all these distinctions. We look upon ourselves very high. Saaththaadha mudhaligal tell parakala parankusa yathivara gothradhigal. They know nothing else. They show janma naitchiyam. They are true adiyar's adiyar.

6. Karumbukkum gantukkum உள்ள தன்னேற்றம். Sugar cane (karumbu) has usually 14 segments. The dwaya mahamanthiram is called gantu here. It also means crystal sugar, kalkandu[21]. Saaththina brahmaththomar are equivalent to the person who peels the outer skin of sugar cane by his teeth, bite the sugar cane, get a little juice and spit out the remaining waste. Saaththaadha mudhaligal are like kalkandu (crystal sugar) consumers. No effort and getting maximum returns. We read vedam, vedhantham (Ramanujar calls it chakkai kalandha vedam as only the needed has to be taken) and achieve same moksham but they do bakthi, they keep chanting only dwayam with full intent and attain the same result.
7. Mannukkum vinnukkum உள்ள தன்னேற்றம். Mann here is leela viboothie. Vinn is nithya viboothi or vaikuntam. Saaththina brahmaththomar keep crying to perumaal like in arthi prabandham. Saaththaadha mudhaligal think what is the difference between here and Vaikuntam as they are getting to do all the thondu here itself. Nambuvaarpadhi vaikuntam kanminae by Madhura Kavi alzhwar means just this. Just as the field in which we sow does not bother whether the crop will come, it says he who has sowed will look after, Saaththaadha mudhaligal do not care for what will happen in this life. They will be like iruppidam vaikuntam vengadam.
8. Iravukkum pagalukkul உள்ள தன்னேற்றம். We (Saaththina brahmaththomar) are in the darkness of vedam and are groping about. They (Saaththaadha mudhaligal) do nama sankeerthanam of HIS 1000 names including Madhavan and are in the light. They will follow the meaning of bagavath geethai and behave like that. They follow masuchaha – don't worry when you have held on to MY feet.
9. Rathnaththukkum paashaanaththukkum உள்ள தன்னேற்றம். We chant thirumanthiram and also gaythri manthiram. We keep looking at the time and chant Gayathri manthiram (Sandhya vandhanam). They keep chanting dwaya manthiram which is manthira rathinam. They chant at any time.
10. Pathivarathaikkum paranaarikkum உள்ள தன்னேற்றம். They think it is odd for us to keep doing all the homams. We do homam to please all devathais. We say we are thinking of the antharyami inside us and are doing this. For them it is sriman Narayana charanou charanam prabathyae. Srimathae narayanaaha namaha. They consider acharyan as deivam. What we do is for showing off to others. It looks like what a paranaari does. It appears we do not have pathivratha dharmam. They firmly believe that they are sesham only to HIM. We keep pleasing all and please none[22].

In vaartha maalai 450'th vaarthai: they have naitchiyam from their birth. Aroda patithanaalae we are hesitant and confused. We think we have climbed some steps and are afraid that we will fall down. He is always in the bottom most step and hence he is able to exhibit naitchiyam. SVB has got a lot of such vakyams. Read that carefully. This can

[21] The significance of sugar cane being carried on 13th day by both prabandham goshti and veda goshti after the kartha carrying a kalasam is that we are acknowledging that the departed soul has entered vaikuntam. Sugar cane has 13 segments. 7 of the segments denote 7 logams above and rest 7 represent 7 logams below. At the end of the procession, the top leafy portion of the sugar cane is cut off and thrown upwards signifying the liberation of the departed athma and throwing it into vaikuntam.

[22] There is one more vaarthai given in 6000 padi. Samudhraththukkum uppankazhiyukkum உள்ள தன்னேற்றம். The former is the ocean and later is a pit used to extract salt from the sea water. We are like ocean having mix of all perumaal, devathai etc., whereas they are like extracted salt and are pure. We kave kulam, gothram but they don't have.

be seen with Perumaal (Raman) பெருமாள் பக்கலிலும் (SVB statement). He had friendship with guhan, sugreevan, Jatayu, vibeeshanan, sabari, நம்பெருமாள் பக்கலிலும், he (Ranganathar) asked lokasarangamunivar to bring Thirupaan alzhwaar on his shoulders. அப்பன் பக்கலிலும் (Thiruvengadamudayaan) he showed to Kurumburuththa nambi by accepting his clay flowers leaving aside Thondaman chakravarthy's gold offerings. Kanchee deva perumaal showed this quality by mixing with Thirukatchi Nambi. பெரிய நம்பி பக்கலிலும் he did kaingaryam and anthima samskaram to Maranaer Nambi. Treat these words as Nithyanusandahanam for myself, yourself and all others told Ramanujar. Mudhali aandan tells that all these years he had done apachaaram knowingly and unknowingly and from now on he will reform himself. He asks what is the praayachiththam? For all saranagathan if all these 10 words get into their minds they will get nalgathi said Ramanujar. Thus these are all said against Pillai Urangavilli dasar's perumai.

GP 67:

The take away from 10 varthai is that as we go up in the ladder we have additional responsibilities. The higher ups have more mental disturbances than lower down fellows. These are based on observations on Pillai Urangavilli dasar.

4.4 Pillai urangaavilli dasar vaibhavam how Ramanujar plays an act to teach brahmanoththamars by asking 2 srivaishnavars to steal ornaments of Ponnaatchiyaar:

Page 767: this is about how ponnatchiyaar his wife threw away all her jewels. Pillai Uranga villi dasar/Dhanur dasar used to bring 1000 gold coins daily from the raja for doing the security act (ஜட்டி வேலை) for the raja. He was also the chief of Raja's army. He used to have a palanquin in which these 1000 gold coins were deposited. He used bring these coins directly to Ramanujar for use in the Koil. (13.47)This money is used in koil expenses and thdhiaradhanai to pilgrims visiting various madams. On the way for bathing in Kollidam river Ramanujar used to hold on to Mudhali Aandaan in one side and kooraththu alzhwaan on the other side touching them using a wet cloth for madi. Pillai urangavilli dasar used to go to palace in the nights and do the assigned duities by the King. When Pillai returned he used to prostrate before Ramanujar at the Kollidam banks. Ramanujar used to call Dasar and put on his hands over his shoulders and return to madam. No wet cloth. The shishyars used to wonder why this difference? They used to speak in whispers. One day when the shishyars had put their veshti for drying, Ramanujar calls another shishya and asks him to tear away a significant part of the vasthram of 3 or 4 people who were whispering and bring it to him. The shishyan hesitates and does what he was asked to do. When the goshti whose cloth had been put for drying return, find that their cloth is torn and are angry and scold each other. Each one blames the other for having torn it. They leave out adiyaen to address the other and use first tense to address them (I, you etc.,) which is not a polite way to address. Each one starts to say my vasthiram, my vasthiram. Ramanujar comes there and exclaims there can be no one other than srivaishnavers who can come here. So only srivaishnavar could have torn it. So why are you scolding other srivaishnavar. Ramanujar tells them consider that as some donation maybe even for perumaal kaingaryam. Why has your swaroopa gyanam not increased when you have heard so many kalakshepams. Even after hearing all this from Ramanujar they were still fighting and scolding each other. Then Ramanujar calls 2 sreevaishnavars and tells them we do not have money for thadhiaradhanai and directs them to go to Pillai Urangavillidasar's maligai when he is not there and only his devi (Ponnatchiyaar) is there and go when she is sleeping and cut her chain, other ornaments and bring it. The two vaishnavars go and hide in dasar's house and wait for early morning hours. The Natchiyaar after Pillai Urangavilli dasar went away very early morning for King's

duties, she came to her room and started to sleep on a மஞ்சநம் (cot). At that time the srivaishnavars come near her and remove the ornaments she is wearing on one side. Ponnatchiyaar realises that Srivaishnavars have come on instructions of Ramanujar. She thought it must for some kaingaryam and allows them to be taken. She turns around so that they can take ornaments from the other side too. The srivaishnavars get scared and run away thinking the lady has got up. Next morning Pillai Urangavilli dasar comes and hears the story and sees that the lady is sad. Dasar gets very angry and scolds the lady. He says you have still not got parathanthriya gyaanam. When the srivaishnavars could remove from one side, they would have turned you and taken from the other side too. Why did you turn around yourself and scare them? Why did you act like a swathnthran and show that you have senses? If you had been like a log or a stone they would have turned you and taken all that they wanted. You have become a dhrogi for Srivaishnava kaingaryam. Dasar did not speak to her for 3 days. He did not eat what she made at home and went hungry. Ramanujar took the ornaments and kept them aside. Ramanujar then went to Dasar's maligai and asked the lady of the house where are your ornamemnts of one side. She told the story of 2 srivaishnavargal who took away ornaments from only one side. She tells Ramanujar that she turned to show the other side but the brahmanoththamars thought that I had got up and went away. Due to this I became swathanthriyan laments the devi. Dasar had also got angry with me and has not eaten for 3 days. He said I do not want sambandham with a person who is swathanthriyan and went hungry for 3 days. Ramanujar goes away and calls both Pillai Urangavilli Dasar and devi to his sabai of all the shishyars including those whose part of their veshti had been torn away, and asks Dasar why he is fasting for 3 days? Dasar prostrates before Ramanujar and asks should I or will perumaal eat from a swathanthriya sthree? Ramanujar asks Ponnatchiyaar what is the swathanthriyam act did you do? She also prostrates before Ramanujar and tells the act of stealing and how by turning around herself she scared the srivaishnavars. Ramanujar turns around to Dasar and asks him what should be the punishment for this swathanthriya behaviour of Devi? Dasar replies I have removed the sambandam with her, swami do as you wish. Shall I then give devi to anyone that I want to and whom I like most? Dasar replies if swami's thiruullam is like that please do. Ramanujar then tells Dasar, you are the most liked person here and hence I give Devi to you. Dasar can't go against Acharya niyamanam and hence accepts Devi again. Dasar now realises the play of Ramanujar and prostrates again and the two Dasar and devi continue to lead a family life again. The goshti had its head hung down especially the 3 or 4 whose veshti had been torn. You people though you had known that those who have torn your veshti must be srivaishnavargal, you picked up quarrel calling names. You were not able forgo even a part of vasthiram for some use. Ramanujar gave a look amounting to did you look at Pillai Urangavilli dasar's greatness. You people were doubting when I had put my hands on Pillai Urangavilli dasar's shoulders, do you realise his anushtanam (very high level of his opinions and actions). Ramanujar called Pillai Urangavillidasar by his side and even as all were seeing, Ramanujar stroked Dasar's back. Ramanujar tells Dasar, you are my sparsa vedi or rasaguligai. If some one touches with rasaguligai, even brass turns into gold. Like touchstone in English. If I touch you, my ashudhdham will vanish. With Ramanujar's touching what little dosham Dasar had got removed. Mudhali aandaan comes forward and chants four pasurams which emphasises this aspect. Kulam thaangi….of 3.7.9 of Thiruvaimozhi. Thikutra keerthi.. #26 from RN. Pazhuthila Ozhugilatru… #42 from Thirumaalai , amarar ore angam aarum #43 from Thirumaalai. These pasurams bring out the greatness of Pillai Urangavilli dasar's behaviour and his life.

While being the sentry to the koil nd looking after security of the koil, he used to carry a small bow called Dhanur and hence his name Dhanurdasar and also a small knife. Even if the ornament on Namperumaal gets disturbed, he will scratch his body with the knife. He had that much prathibakthi on emperumaan and also on Emperumaanaar.

4.5 Some prominent aspects of Ramanujar's important shishyars

Page 738. Ramanujar appointed 74 samadhipadhigal amongst his shishyargal. Thaniyans or songs in praise of these shishyars were sung by prominent Srivaishnavars. Ramanujar's shishyars' thaniyan and meanings are given here.

Ramanujar's important shishyars and their roles

4.5.1 Kooraththu alzhwaan:

Kooraththu alzhwaan, helped in sreebashyam, he had all the kalyana gunangal. He was the pavithram for Ramanujar. He gave his eyes for Emperumaanaar dharisanam. He went to paramapadam before Ramanujar. Ramanujar chanted Dwayam into Koorthathu alzhwaan's ears as he was about to go to Paramapadam. When in last stages, Kooraththu alzhwaan went to Thiruarangaththu amudhanaar's thirumaaligai and stayed (for some days) in the outhouse. More auspicious place to leave the world is not our home but in adiyavargal sthalam. Such occurances are found only for Kooraththu alzhwaan. Gave us the graet pancha sthvangal.

4.5.2 Mudhali Aandaan:

Mudhali aandaan: He is the dhandam for Ramanujar. He is relative for Ramanujar – nephew. He is the padugai of Ramanujar. He is like Rama avathaaram. Vaadhoola kulam. His given name is dasarathi. He had gone to Athuzhai's house as helper when her husband's relatives mocked at her. Mudhali aandaan's[23] son is Kandhaadai Aandaan. Annan thirumaaligaiyaargal. Kandhaadai vamsam. --→ appan thirumaaligaiyaar --→ thirumaniyaar --→ sreenivasa Iyengar(Adiyaen got samshneeyam from the swami) ---- dasarathi (present acharyan swami). I call it 1.x.y.z. as there are three branches from the root to get to my vamsam. Upto Kandhaadai aandaan and one or two generations it is coming as a single root and after that it branches to x having x1, x2, x3 etc., Vaishnavi sree got developed with Mudhali aandaan – kaingaryam in Srirangam. Pancha Narayana Kshethrangal around Melkote, salagraamam which got many Jainers turned into VSA. Mudhali aandaan vamsam in Srirangam are maniyakaarars which is very powerful post in the town. They regulate the perumaal movement in uthsavams. Mudhali Aandaan was born in Paettai near Chennai patchai varna perumaal.

4.5.3 Thirukurugai Piran Pillaan:

Thirukurugai piran pillaan. Periya Thirumalai Nambi's son (Periya Thirumalai nambi taught Thiruvaimozhi to Ramanujar). Sweekaara puthran of Ramanujar. Born in Thirukurugoor/Alzhwar thirunagari. He wrote 6000 padi the first grantham of Thiruvaimozhi. He spread sreebashyam in the world. Nadaadhoor alzhwaan who further spread Sreebashyam was after him. He is a very prominent shishyan of Ramanujar. His shishyar is Vishnu Chiththar Engal alzhwaan who was prominent of his own accord. Vishnu Chiththar was born in Thiruvellarai (pundarikaaksha perumaal big vigraham, Srirama Misrar –pundarikaakshar was also born there). Nadadhoor ammal taught Sreebashyam to Engal Alzhwaan. Nadadhoor Ammal is Vedantha Desikar's acharyan.

4.5.4 Kidaambi Aachaan:

Kidambi aachaan/Pranathaarthi harar: made prasadam for Ramanujar. (Remember when Thirukoshtiyoor Nambi tested Ramanujar by making him lie on hot sand, Kidambi Aachaan objected. Seeing his devotion, Thirukoshtiyur Nambi asked him to make food for Ramanujar after the poisoning incident). Kidambi Appullar and Kidambi aachaan are mama to Vedantha Desikar. He lived holding the view that Emperumaanaar's thiruadigalae upaayam and upaeyam(prapya prabagangal). Saraswathi in Kashmir gave the name Sreebashyam to the Ramanujar's grantham and gave it to Kidambi aachaan's hands when during Digvijayam Ramanujar went to Kashmir. He got moksham for

[23] Father is Thirumalai Aandaan mama of Ramanujar and shishyan of Aalavandhaar who taught Ramayanam to Ramanujar.

Thubayur Kondi a buttermilk seller[24] in Thirumala. He was called Vedhantha udayanar by Ramanujar. He brought out the vedantham/Sreebashyam to the world. Athreya kulam. Vishnu swami's brother.

4.5.5 Engal Alazhwaan:

Engal alzhwaan: he hails from Thiruvellarai near Srirangam. Aravinda lochanan/Pundarikakshan perumaal. Perialzhwaar sings kaappidal on this perumaal. A white boar went away and when rishis came in search, perumaal gave katchi. People here are anushtaara cheelargal. Many acharyas are from this place. They have a lot of sowlabyam. They are from ammaal acharyan vamsam. While Kooraththu alzhwaan is believed to have written sreebashyam as Ramanujar was dictating which is before the Alzhwaan lost his eyes, and this grantham was very big and it was continued to be written by **Engal Alzhwaan** after Kooraththu Alzhwaan lost his eyes and after Nadadhoor Alzhwaan's times. Engal Alzhwaan is Thiru Kurugai Piran Pillan's shsihyar. Engal Alzhwaan's given name is Vishnu Chiththan. Even this continuation of writing Sreebashyam was in the same style as written by Kooraththu alzhwaan. Ramanujar looks at Vishnu Chiththan and exclaims engal alzhwaanoe and thus he got the name Engal Aalzhwaan. One sawmy in the later years by the name, Nadadhoor Ammaal/Vathsya varadhar was Vedantha Desikar's acharyan. Nadadhoor ammaal when he asked his father from whom to learn Sreebashyam, he was told by his father, திருவல்லர சோழியன் திணவுபட சொல்லுவன் it means that **Engal Alzhwaan** is the best person to learn Sreebashyam from. I will teach you Sreebashyam till you understand it is the meaning underlying hs quality. It is to be noted that Nadadhoor Ammaal himself is well versed in vedhantham but Engal Alzhwaan was able to teach Sreebashyam till Nadadhoor Ammaal understood the same, that is the toughness of the subject. Chozhiyargal are those who have tuft in the top (like Aravaindhalochana swamy of Triplicane whom we know). Nadadhoor Ammaal makes his first attempt to learn in which to a question by Engal Alzhwaan from inside the house, on who has come, Nadadhoor Ammaal replies I have come. Engal Alzhwan replies from inside, நான் செத்து வாரும். It means let your I/mine concepts die and then come. The next time the reply to same question is Adiyaen. Now Engal Alzhwaan accepts him. Nadadhoor Ammaal vamsam is called even in these days as Ammaal acharyan vamsam. There are many shishyargal for them. Two of our Kaggadasa group of Bangalore also are his shishyargal. Engal Alzhwaan's Thaniyan emphasises the importance of being his shishyan to learn rahasya granthangal of Ramanujar. This thaniyan was sung by Nadadhoor Ammaal. Mela Thirumaligai, Keezha Thirumaaligai are the two branches of vamsam of Nadadhoor Ammaal. Engal Alzhwaan is one of the important shishyar of Ramanujar.

4.5.6 Nataadhoor alzhwaan:

He is Mudhali Aandaan's own brother. His given name is Varatha Vishnu. He too was born in Pettai. He later gets the name Nadadhoor Alzhwaan. Thus he is also nephew of Ramanujar-sister Kamala's son. He gets the rights of spreading Sreebashyam from Ramanujar. Nadhadhoor alzhwaan gets Sreebashyam from Thirukurugoor Piraan Pillan (who gets the SB rights first from Ramanujar) and spreads it.

4.5.7 Somasi Aandaan:

He used to pronounce "Emperumaanaarae" in his own style liked by all. Just like "thirukannapuram" when told by Thirumangai Alzhwaar will be most liked so is "Emperumaanaarae" by Somasi Aandaan. He also learnt SB from Thiru Kurugai Piran Pillaan and spread it. குற்றேவல் means doing Kaingaryam. Thiruppaavai sings about this. His given name is SriRaman.

[24] She used to give buttermilk to Ramanujar through Kidambi Aachaan daily and asked for Udayavar's sripada theertham and after having it got knowledge and now when asked for how much the buttermilk costed she said get me moksham and got a palm leaf recommending moksham. This happened in Thirumala I think.

4.5.8 Naduvil Alzhwaan:

Another shishyar of Ramanujar. His thaniyan and its meaning is given in the text.

4.5.9 Yagnya Moorthie:

Arulaala Perumaal Emperumaanaar was the name he got changed to after loosing to Ramanujar in the 18 days tharkam. Aalavandhaar's Sidhithrayam was asked by Deva Perumaal of Kancheepuram on the night of 17th day tharkam using which Ramanujar won. Kaarya brahmmam, kaaruna brahmmam, saguna brahmmam etc may be recalled. Gyana saram and prameya saram written by him. He was doing thiruaradhanam for Ramanujar's Kaanchee deva perumaal. Confusion of Emperumaanaar madam which one is correct one. Coming to know of this, he broke down his madam with his own hands. This swami after joining Ramanujar was made the head of yathi kulam with Ramanujar. Ramanujar gave four shishyars to him of which prominent one is Anantha alzhwaan.

4.5.10 Ananthaalzhwaan:

Ramanujar called him Anathaan Pillayoe. He volunteered to do pushpa kaingaryam in thirumalai. He digs the pond(Ramanuja yaeri). He even prevents Srinivasan from helping him or his wife in this garden/Nandhavanam work and chases him with his crowbar which is kept in Thirumala even today. He got Ramanujar's vigraham installed inside Thirumala temple. He was the father in law to Srinivasan and got him married to Padmavathi Thaayar. He made Sreenivasan to listen to RN on the 22nd day of the uthsavam. Srinivasan (the perumaal in thirumalai) was also the shishyan for Anatha alzhwaan. He sang the thaniyan to Ramanujar when udayavar was climbing up and brings food to him and when asked who are you by Ramanujar, he tells he is Ananthaalzhwaan's shishyan which was not known to uadyavar. When Srinivasan asks the boy to sing thaniyan udayavar hears the thaniyan which he has never before heard. He is the one who went back all the way up the hill and left the prasadam which had ants in it so as not to disturb them to be from being part of life on Thirumala as sung by Kulasekara Perumaal. His vamsam called Anathaan pillai vamsam is very famous in our sampradaayam. They say adiyaen madhura kavi dasan as both madhura kavi and anantha alzhwaan are born in same month same nakshathram. Chithirayil chithirai. He too believed that achaaryan is deivam as can be seen in the crowbar story with perumaal. In Thiruvengadam the Ramanujar's padugai is called Anatha alzhwaan. அனந்த அழ்வான் சாதியிங்கோ is what we must tell for sadari in Thirumala. Sadagopan/ramanujam/anantha alzhwaan depending on where we are/in which koil. Thirunagari and many koils/Srirangam/Thirumala.

4.5.11 Echaan:

He is paruthi Kollai Ammayaar's saviour who gave funds to serve to Ramanujar and goshti who had come that way. His given name is Yagnyaesar. After repenting he asked for prayachiththam which Ramanujar tells that he should wash clothes for all in the village which he does. He understands that in as much as our athma is subvervient to paramathma, so should this body be to Srivaishnavars as gladly performed the duty of washing clothes to Srivaishnavars.

4.5.12 Vaduga Nambi

He used to heat milk for Ramanujar. He used to treat Ramanujar's foot wear as sacred as perumaal's moorthie and used to carry it on his head over even Perumaal's vigraham. Andhra poornar is his given name. born in Saalagraamam in Karnataka. Alzhwaan (Kooraththu) and Aandaan(Mudali) are called by him as இரு கரையர். It means the two (Kooraththu alzhwaan and Mudhali Aandaan) used to alternate their devotion between Ramanujar and Perumaal whereas he believed that only acharyan is upaayam and upaeyam.

4.6 A common thaniyan for the rest 74 simhasinadhipadigal:

The common thaniyan is given in the text. The thaniyan tells that the simhasaniadhipadhigal learnt SB from Ramanujar and then inner meanings of prabandham slokams and were made to hold this

post by Ramanujar himself. Maruthi chiri aandaan in Melkote established many Narayanan Koils in the area around Melokte. He was also the one to have the brought the news that Kirimi ganta Chozhan has died and things are quiet in Chozha Rajyam. Just like Hanumaan as maruthi brought the good news of Seetha in Lankai and thus this swamy brought the good news and got the name of maruthi. Ramanujar tells there is no equal to you. When this Maruthi Chiri Aandan is about to die tells if Thiruvengada mudayaan forgets his creations of including various forms of hell, he has to create one very cruel to take me in. I have done so much of paapams in my life he says. The scenario is we have gone in front of Thiruvengadamudaiyaan who has to decide whether to give us moksham or naragam. Are you going to give naragam looking at the paapams I have made which is my swaroopam, or give moksham due to your karunai or piety which is his swaroopam. If he is truly extremely pious even the vaikuntam he has made will not be sufficient but build new vaikuntam. என் ஸ்வரூபத்தை பார்தானாகில் பல நரகங்களை ஸ்ரீஷ்டிக்க வேண்டும் ஆனால் அவன் ஸ்வரூபத்தை (கருணை, வாத்சல்யம் என்பதை) பார்தானாகில் இன்னொரு ஸ்வர்கத்தை படைக்க வேண்டும். Even in Sree Vachana Booshanam, if we keep thinking only of our sins we only end up with fear. If we keep thinking of all the good attributes of God all our fears will be gone. Thus this thaniyan common for all the rest of simhasaniadhipadhigal amounts to this advice.

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General

RN two pasurangal என்னையும் பார்த்து என் இயல்வையும் பார்த்து...gives the same meaning as above. That is we should not look at our defects and keep lamenting but should sing in praise of HIM and through his piety seek moksham. Thiruvarangaththu amudhnaar the author of RN prays to Ramanujar on our behalf tells don't see us and our deeds, they are bad. We are still engaged in vishayandhram/day to day pleasures, we are not able to come out of that whirlpool of this life. Don't look at me, look at the good in you and grant me moksham. You have immeasurable amount of grace (கருணை) consider only that and grant me moksham. இடுமே இனிய ஸ்வர்கத்தில் pasuram: after seeking Ramanujar's lotus feet and getting hold of it tightly, we do not have any further job. However we keep fearing of one thing. Will we go to swargam after this life or go to hell/naragam and suffer, or will we be sent back to this whirlpool of samsaram again? Ramanujar says don't be having such doubts. The author of RN says don't have these doubts. Ramanujar will not send you to any of these 3 options, have faith. This is what Maruthi Chiri Aandaan told in his dying moments. Page 745.

4.7 Charama pada praapthi of some prominent acharyas:

4.7.1 Marudhoor Nambi charithiram:

He was made to join Arulaala Perumaal as shishyar. Anantha alzhwaan, Thondanoor Nambi are the others who were made join Arulaala Perumaal Emperumaanaar. Maarudhoor Nambi also said similar message in his parting days. He says Sisubalan got moksham. He scolded bagawan 100 times. Though for there births, Sisubalan was acting against perumaal. When sanatha sanath kumararagal go for paying their respect to perumaal, vaayil kaappoen and Koil kaappoen who are Jai, Vijayargal stop them. The kumararagal gave them saabam that you will be born on earth for 3 births and will do acts against perumaal. Perumaal gave them options a)if you take 3 births and keep abusing me you will get moksham in 3 births but b) if you want to be doing good then you have to be born for many births and get to moksham. The Jaya Vijayargal chose the former route. Sisubalan is one of them. They are Hiranyakshan & Hiranyakashapu (as Jai & Vijai), Ravanan & Kumbakaranan, Sisubalan & Dhandavargan. It is thus a) as they have completed 3 births, they got moksham, b)Sisubalan stood for fleet of a moment admiring the beauty of Perumaal with chakram in his hand and thus as he had admired perumaal he got moksham. Another thing is only the hungry needs to be given food.

Similarly alms are given only to needy. Thus Karunai has to be shown only to needy that is one who has done a lot of paapam. The argument of ours is that while you have given moksham to Sisubalan who has been abusing you only for 3 births, we have been abusing you for many lives and hence we deserve to get moksham. Alzhagiya Singar heard this argument of Marudhoor Nambi and gave him moksham immediately. Thus what has to be understood by us that we should develop awareness and admittance of the lowest state of wellness we are in and seek HIS grace. Thus it is the faults in us which have to be made as offerings while seeking moksham. Kannan gave the upadesam of 700 slokas of Bhagawath geetha and what sambavanai he got is 3 kutrangal/ 3 misdeeds. They are friendship to unworthy, unfounded pity on undeserving and not being able to differentiate between dharma and adharma. Arjunan offered these to Kannan and got the geethaupadesam. This is called சரம ஶ்யான பரிபாஹம். This is what we must remember in our last moments that we have only our bad deeds to offer while seeking HIS piety.

4.7.2 Pillai Uragaavilli dasar:

Charama pada praapthi. His wife Ponnatchiyaar. Dhanur dasar is his name as he used to hold the bow always in his hand ready to fight his enemy. Ramanujar showed that Perumaal's eyes are more beautiful than his wife's and transformed him to a baktha of perumaal. She also moved to other side while sleeping for the thieves to steal her ornaments from the other side of her neck. Pillai scolded her to have shown swathanthram and not parathanthriyam and kept her aside. Ramanujar enacted a drama and made the Pillai to take her back. His vamsam are Kandhaadai munayaar. These people wear caps, hold knives and go for protection of God during processions. The Pillai in his last stage calls all his followers accepts theertham from them and begs for pardon of all if he has done any harm to them. Now he looks at his wife Ponnatchiyaar and asks her not to worry after his departure. Each one of us has to depart only during our turn. Pillai held Udayavar's thiruadi and thirupadhugaigal on his head and departed from this world. Just at this instant, Ponnatchiyaar celebrates the Kalyanam of Pillai's athma with Sriman Narayanan and does not feel sorrow. But as Pillai's thirumeni is being taken away, Ponnatchiyaar feels the hollowness and sadness. The adiyaargal bring thirumanjanam neer from Thavarasan thurai the place where Ramanujar used to bathe to cleanse the house. They chant Dwayam and wash his body. They apply thiruman, srichooranam to the thirumeni. They put clothes and thiruparivattam from the Koil on his body. Ponnatchiyaar also decorates herself and does not show sorrow as it is a marriage of athma with parmathma. She does all the activities as briskly as a kasthuri deer. She cooks a feast for the brahmins assembled, feeds them and gives beetle leaves and also jaggery shaped as a cube. She distributes away all her wealth amongst the brahmins as dakshina. They take sugar cane as is customary and chant RN. The oil applied on the parted soul is also given to the brahmins. So is the chandhanam too. Vimala charama thirumeni of the departed soul is taken on a palanquin in a sitting position. Ekangis are those who have attachment only to perumaal. They are different from sanyasis. All including Ekangis take turns and carry the palanquin. Aalum pallakku is the name of the flower decorated palanquin/ther made for perumaal, made on the last day of a procession festival. Such aalum pallakku was made for the departed soul. Ponnatchiyaar was happy till the last moment of sighting the palanquin. Once it went out of sight she started to weep.

மாரிமாக்கடல் வளைவணர்கிளையவன் வரைபுரைதிருமார்பில்
தாரினாசையிற் போயின நெஞ்சமும் தாழ்ததோர் துணை காணேன்
ஊரும்துஞ்ச்சிற்றுலகமும் துயின்றது ஒளியவன்விசும்பியங்கும்
தேரும் போயிற்று திசைகளும் மறைந்தன செய்வதொன்று அறியேனே

Marimaakkadal…. This is in periya thirumozhi. This describes the heavy heart of the person in whose house the soul has departed. This pasuram describes the despair of the baktha woman Parankusa naayaki who is perumaal's lover who realises that the perumaal who appeared to come near her is now seen to be going away from her. She says her nenju went with the perumaal. She is not able to

stand erect. All in the world are happily sleeping or attending to their duties but she is not able to sleep. Sun in its chariot has also gone and night has set in. one is not able to make out directions in the night. Ponnatchiyaar falls down and is unable to bear the baghavatha vislesham of her life partner Pillai Urangavilli dasar and looses her life there itself. All the mudhaligal start to attend to her and she is given the due respectful honourable farewell. She too attains moksham. Her thirumeni is also kept next to Pillai Urangavilli dasar - பள்ளி படுத்தினார்கள். Not being able to bear Thadeeya vislesham of Pillai Urangavilli dasar, sareera vislesham happened to Ponnatchiyaar. Uranga villi dasar is called Ramanuja sparsa vedhi. Ramanujar gets sudhi due to sparsam of Pillai Urangavilli dasar. The example given Uranga villi Dasar's touch is that touch which turns iron into gold. Sareera sudhi, sthala sudhi and anna sudhi are three described in Acharya Hridhayam. Example for sareera sudhi is Pillai Urangavilli dasar. For Anna sudhi Nmapillai is the example. Nampillai used to eat the food touched by his dasar. Naduvil Thiruveedhi Bhattar is the example for sthala sudhi. He calls two dasars to enter his newly built home and says that their entry has done sthala sudhi. Thus all these sudhis can just as effectively be done by sparisam of dasars. Maranaer Nambi did just that for Aalavandhaar's constructed hall for doing upanyasam. Thus do not look at lower person or higher level person.

Pillai Urangavilli dasar's two nephews Vandar and sondar. These two and the one who looked after Ramanuja madam matters, financed the madam. Urangavilli dasar used to do mangalasaasanam of Namperumaal during purappaadu and used to close the curtain in front of perumaal time to time, just as Perialzhwar did for Perumaal.

4.7.3 Thiruvazhudhi vada naattu dasar/arayar

Thiruvazhudhi vada naattu dasar/arayar also said similar things when he was in his last stages. He also professed that perumaal don't look at what I have done only look at your piety and give me moksham. If you look at my doings you have to make new narakam to throw me into. He also like others before him advised his followers not to weep on his departing this world. Dasar said actually I am not feeling happy to go to moksham as there I will not get to hear Parasara Bhattar's upanyasam. He looks at his followers and tells them you are lucky to be able to continue to hear the upanyasams of Parasara Bhattar. This swami did dhandam (prostrating) only once and did prabathi only once and got moksham. This is the one that we do during sashneeyam/pancha samskaaram. After that dwayam being told every day is for anubavam. At that time he left this samsaram which has all the kutrangal. What he got in return is paramapadam/moksham. ஒரு தண்டத்தை இட்டு ஒரு முறை ப்ரபத்தி பண்ணி ஒரு சம்சாரத்தை விட்டு, விலக்ஷணமான ஒரு பரமபதத்தை பெற்றேன். People are not aware of this and are ever in the samsara whirlpool. Hearing this his followers were extremely pleased. ஆக பர துக்க, அசஹனிஷ்த்வத்தம் பர சம்ருத்தியேக ப்ரயொஜநத்வத்தமும் ஸ்ரீவைஷ்ணவனுக்கு உண்டாக வேண்டும். It means that a srivaishnavan must develop aptitudes to feel sad/sorrow of other's truoubles, and get the feelings that others should also get the higher status that one has got. Others should also live as happily and as progressively as one lives. This is the exact origin for Gandhi's famous song of Vaishnav woh tho…

4.8 Some miscellaneous incidents in Ramanujar's life

4.8.1 Ramanujar asks for directions in Alzhwar Thirunagari

Page 773: thirupulingudi happenings. Ramanujar goes there to that koil. Bhoomi alandha perumaal kaaichina vendhan. He has to next go to Alzhwar thirunagari. Ramanujar looses directions. He asks those women walking in the maada veedhi. The ladies ask him back don't you know thiruvaimozhi? The pasuram 9.2.11 says it is in கூப்பிடு தூரம். Calling distance. Ramanujar prostrates before them. The father of these girls come out and see that udayavar himself has come and says apachaaram has occurred. He prostrates to udayavar asks for pardon. He takes udayavar inside his

house requests him to have food and makes the girls to prostrate before udayavar. Ramanujar asks that to be chorincled and says he has got a new meaning for the pasuram.

He goes to thirunagari. On the way he goes to Thirukoloor. That is when he meets Thirukoloor pen pillai who goes about selling buttermilk. She is going out of the town. Ramanujar asks and she replies how does it matter if I stay here or outside. When she is asked what is that you do not have to be qualified to be inside the town, then she tells the 81 vaarthai. Ramanujar was stunned hearing this. If this is the knowledge of a buttermilk seller of this town what will be the knowledge of those inside the town thinks Ramanujar. Ramanujar then asks her to take him to her residence and asks her to prepare food and takes prasadam served by her which he does not normally do so from women. This is because of the athma guna poorthie she had. He gave sreepada theertham to her.

4.8.2 Incident in Thiruananthapuram

Page 779: what happened in Thiruananthapuram. Ramanujar had gone there with Vaduga Nambi during Digvijaya yathrai. Ramanujar had a good dharshan of the 18ft long Anantha Padmanabaswamy perumaal. He saw how the Pothies/Namboodharies/archakar there were doing Perumaal kaingaryam. He saw that they are not doing as per pancha rathra agamam. They pour thirumanjana theertham as a burst using big vessals. The pothies say that it is parasurama kshethram and hence they will be different. Perumaal comes in Ramanujar's dreams and asks him not to interfere. Perumaal says I like their way of doing thirumanjanam and they are by beloved bakthas. Ramanujar says no, no I will change it tomorrow. Perumaal then physically shifts Ramanujarand his cot to Thirukurungudi (Thiruvatta Parivatta paarai) over night. In the morning when Ramanujar bathes and asks Vaduga Nambi to give thirumann Kaappu to him, he gets it and applies on himself but he gets a doubt as the place looks a little different. He then walks to the temple and finds that the thirumeni of the perumaal moorthie there had wet thirumann on his body and head as is the practice of Vaduga Nambi. Another version is that the Nambi while carrying all Ramanujar's belongings walks behind like a shishyan does to Acharyan and Perumaal as Vaduga Nambi too comes inside the temple and reveals that he is indeed Vadivazhagiya Nambi, the perumaal there. Ramanujar then realises that perumaal had brought him to Thirukurungudi and Perumaal also took the form of Vaduga Nambi to help him. Perumaal becomes shishyan to Ramanujar. He is aghast. A similar story is there in Puri Jagannath. Ramanujar wanted to convert the locals to VSA and change the ritual procedures in Puri. He stayed in Embar mutt now called Emmar Mutt there. I had been to this mutt in Feb 2025. (The swamy there only 2 of them are there. They showed the ramar sannidhi, Udayavar sannidhi to us when we went. The archakar wanted veshti and belt from me. I said I will send from Blore. The swami is so poor that he does not even have a cell. I am trying to send the parcel of veshti and belt. The courier is not able to deliver as he needs cell number of his. Such is the poverty in which people are doing such pious jobs.). Vagulabaranan swami says that the main swamy was able to recollect 5 slokas sung by Kooraththu alzhwan. Vagulabaranan swami says Nammalzhwar sannidhi is also there but we could not find. Renovation work is going on in the mutt. What perumal did to Ramanujar when he tried to establish pancha rathra agamanam. Here too Ramanujar was shifted in the night to SreeKoormam. In Sreekoormam Ramanujar corrected the locals to change to Siva vigraham to Koorma vigraham and establish VSA amongst locals there.

4.8.4 Ranganathar enjoys the works of Ramanujar

Next we see how Ranagnathar enjoyed the works of Ramanujar. When prasadam was being distributed one srivaishnavar used to argue for more prasadam to be given to him as his family is big. The organisers afterall had to give prasadam to so many people after him in the line. The organisers got fed up of the daily quarrel and reported it to Ramanujar. Ramanujar came and saw this and the poor man said that he has 16 children and he had to feed them. Ramanujar told him to go and have belief and keep saying Ranganathat thiruadigalae thanjam. Ranganathar who is sarvabandhu, sarvarakshagan, bakthavathsalan, abathsahayan will take care and asked the person to leave and

live at a place so as not to bother anyone. The person went and settled in a place outside the town with belief. He made a small hut near bush of Thaazhampoo flower. This flower attracts snakes. This place in North Cauvery bank near Uthamar Koil. After some time Ramanujar forgot the promise he had made to this vaishnavar. However the organisers come and complain to Ramanujar that after the prasadam is offered to Perumaal one basketful goes missing every day. It is a mystry. Now Ramanujar recollects the promise made to the vaishnavar about prasadam. He asks if that vaishnavar is coming these days to collect prasadam. The organisers tell Ramanujar that he does not come these days. They do not know how he is managing. Ramanujar is now worried if the vaishnavar has been left hungry to manage himself. One of the persons tells Ramanujar that he has seen many children playing near the flower bush outside the town. Ramanujar takes this person and goes to the bush. The children are seen to be happily playing. They go and tell their father that Udayavar has come. The vaishnavar comes running out and prostrates before Udayavar. Ramanujar hesitatingly starts the topic of prasadam. The vaishnaver immediately responds, after devarir had promised that Ranganathar will take care of you, I am getting ample prasadam every day. A boy with the name Ranaganayakam comes and gives basket full of prasadam every day saying devarir has sent it. The prasadam is sufficient and we are very happy. The vaishnavar says I thought you had only instructed for the basket to be given. Ramanujar thinks Ranga what a leelai you have played, just to keep up my promise to the vaishnavar, you are carrying the prasadam every day to the vaishnavar. This story was told by Vagulabaranan swami's mother to him in swami's childhood. We must tell such small stories to the children in the childhood. It will stay permanently in the mind. After this event Ramanujar took te Srivaishnavar to the koil and made a permanent arrangement for the family to get prasadam every day.

69 GP:

4.9 Mudhali Aandaan charithram in brief

Mudhali Aandaan and 10 varthaigal of Ramanujar. Generally in our day to day literature we do not find indepth meanings that require deep thinking and reading them again and again. This is not true for philosophical literature. Especially true for Ramanujar's teachings. Other Acharya purushargal with Ramanujar helped in the growth of the philosophy as a big banyan tree. This is true for Mudhali Aandaan. This is given in expanded manner in page 498 of this book. It is under 10 advices. The flowers that bloom and grains that grow think that it is due to their effort that they have bloomed/grown to be of use to others. Likewise man thinks that it is due to his effort that he gets moksham. These are untrue. Perumaal is called பத்தி உழவன். The farmer is responsible for the sowing of seeds in a field which he waters, adds manure which results in saplings to sprout and then for the saplings to grow as plants and give out grains for our use. Like that perumaal is responsible for us humans to be tended to be able to go back to HIM as we seek moksham. This is what we are going to in the following text.

Page 783: Mudhali Aandaan(MA) was born in poo irundha valli (so too was Thirukatchi Nambi). Outside Poonnamalli there used to be a village by the name Dharmapuri. This was developed by Yama Dharma and hence his name. Now the name is Purusha mangalam/Pettai. Patchai vaarana perumaal koil is there in that place. Vaaranam means Elephant. (We had been there to this place with Vagulabaranan swami). His father's name is Anantha Narayana Deekshithar. Mother is Bhoomi devi/ thaayar/Naatchi ammaal sister of Ramanujar. Thus Mudhali Aandaan is nephew of Ramanujar. Dasarathi was his given name. Mudhali aandaan because he was head of the group of shishyas/mudhalis. Kandhaadayaar Vadhoola desikan is his other name. Srivaishnava dasan and Shri Ramanuja padugai are also his names due to his roles. Ramar wanted to do service to Lakshmanan in one of the births and hence Raman is born as Mudhali Aandaan to do service to Ramanujan/Lakshmanan. 784: MA's preached vaarthaigal: kshema krishi palan is emperumaan means Perumaal sows seeds in the role of a famer for our benefit. In as much as we keep having thoughts of our lands as our property, bagawaan keeps having eyes on us being his property. We

take actions to protect our property being its owner, likewise perumaal takes actions to protect us being owner for all of us. New born babies of parents in as much it does not know anything, the parents keep doing things for its well being. They see both what is good for the baby and also what the baby likes and take actions. Thus it is the kripai of parents that the baby grows. The parents are the farme/krishi in this case. These including the babies are in that sense achethana porul as the baby can't think and protect itself and definitely the land that we own are achethana porul. However bagawan has the challenge of protecting chetana porul like us. In the baby example after the baby grows up having the knowledge given by parents when it grows up due to the influence of bad characters around it, he gets spoiled and it is the parents who then get worried about its downfall. So the parents have to protect the offspring till the end. Now the farmer looks after the fields. Tilling land, throwing good seeds, watering, removing weeds, relocation, watering, manures, enclosures against theft, cattle, protect from insects, birds etc,. At the end farmer is very happy seeing the good harvest. (18.45)

Mudhali Aandaan's 10 advices in 2 parts in 3 pages:

4.10 Mudhali Aandaan's 10 advices

4.10.1 First part of 10 varthaigal of Mudhali aandaan - perumal is farmer:

1. ஈஸ்வரனாகிர ஹர்ஷகன் சேதனாகிர திருபள்ளி தான் கன்றை சேஷத்வ ஞானமாகிர க்ஷேத்த்ரத்திலே ஊன்றி ததீயாபாராதமும், விபரீத ஞானனுமுமாகிர பாகவத அபசாரம் புழுக்கடியாமல் நோக்கி கைங்கர்ய அனுவர்தனமாகிர ஆசார்ய விஷயத்தில் கைங்கர்யமும் அவரை பின் செல்வதுமாகிர மடையாலே அசார்யன் அருளாகிர நீர் பாய்ச்சி அஹங்கார மமகாரமாகிர களை மண்டாமே பகவத் விஷயமாகிர களை கொட்டாலே சேற்றை எடுத்து விபரீத அங்கீகாரமாய் இருக்கும் மாடும் சப்தாதிகரமாய் இருக்கிர பேய் காற்றும் புகுராமல் ப்ரபன்னத்வமாகிர வேலியை இட்டு ஸ்ரீவைஷ்ணவர்களாகிய வர்ஷத்தை உண்டாக்கி தளிரும் முறியும் மொட்டும், சேழுந்தும், எடுத்து கட்டின ஒரு மாலை தான் பரம எகாந்தி.

1. உழவன் தேவை. Farmer is the first need. He is the kaaranam. 2. நிலம். Fields. Even our body is a field for our athma as said by Lord Krishna. We have use this field appropriately to get right fruits. 3. உயர்ந்த விதை good grade seeds are needed. Or else elan kandru such as for plaintain tree. 4. After sowing we must ensure that there are no insects or creeping worms near where we have sown the seeds. If the worm is reproducing mud it is ok but if it eats the seed itself it is inappropriate. 5. We must give the needed amount of water. 6. Now the kalai களை comes around the plant we are growing. Common one being grass. 7. After this the trouble comes from outside. The cattle such as goats, buffaloes could come and graze away. Thieves could pluck these. 8. The winds could blow away what we are trying to grow. The farmer fences the field to protect the plants from the winds. Especially for flowering plants. 9. Rains at the appropriate time. Now the flowers bloom and we make pushpa maalai and put it on God. These are the tasks which SN does. க்ஷேம க்ரிஷி பலன் is the name given to this process. 1. SN is the farmer of step 1. 2. Gyanam of the jeevaathma is the fields. 3. Chethanan and his athma is the seed. Like us living persons. Easwaran sows the seeds for the jeevathmas to be born. 4. Swaroopa virodhi are the insects and worms. First virodhi is the thought that degam is athma. Next virodhi the second one is the thought that athma belongs to me and I have sole rights on the athma - swathanthran. Next virodhi the third one is to think that I am the slave of others such as employers or even different deivangal whereas we must be slave only to perumaal-SN. These virodhis are the worms which spoil the budding plant. SN helps us to remove these worms but we must listen to him. 5. Acharyan's anugraham is the watering of plants. 6. Kalai is ahankaram, mamakaaram. களை கொட்டு is the process of removing weeds by proper tool. நீர் நுமது என்றிவை வேல் முதல் மாய்த்து. The tool to

remove these weeds is the bagawath vishayam around us. 7. The spoilers around are the friends, environment when they step into the college. Even bagawan is afraid of these troubles. இது தான் விபரீத ஞானம். So what attitude. I will take care don't worry attitude. These are the cattle which eats away the crops. 8. Even as the farmer is dreaming of good crops, there will be cyclonic winds which will spoil the crops. This is sabdha, sparisa, roopa, rasa gandhangal. The senses of hearing, touch, beautiful looks, very good tasty fluids and finally very good smells. These lead to subjugating ourselves to the five pulans of the body. Chitrinbam. We must have a big fence around to protect us from this. This fence is prapannathvam.

In our bringing up the children we must keep warning of the obstacles all around and give them protection devices said above – prapannathvam in particular. We must infuse into the children that we are adimai only to SN and no one else. This is parathanthriya gyanam. 9. is sadhu samahamam – goshti of vaishnavargal. Baghavathargal is the rains. 10. If all the above is done how does the plant grow? It grows into a healthy flowering plant. We can then pluck its flowers and make a garland. This garland is parama ekanthi.

If a parama ekanthi comes out of this process it is the effort of the farmer in the case of flowers and Perumaal in the case of parama ekanthi as a person. 1. ஈஸ்வரானாகிர கர்ஷகன். பத்தி உழவன் 2.சேதனாகிர திருபள்ளி தான் கன்று. சிறிய வாழை கன்று./விதை.3.சேஷத்வ ஞானம் – நான் பகவானுக்கே அடிமை. = நிலம். 4. ததீயாபாராதமும், விபரீத ஞானனுமுமாகிர பாகவத அபசாரம் = புழுக்கடி 5. கைங்கர்ய அனுவர்தமாகிர மடையாலே ஆசார்யமாகிர நீர் பாய்ச்சி 6. அஹங்கார மமகாரமாகிர களை மண்டாமே (விளையவிடாமே). பகவத் விஷயமாகிர களை கொட்டாலே விளையவிடாம செய்கிரோம். சேற்றை எடுக்கிரோம். The loose wet soil (chaetru) is removed time to time to prevent weeds from growing. 7. விபரீத அங்கீகாரமாய் இருக்கும் மாடும், சப்தாதிகரமாய் இருக்கிர பேய் காற்றும் புகுராமல் ப்ரபன்னத்வமாகிர வேலியை இட்டு ஸ்ரீவைஷ்ணவர்களாகிய வர்ஷத்தை உண்டாக்கி தளிரும் (small tender plant which comes out first), முறியும் (sprouting), மொட்டும், சேழுந்தும், எடுத்து கட்டின ஒரு மாலை தான் பரம எகாந்தி.

4.10.2 Second part of 10 varthaigal of Mudhali Aandaan:

மற்றும் இவர் அருளி செய்த 10 வார்தை. One srivaishnavan was living in a town. He is in samsaram. He is vidhwaan, having lot of bagavath knowledge. Why is he in samsaram is the question. How does he live. How is he corrected/reformed by bagawaan. How does bagawaan take him into his fold is what is discussed. The ten vaarthai describes this. Samasaram life is like how Seetha piratti felt in ashoka vanam. She was imprisoned there. It started with maarichan dharshanam by which seetha got attracted to vishayandaram or vishaya pravanyam. 1. Piratti got into this trouble due to the ill speech of hers against Lakshmanan. This is thatheeyabaradham. We are in samsaram due to such troubles. Bagavathapachaaram is certain to lead to rebirth. 2. Seetha in asoka vanam is same as our athma inside our body which has prakrithi sambandham. 3. Like seethai is given food by ill smelling rakshasigal, we in this life get accustomed to ill form of living. Puthra mithradhi sahavasam. 4. The moola karanam for this is like Piratti saw golden deer and wanted it, we go after vishayandrangal or vishaya pravanyam. 5. Piratti saw thiruadi/hanuman and got reformed. For man in this life it is Acharya sambandham. Like hanuman told about Rama gunangal, we have Ramayanam, baratham, baghavatham, purana rathnam (Vishnu puranam) etc to teach and reform us. Alzhwar, acharyan's prabandham and granthangal. The connection has got made. 6. Kalakshepam is by hearing about kalyana gunangal of Perumaal. This happened to piratti also. Other texts like Ramayanam, Mahabaratham, Bhagavatham, Vishnu puranam, divya prabandham and its vyakyanam, guruparamparai etc., as said above.7. piratti got mudrai/ring of Rama during marriage and she was able to live with that. Like that for us acharyan's given guruparamparai is sambandham

to perumaal. Aachaarayan is the sambandham between us and perumaal and we live with that. (1.04.25) 8. Piratti gave choodamani to her acharyan hanuman. It is equal to giving her athma. Like that we learn thirumanthiram from acharyan and repeat it and that is what we can give as big return favour to acharyan. 9. For Piratti Thrijadai who is the daughter of Vibeeshanan was her confidant. For us srivaishnavargal, baghavatha sahavasam and their divyasukthis. 10. Now bagawan wants to have this ripe fruit of our athma but there are 2 obstacles. Perumaal will kill them and have us. For seetha piratti the 2 obstacles were Ravanan and Kumbakaranan. For us the 2 obstacles are a) worshipping other devathas, chanting unwanted manthrams other than SN and what he has given. Ananya seshathvam. B) is Prakrithi sambandham.

70 GP:

4.11 Govinda perumaal vaibhavam:

Govinda perumaal was being called as Ramanujar's Thiru paada chaaya as he was always by his side and has even saved him from being killed at one stage. He had gone to saiva madam from which Ramanujar brought him back and gave him prominent position. He was called Embaar by Ramanujar. After Ramanujar left this world, Govinda perumaal was not able to live and the following lines describe this part of his life. Oraan vazhi for acharyas continued even after Ramanujar. Embaar was the first to succeed Ramanujar. After that was Parasara Bhattar, Kooraththu alzhwaan's son who was Perumaal's gift to this world. After that Nanjeer then Nampillai. 786 page. Mudhali aandaan gave advice to Embaar separately. When Mudhali Andaan went with Ramanujar to Melokote, Embaar was in Srirangam. One srivaishnavar came looking for Embaar. He joined Embaar and pancha samskaram was done. This is called visesha sambandham in those days. This vaishnavar had already got pancha samskaram done by Mudhali Aandaan earlier itself which the vaishnavar had not told. When Mudhali Aandaan returns after 12 years in Melkote, the Srivaishnaver does kaingaryam to both his acharyas. When the fact came to be known, Embaar was shocked. Embaar went and asked for pardon to Mudhali Aandaan. In reply Mudhali Aandaan said that these Srivaishnavars were all like in a big well into which they have fallen. Some one has to help these people to come out. We have got to do that tells Mudhali Aandaan to Embaar. There is nothing wrong if two people hold their hands to bring them out of the well. It will be easier for both the persons pulling them out and the person being pulled out. Thus what has happened is perfectly alright. Dhandam samarpiththal is the name for prostrating. In the olden days the post card/letters used start with க்ருஷ்ணா அம்மாவுக்கு தண்டம் சமர்பிக்க விண்ணப்பம். க்ஷேமம், க்ஷேமத்துக்கு பதில். My mother used write like this to her father which I continued when at IIT while writing to my mother. In those days of Ramanujar people never used to find fault with others. They used see what has happened as Easwara sankalpam. They used to see the brighter side of things.

4.12 Vaarthai between Kooraththu alzhwaan and Mudhali aandaan:

Exchange of thoughts between Mudhali Aandaan and Kooraththu alzhwan

Next is vaarthai told by Kooraththu alzhwaan and Mudhali aandaan. It is a dialog amongst them.

4.12.1 First vaarthai

What is the difference between Kooraththu alzhwaan and Mudhali aandaan. They ask themselves while talking, in the Vibeeshana saranagathi is he aiswaryaarthi or ananya prayojanar, the later being bakthaarthi. Has he done seeking Raajyam or has he come seeking kaingaryam to bagawan. Kooraththu alzhwaan replied there is no doubt he is ananya prayojanar. Mudhali Aandaan says it does not appear so. [take our cases we do saranagathi but we are in samsaram. Are we not prapannars? we are living in samsaram for doing our kadamai. We can't be called as that we are not Ananya prayojanars. This certainly applies to baghavathoethamars even if it is not for you and me. Say performing kalyanam requires many day to day activities which fall under our kadamai. ISKCON type of asking people to leave everything and join them will certainly not acceptable to VSA. Even

those in madam performing kaingaryam belong to family. Only those on their own will leave family and join mutt but after seeking Sanyasam which is a big ritual. I have heard this from the present jeer in Salagram who renounced family after being a successful software engineer. These jeers sleep alone in the madam. All have to vacate out. This is called thuravaram. One has to complete all one's family commitments and then (thuraindhu) take sanyasam.] Thus Mudhali Aandaan says what we see amongst acharyas in the present (then) period is that achaaryas are prapannars where as Vibeeshanan is ananya prayojanar but he has certain responsibilities as a raja. The karma yogam has to be performed as one's duty to society. This is for loga rakshanam. Kooraththu alzhwaan says Vibeeshanan was Anaya prayojanar even when he was in Lanka. He has done சர்வ ஸங்க பரித்யாஹம். (24.04) Mudhali Aandaan does not agree. Mudhali aandaan says why then did he accept Lanka Raajyam in the end. He should have gone with Ramar and done kaingaryam to him. Kooraththu alzhwaan in reply says Vibeshanan did not want raajyam. Raamar insisted that for loka kshemam Vibeeshanan must rule Lanka. Ramar said treat this as perumaal kaingaryam and rule. Ramar only did pattabishekam to Vibeeshanan. Thus what Vibeeshanan did was parathanthriyam just like Barathan. Vibeeshanan thus is ananyaprayojanar only concludes Kooraththu alzhwaan. Even us while in family should be like prapannars. We should be like water on a lotus leaf. We should not get involved too much with vishayaandhram.

4.12.2 Second vaarthai

2nd vichaaram between Kooraththu alzhwaan and Mudhali aandaan. One day Mudhali aandaan asks Kooraththu alzhwaan. Perumaal says sarva dharmaan parithyagncha which means அரவே விட்டு, வெட்கமர விட்டு means give it up right from roots and leave it without any shame for having left it. Dharmaan means followership to other devathas. Aandaan asks should we leave other dharmams first and then seek perumaal's thiruadi? Or seek perumaal's thiruadi first and then leave out other dharmas? Kooraththu alzhwaan says just as eat after bathing, first leave other dharmas and seek perumaal's thiruadi. Mudhali aandaan laughed if we have to leave and only then seek perumaal's thiruadi then only one or two like Kooraththu alzhwaan can be spotted but people of common society will find it impossible to do so. In thiruvaimozhi it is said maalpaal manam suzhippa. Mall paal means eedu with perumaal. Thus if we develop relationship with perumaal automatically other relationships will wean. This is Mudhali aandaan's view.

4.12.3 Third vaarthai

3rd vichaaram: how should acharyas behave asked Kooraththu alzhwaan. Should they be Krupaamathra prasnnacharyar or anuvarthi prasannacharyar? Mudhali aandaan replies they should be anuvarthi prasannacharyar. It means that the acharyas should take kaingaryam a lot from shishyas and only if they are fit, they should be given the meaning of thirumanthiram. Kooraththu alzhwaan then replies if you are that strict we will not find many shishyas. Ramanujar has said those who have desire can get the meaning of thirumanthiram. Thus kripai should dominate and not anuvarthi. In the later days you will not get people to do kaingaryam to acharyas and thus the acharyan should show karunai and correct the shishya and give the meanings.

Such dialogs are given in the grantham called Vaarthaamaalai.

4.13 Kooraththu alzhwaan vaibhavam:

From Kooram. Father Rama somayatchiyaar. He is from Rama vamsam just as Embaar and Mudhali Aandaan were from the same vamsam. (36). 7 names. Kooraththu alzhwan, Thirumarumarban, Srivatsa signan, Nadaiyadum pathanjali (as he was well versed in vedas), Sanchaari, Mahabashyar, Yathindra charanar.

Thondanoor Nambi vishayam: he liked baghavatha thadiaradhanai. He was living amongst Srivaishnavars (could be Srirangam or Thondanur). One mundar came along (one who is siva baktha also called pandaaram). They put on the rudraksham on the head as a band. They eat by taking

bikshai. This person came to this place where Srivaishnavars live. He is hungry. He asks for bikshai in one house. The vaishnavan in the house played fool with him and pointed at Thondanoor nambi's house and asked the mundar say Srimathae Ramanujaaya namaha in front of his house. This mudra went to Thondanoor Nambi's house and said Srimathae Ramanujaaya namaha and also bavathi bikshaan dhaehi. Thondanoor Nambi came out and looked at this devout siva bakthan and asked him how come he is saying Srimathae Ramanujaaya namaha. Who asked you to tell this? The reply was I am hungry and I asked in that house and he asked me to say this in your house. Thondanoor Nambi was happy and got him a lot of prasadam. Now many Srivaishnavars are seeing. They asked Thondanoor Nambi as to how he can give prasadam to other madam people. They surrounded the Nambi. Those days it was this strict. It was those times when at anthima samskaram there was a huge controversy. First Nambi tells them aparadham, what I have done is wrong. But shall I ask a small question? Yes ask what is it? If Srimathae Ramanujaya namaha is told once we grant the person moksham. But what will happen if it is told twice which this person did? The person had told the second time when Nambi was asking why he said that. The person told "The person in that house asked me to say Srimathae Ramanujaaya namaha and hence I told". Thus nambi counted it as the manthram being told twice. Nambi says since the person had told Srimathae Ramanujaya namaha twice I gave him food. The pandaari saw the athma gunam of Nambi and threw away the rudraksha maalai, shaved off his mudi, took bath, put on thirumann kaappu to the extent he knew and fell at Nambi's feet and asked Nambi to take him in his fold by doing pancha samskaram to him. Nambi called the person the next morning and converted him into VSA by performing pancha samskaram to him. The person asked Nambi to give him kaingaryam. Nambi asked him to throw away the leaves on which bakthas eat every day and clean the place in his madam. The person/vaishnaver convert did this job meticulously day after day. One day, this vaishnavar went to thirumalai on yathra. He met Anantha Alzhwan doing nandavana kaingaryam. After enquiring with Alzwan what he is doing which is digging, tending plants, the vaishnavar says, this being bagawan's thirumalai, and being his thirumeni, how can you be hurting him with all your tools? At least you are hurting the nithya soories who represent every thing on the malai which are sarachara porul (achara and araachara – means that object which moves and ones which don't move that is chith and achith porul)(Kulasekara perumaal in his oonaeru pasuram). Anantha alzhwaan was speechless, the vaishnavar asks the alzhwan not to become saddened and says come with me for doing prayachiththam which I will share with you of cleaning plaintain leaves after bakthas have eaten in Thondanoor Nambi's madam. I will give one fourth of my kaingaryam to you. Anatha alzhwaan is unable to decide between the kaingaryam given by Ramanujar which he is doing and another suggested as prayachiththam. So he says Emperumaanar thiruadigalae thanjam and continues to do nandavanam tasks. This charithram highlights how much of athma guna poorthie which a pandaram got due to association of Thondanoor Nambi. While Narayana naamam will give bandham and also moksham, Ramanuja naamam will give only moksham. Siva bakthars of those days were either clean shaven on head or had hairlock with a lot of chadai (dirty entangled hair left uncared for years).

4.14 Embaar's charithram:

His original name is Govinda perumaal. Born in Mathura mangalam. Sunguvaar chaththiram. Ramanujar's chiththi's son. Yadavaprakasar—going to Kasi etc has already been described. Getting a siva murthy in hand, going to kalahasthi, periya thirumalai nambi got him reformed, ramanujar went to thirumala and learnt Ramayanam from periya thirumalai Nambi and got the reformed Govinda perumaal and named him Embaar, his coming back to Nambi, being returned to Ramanujar,joins Ramanujar, who got him married, but he is unable to lead family life as he sees brightness every where and the Ramanujar decides he (Embaar) has to take sanyasam. Embaar taught Kooraththu Alzhwan's sons, Bhattar and Srirama Pillai, and was doing service to Ramanujar. These have been described in detain in the earlier sections of this text. Embar's last stage: when Ramanujar was departing from this life, he got hold of Udayavar's feet and Embaar cries as he was pada chaaya of Ramanujar. He says I was in a hopeless state in Kalahasthi and it is you who corrected me. I was like

a tin sheet but you thought it is silver ornament and brought me. You converted aparathma vishyam into paramathma vishyam. I had vipereetha gyanam. You brought me back and have looked after me so much, gave me all the attention and made to follow you as though I am your shadow, and after all this reform can you leave me now? I was united to you like your athma and sareeram, should you now leave this sareeram and go? Just as lakshmanan and seethai had told that they will not be able to live without Rama I too will not be able to live without you. Embaar says he will survive if at all after Ramanujar only for a few moments like a fish out of water. I am your shadow, can there be your shadow after you have gone. Ramanujar looks at Embaar and blesses him with his eyes. Ramanujar says I have taken you (Embaar) taking water in my hands from Thirumalai Nambi can I leave you uncared for? When Vaikunta Nathan has taken me, you will also follow. Another meaning is Vaikunta Nathan says I (Ramnujar) am his soththu and is taking me, how can I refuse to go? Just like a wife has to go when her husband calls. Ramnaujar embraces Embaar and he sets his thiruadi on Embaar. Doing this Ramanujar leaves for Vaikuntam. After this Embar was crying like a child which lost its mother in its feeding days. With a heavy heart, Embaar spreads whatever Ramanujar had taught him mudhaligal starting from Bhattar. Embaar is the pravarthgachariyaar as per oraan vazhi.

4.15 Ramanujar's upadesam to Embaar:

Embaar asks, there are four types of people in this life – Srivaishnavars/baghavathars, acharyan, piratti and Easwaran. What should we think of about these four sets of people asks Embaar to Ramanujar. Ramanujar replies each of these four sets of people are udhyaesyar/initiators for 3 types of advices. We should think big of them or as role model for these following reasons. Or we should think we will get this thing only from these people. Or what should we think about them. They each are udhyaesyan due to the following reasons. சேதனன் பண்ணின கர்மாணுகுணமான ஸம்ஸாரத்திலே இருக்கிரவனை அஸ்கதனாய்(we were not knowing how to live this life) போரும் படி உபாயத்தை காட்டுகிரார்கள்.

	Srivaishnavars	Acharyan	Piratti	Easwaran
1	உபாயத்துக்கு முர்பாடர் as we were without knowledge/gyanam: they (srivaishnavars) have been responsible to take us to achaaryan. They give us strength and take us to acharyan removing the fear and hesitation in us. Even for saranagathi. அப்ராப்தனாய என்னை ப்ராப்தனாக மாற்றுகிரார்கள். என்னை அனுகரஹித்து	ஞானப்ரதன்.. Acharyan is full of gyanam	புருஷகார பூதை. She makes perumaal to listen to us even though we have done a lot of paapam. அவனை கேட்க விக்கிராள்; நாம் கேட்கிரோம். நாம் ஸேவிக்கிரோம் அவள் ஸேவிக்கிராள். நம்முடைய குணங்களை மாற்றுகிராள், அவனுடைய குணங்களை வளர்த்து விடுகிராள். ஸ்ரீபார்ஸ் (sibarse) She recommends.	Ruchi janakan. He induces interest towards him in us. He sends alzhwars, siriya thiruadi/hanumaan/vibeeshanan

	அசார்ய சம்பந்தத்தை ஆஸ்ரயணம் பண்ண வா என்று என்னைஅழைத்து போய் உபாயத்துக்கு முர்பாடர்.			
2	உத்யேஸ்வ ப்ரதிபத்தியாவது : உபேயித்திர்க்கு எல்லை நிலம் ultimate is it kaingaryam to baghavathargal or to perumaal? It is kaingaryam to baghavathargal. Thatheeya seshathvam and thatheeya kaingaryam.	அனுஷ்டானப்ரதன். He teaches us how to live in this world following what is laid down in sasthras including to perform marrigaes etc.,	கைங்கர்யவர்த்தகை We go to perumaal and stand like logs. She urges us to go and do kaingaryam to him. Sing a few slokas praising him.	Upaaya boothan.
3	இருக்கும் நாளைக்கு உசாத்துணை For the days we are living in this world, they are the ones who show us the way of living with the thoughts of God always in our mind.	உபாயப்ரதன். He shows the way to attain perumaal. He can convert iron into gold. He has converted samsari into a mumukshu. ரஸ குளிகை. ஸம்ஸாரதில் ஈடு பட்டு கொண்டு ஈருமாய்திருத்தவ என்னை முமுக்ஷுவாய் மாற்றி இருக்கிரார்.	நித்ய ப்ராப்யா: She then goes sits next to him and accepts our kaingaryam done for perumaal and for her too. She too appreciates us doing kaingaryam. Srimathae narayanaya namaha. We should pray to that Narayanan who is with Piratti. She calms down perumaal who is udhaaragan (angry). She brings down the swathantharyam of perumaal by her leela rasa cheshtithangal. Smiling, good looks being near him. She	Moksha Pradhan.

			makes him to be in mayakkam and recommends us. He agrees.	

4.15.1 Table of udhyaesyam by srivaishnavars, acharyan, piratti and perumal

Those who absorb all the above properties in the 3 * 4 table is the true saranagathan. Those who have understood what each of the above four offer as the three types of udhyaesam/advises and those who practice are true saranagathans.

71GP:

4.16 Embaar's final days and his upadesam:

4.16.1 Embaar's description of Perumaal's beauty:

Embar has sung some slokas on Ramanujar. One of them translates to: from Lakshminaathan/perumaal kadal(the kadal has salt in it and hence is unfit to drink), Nammalzhwar with the name sataari, came as kaala megam (dark clouds) rained (potable water) as praapya kaarunyam (rained as prabandhams describing God's qualities such as piousness/virtue which exhibited his own piousness/virtue/reverence/goodness/devotion for the future mankind). He gives these prabandhams on God's qualities to the high mountain called Nathamunigal as rains through the dark clous which the alzhwar represents. That rain on Nathamuni mountain goes as 2 streams – ramamisrar(Uyyakkondaar) and pundarikakshar(Manakkaal Nambi). These two flowing streams becomes a river called Yamunachaariar/Aalavandhaar and is tapped through 5 canals (acharyas to Ramanujar) to a big lake as big as Veeraanam lake called Ramanujar. This lake using 74 smaller canals (simhaasanaadipadis) has and is giving potable water to so many living beings of the past, present and future. Uyya ore vazhi Udayavar Thiruadi.

Another slokam describing the beauty of Ramanujar walking is: parpamana…

Padmam ena thigazh paingazhal, unthan pallavame viralum,
paavanamagiya painthuvaradai padhindha marungazhagum
Muppuru noolodu mun kaiyil endhiya mukkol thanazhagum
Munnavr thandhidum mozhigal niraindhidum muruval nilaa vazhagum
Karpagame vizhi karunai pozhindhida kamala kannazhagum
Kari sudan kazhal soodiya mudiyum ganaga sigai mudiyum
Eppozhdhum edhirasan vadivazhaga en idhayathu uladhaai
Illai enakku yedir illai enakku yedir illai enakku yedire

பத்மம் என திகழ் பைங்கழ்கழல் உந்தன் பல்லவமே விரலும்
பாவனமாகிய பயிந்துவராடை பதிந்த மருங்கழகும்
முப்பரி நூலோடு முன்கையில் ஏந்திய முக்கோல் தன் அழகும்
முன்னவர் தந்திடு மொழிகள் நிரத்திடு முருவலிலா அழகும்
கர்பகமே வழி கருணை பொழிந்திடு கமல கண் அழகும்
காரிசுதன் கழல் சூடிய முடியும் கனன சிகை முடியும்
எப்பொழுதும் எதிராசன் வடிவழகு என் இதயத்துள் உளதால்
இல்லை எனக்கெதிர் இல்லை எனக்கெதிர் இல்லை எனக்கெதிரே

This is the poetic description of Ramanujar's image. His image having thiruman kaappu and kashada dress that he adorns was described by nammalzhwar. His holding thirdhandam, mukkol piditha

mudi. Thridhanda hasthamum, he is very tall like ramar. Tejo roopamana thirumeni. Magara kundala idhazh. His kundalams are long. Dheergai ezhunderiyuliyaana describes the majestic body he has when he stands he is majestic. Krupaa pravaha susakamana mugam. His thirumeni was full of karunai which will melt anyone looking at him. Kaarey karunai ramanuja is a phrase from Ramanuja Noortrandhadhi. Muruvalum. Smiling face. Sivandha virukann malarumaga describes his eyes. Sevai prasadhithu aruli – he graces us with this looks.

Page 792 embaar vaarthai: first four paragraphs are too difficult and skipped. 793: Easwaran's vadivazhagu (thirudi azhagu) – we have experienced it. Of all the avyavangal of perumaal the most important one for us is what Embaar tells us.

When we look at bagawan's kreedam, we see seshithvam (supreme ruler) and that is easwaran.

S no	avyayam	What does it tell us
1	Kreedam/crown	Seshithvam and that he is Easwaran
2	Kangal/eyes	It defeats us makes us to surrender.
3	Adharam/lips	Kuchalam visarikkum (enquiring about our well being). Especially Namperumaal in Srirangam exhibits this aspect the most. Thiru muga muruval is the smile in his face.
4	Chakram/weapon which spits fire	It is to give us dhairyam (make us fearless. confidence).
5	Paanchya chanyam/sanku/seashell	Gyana Pradhan. It gives us gyanam. Dhruvan did not know any sthothram. One touch of paanchya chanyam by perumaal was enough to give him all the knowledge.
6	Thiru marbu/chest	Lakshmi visishtan (Lakshmi stays there)
7	Gantam/neck	??
8	Thiru kaigal/hands	Anjael, masuchaha do not worry.
9	Gadhai/maze	It scares the detractors.
10	Thiru nabi kamalam/belley button	This is responsible for the creation of leela viboothie.
11	Pithambaram/silk dress	Wearing this perumaal looks like a colourful flower in a forest.
12	Thiruadi/lotus feet	Ezhiyum thuzhaiyaana thiruadi. Adiyaargal get hold of perumaal's feet for saranagathi.

Embaar tells us that for us perumaal's thiruadi is the most sought after avyayam, just as a child seeks its mother's chest always.

4.16.2 Embaar's 9 advices to us.

Embaar next gives us 9 advices of concern to us.

1. ஸ்ரீ வைஷ்ணவன் ஸரீர அவஸானத்துக்கு எம்பெருமான் திருஅடிகளிலே சேரலாம் என்று இருக்கை. உருதி. த்ரிட அத்யவஸாயம். After saranagathi we should not have any doubt we will get moksham. Till we leave the body we keep doing our karma and keep praying to bagawaan. Keep telling dwayam. (30.27)
2. அப்பேரும் அவனாலே பெர வேண்டும் என்று இருக்கை. Paerum means gain. The gain or attaining moksham is also due to him. He is upayam. It is due to his karunai or kripai or arul that I have got that paeru is what we should firmly believe in. First point above is urudhi and next is karunai.
3. தேவதாந்தர பஜனம் பண்ணாதோழிகை. Matra devadhais should not be prayed to. Nava grahas each one gives one or the other but they are all vishayaandhrangal. This is பதிவ்ரதா தர்மம்.

4. தேவதாந்தர பஜனம் பண்ணுவாரோட்டை சேர்தி வருந்தியும் தவிருகை. Even if staying away from others who worship to other gods brings grief one should avoid. It means we should not do it even if you have to do it for the sake of the near relatives (spouse, children) and even if brings grief. This is also பதிவ்ரதா தர்மம்.
5. ஆருளார்கள் உகந்தருளின திவ்ய தேசங்களில் ப்ரவணணாய் வர்திக்கை. We must do kaingaryam in the padal petra sthalams of alzhwargal. Amudhupadi, saathupadi etc.
6. அனுகூல சங்கல்ப்பனாய் இருக்கை. We must do what has been recommended to be done such as making flower garland. Kolam, nama sangeerthanam, listening to perumaal vishayangal.
7. பகவத் பாகவத, ஆசார்ய, அபசாரங்களை வருந்தியும் தவிருகை. Do not do ill to bagawaan or bhagavathan, achaaryan even if not doing so will bring sorrow to you. Believe in naanaedhaan naayiduga of 15th pasuram of thiruppaavai. Think that the mistake is yours even if it is other's. this is srivaishnavathvam. Think of Ramanujar when writing Sreebashyam got so angery with Kooraththu alzhwaan when he did not agree with Ramanujar. He got up, kicked his own legs but Kooraththu alzhwaan did not get angry. He was like நானேதான் நாயிடுக as sung by Aandaal. HE is swami and we are his soththu. He can use us as he pleases. Today he may appear to us to be unfair and tomorrow he may give moksham. So we must accept verything he gives us. Good and bad.
8. ஆழ்வார்கள் அருளிச்செயலை, அர்த அனுபவம் பண்ணுகை: we must chant the 24 prabandhangal, 4000 pasurangal and understand their meanings. (Nanjeer has done Thiruvaimozhi kalakshepam 100 times in his life).
9. அழ்வார்கள் ஈரசொல்லிலே நெஞ்சு நிற்க்கும் சத்துக்களோடே சகவாசம் பண்ணுகை. The meanings of alzhwar pasurams will stay in our mind because we do not stay amongst those who hear meanings of alzhwar pasurams. We must live with sadhu samaaham.

The advices 5 to 9 above is regarding how to live in our life time. If we are not having association with such srivaishnavas, we must repent and if we have not acted as per above such as chanting daily, we must repent. If we do these as told above we must feel satisfied.

4.16.3 Embaar leaves for paramapadam

Next is the description on the last stages of Embaar. Embaar keeps thinking of Udayavar thiruadi always after he departed. Not even perumaal. ராமானுஜர் திருவடிகளையே நினைந்து, உள்கரைந்து, உருகி, சிதிலம் அடைந்து போரார். மயங்கி விழரார். தாய் நாடு கன்றே போல். தாயை நாடி சென்ற கன்றே போல். எப்போது காண பெருவேன்? எம்பெருமானாரின் திருவடிகளை தினமும் சேவித்து கொண்டிரிந்தவருக்கு இது பெரிய துக்கம். ஆசார்ய விஸ்லேஷம் பொருக்க மாட்டாமல் பெரிய பெருமாள் சன்னிதிக்கு சென்று, அடியேன் உடையவர் திருவடிகளுக்கு போக நினையா நின்றேன். தேவரீர் விடை ப்ரசாதித்து அருள வேண்டும் என்று விண்ணப்பம் செய்ய, பெரிய பெருமாளும் அப்படியே செய்யும் என்று விடை கொடுத்தார். எம்பாருக்கு பெருமாள் தீர்த ப்ரசாதமும், ஸ்ரீ சடகொபமும், இரங்கி ப்ரசாதித்து அருள இவரும் திருபோலிந்த சேவடி என்சென்னியில் மேல் பொறித்தாய்; மருப்பொசித்தாய்; மல்லடர்த்தாய். Embaar thinks like perialzhwaar when he sang these in praise of perumaal. He sings that perumaal keeps his thiruadi on his head. Embaar thinks of Thirupaan alzhwaar and enjoys the sight of Nmaperumaal here as though he may not again get a chance to bow to him. He tells in the end that these eyes which has seen you let it not see anything else in this world. Embaar has the perumaal in his thoughts and leaves this world with these thoughts alone. He next goes to Udayavar madam. He sings the thaniyans of thirupallandu. He next goes to his madam. He lights the lamps to his thiruaradhana perumaal, aranganagaravappan being the name of his thiruaradhana perumaal. He calls parasara bhattar. He does three upadesams to him. You must not get ahankaram at any cost

that you are alzhwaan (Kooraththu alzhwaan) kumaarar. You must get the feeling that you have learnt all the sasthrams. Don't get the thought that Namperumaal has adopted you as his son. இருமாந்திராதீர் means to avoid getting garvam. எம்பெருமானார் திருவடிகளே உபாயம், உபேயம் என்று அத்யவசித்து இரும். Treat Ramanujar's thirudigalae upaayam, upaeyam. All the jeers with Embaar also had come by then. He advised them too. Embaar appoints Bhattar as the next pravarthgar for this dharshanam(VSA). He asks them for excuse for all the aparaadham and apachaarams he might have done to them. Embaar gives theertham to Bhattar and other mudhaligal. He arranges for thathiaradhanai for all of them. He thinks of perummal as the vazhi thunai, the one who will lead the way of his next journey, and thinks of udayavar thiruadi and departs for vaikuntam.

Bhattar also is very sad due to the separation from his acharyar (Embaar). All the shishyas of Bhattar tell him solaceful words. These Acharya purushans and shishyars had so much of nishtai in those days. As an illustration of that, Kooraththu alzhwaan once gave a grantha kalakshepam of thirumanthiram. He tells the audience, that only his shishyars can stay and others can go out. It is a rahasya grantham he says. At that time his son Parasara Bhattar was there. Kooraththu alzhwaan looked in the direction of Parasara bhattar. He understood that he has to leave as Bhattar is shishya of Govinda perumaal/Embaar. Bhattar leaves. Alzhwaan sends some persons to Bhattar to call him back. Bhattar comes. Alzhwaan asks you go out when asked to go and come back when asked come back what is it? Bhattar replies, it is the order of the father who is acharyar to others. Now Alzhwaan tells it is true that you are not my shishyan but still I asked you to come back do you know why? This life is so very short that it is like a lightning strike (as sung by thirumangai alzhwaar) we do not know what will have happen. This illustrates the attachment the shishyars had with their acharyan and vice versa.

Continuing on Bhattar after Embaar, due to the kind words of his shishyas, Bhattar got himself a little composed after the departing of Embaar. Perumaal then gives Bhattar the maalai which was on perumaal, thirupariyattam (the cloth tied on the head of the person), vasthram etc., as a honour to this present darshana pravarthakar. Embaar had a sweekaara son by the name siriya Govindha Perumaal. This young swamy did the anthima samskaram ritulas for Embaar. Embar's thirumeni too was seated on a palanquin. Yathi samskara vidhi. Avapradhana sthanam of 10 days was done for Embaar.

4.16.4 We learn the following from Embaar's life:

Embar's teachings/parting advice to us

1. ஆசார்ய கைங்கர்யமே பரம ப்ரயோஜனமாய் தன்னை பேணாமையும். It translates to that we should not consider ourselves important. It is the Acharya kangaryam which is important. We have to be Acharya parathanthran.
2. ஆசார்ய விஷயத்தில் க்ரய விக்ரய அர்ஹராய் ஸ்வவ்யாபாரமற்றி இருந்தபடியும். We should not have any vyaapaaram for ourseves. We should leave out all our desires. Vyapaaram is to sell a thing. க்ரய விக்ரய அர்ஹராய் means we should not be like business like. For eg if a thing belongs to me I can sell it to anyone. Like in the case of Govinda perumaal, when Ramanujar asked for Govinda perumaal to Thirumalai aandaan the andaan did not even ask Govinda perumaal but sent him to Ramanujar. We should be like that. We should be as aloof as I will act as I am asked to do. I will not ask questions.
3. ஆசார்யந்திரத்தில் சாயாமல் பாரதந்த்ரியமும். We should follow the achaaryan like his own shadow which doesn't ask questions.
4. ஆசார்யனை அகன்று தரியாத அனுஷ்டானமும். Embaar was not able to exist even for a moment without acharyan. *Only Embaar has exhibited this quality.* That is the reason Embaar leaves this world as soon as Ramanujar leaves. Even Vaduga Nambi came back and was in Salagramam after Ramanujar departed.

We celebrate only the birth days of alzhwars acharyas etc. but for Embaar, theertha divasam the day he attained paramapadam is celebrated. For alzhwars and Ramanujar we still think that they are with us with archa thirumeni for our ujeevanam and hence celebrate their birth days. One slokam to describe the whole life of Ramanujar is there in the grantham.

4.17 Parasara Bhattar's vaibhavam:

Parasara Bhattar's vaibhavam 7 pages

4.17.1 introduction to Parasara Bhattar's vaibhavam

Bhattar after the departure of Embaar Jeer was living in Srirangam and explaining the meanings of granthams such as thiruvaimozhi to his followers. In Srirangam when Parasara Bhattar was doing kalakshepam, one swami approached him and said that in melnadu (Melkote) there is a swami just as prominent as you in giving discourse. He is Madhavachariyar and a vedanthi. He is having the title Vedhanthi. Madhavachaari has prominence of having defeated 6 madhams/dharsanams and hence has 6 simhasanams. You must meet him. This swami then goes to Melkote meets Madhavachari and tells him that there is a scholor in Srirangam who gives discourse as well as yourself. He is Parasara Bhattar. You must meet him. Madhavachari asks what does he know. The swami replies he knows vedams, vedhanthams, ithihasam, puranam, meemamsam, tharkam, 14 sathrangal. Is there one above me. I have defeated so many. Madhavachari says how can it be? Maybe there is one. Now the swamy again comes to Parasara Bhattar and tells what Madhavachari had told. Parasara Bhattar asks what did Madhavachari ask. I told him you know vedams, vedhanthams, ithihasam, puranam, meemamsam, tharkam, 14 sathrangal. These are ordinary matters did you tell only this. You should have told him I know thirunedunthantagam. Hearing this the swamy goes back and tells Madhavachaari that Parasara Bhattar knows Thirunedunthantagam. Madhavchari does not know Thirunedunthantagam. Now Parasara Bhattar thinks. Ramanujar also has told to correct this Madhvachariyar and bring him into VSA. Now Parasara Bhattar seeks the permission of Periya Perumaal and comes to Melkote. This is his first journey out of Srirangam. He once in the later years goes to Thirukoshtiyur. He has not travelled much in his life. He is a delicate person. All those around also protect him from travelling. They consider to be a young person and say his thirumeni will get spoilt if exposed to sun. Page 804 2nd para. On the way he comes to Kiranganur, the birth place of Anantha alzhwaan. Anantha alzhwaan receives Bhattar on the banks of Cauvery, Bhattar being a fond youngster whom Alzhwaan had known from early years. Bhattar too bows to Anantha alzhwaan (Anantha alzhwaan has come back to this birth place owing to old age. He has appointed his son to do pushpa kaingaryam in thirumalai thirupathi). When asked ahat has brought Bhattar so far away, he replies that Ramanujar wanted Bhattar to meet Vedhanthi as he is called Madhavachariyaar correct him, bring him into the fold of VSA and prepare him to be future Pravarthagar of this/VSA Dharshanam. Bhattar says Namperumaal aslo agreed to this and gave his OK for Bhattar to go. Anantha alzhwaan says King of our fold VSA Parasara Bhattar please come. Yadhavadgiri has 1000 heads and represents Adiseshan. All the nithya soories like vishwaksenar, adiseshan have aslo taken birth here. They are able to mix with all here and show their sowseelyam and soulabyam. They are born here as animals, or men or plants/trees. This is the first visit of Bhattar to Melkote. He goes to Kalyani saras and does his morning duties. This saras is so much with shakthi that if one takes bath in this saras all th papangal will disappear[25]. He applies the 12

[25] 1. This saras is the place where sanyasis take sanyasam. There is a yathiraja madam where they do sanyasi sweekara functions. This saras is equivalent to pushkaram in Rajasthan. That Pushkaram pond is much bigger. These saras are equivalent in purity to Ganges, Yamuna. Taking bath in Kalyani saras of Melkote gives peace of mind even more than Pushkaram or ganges, Yamuna etc. It is called kalyani because it gives mangalam. 2. This saras all gives papa vimochanam to all. Nasthigans can benefitted from this Saras. Krithagyan and krithagnan.

The latter (Krithagnan) is one who does not respect the help done to him. Does not feel grateful for the help rendered to him. He also keeps rebuking and scolding and speaking ill of others. He also praises some without any substance just to get his job done. He also praises himself always. He hinders the doing of yagam.

kesavadhi thirumann kaappu on himself. The 52 family heads of the ones established by Ramanujar come running to welcome him. They consider him as எம் குடிக்கு அரசே meaning he is the head of our clan. They bring satari also to invite him. Bhattar also falls down at their feet. Bhattar then goes to Melkote temple and bows to thiru Narayanan perumaal. When we go to a koil prostrating direction near bali peetam and dwaja sthambam is different. Usually, people prostrate in the direction of Perumaal. In Melkote, however at dwaja sthambam, we must prostrate in the direction of Ramanujar sannidhi that is turn clockwise by 90 deg and prostrate. Also first prostrate to acharyas, Ramanujar, alzhwars thaayar and then only perumaal in a koil. தாளும் தடக்கையும் கை கூப்பி means he prostrates flat on earth folding his hands in the lying posture. He does this in front of bali peedam. He prostrates in front of Ramanujar, sings pallandu, comes as pradakshinam, chakrathu alzhwar/thiruadi, yadugiri natchiyar thaayar amarndha kolam, selva pillai in his separate mantapam, then vishwaksenar, dwara palakargal jaya vijayargal, and finally thirunarayanan perumal. This perumall is also small like Krishnar in his young days. Here also he sings thirupallandu. Here too in perumal's feet thaayar sits there. Perumaal also gives him thirumalai, thiruparyattam, theertham, sreesatagopan, and gives him(Bhattar) permission to leave. Bhattar does all this through Anantha Alzhwaan as he is the local Acharya purushan.

4.17.2 Bhattar goes to Melkote to correct Madhavachari/Vedhanthi/Nanjeer

Madhavachari/Vedhanthi/Nanjeer how he was corrected by Parasara Bhattar

Bhattar next goes to the village of Madhavachariyar/Vedhanthi (Gangorai) which is nearby to Melkote. Bhattar's shishyas decorate him fully, make him to sit on a pallakku, hold an umbrella, a fan to keep him airy and tell Virudham – means praises on Parasara Bhattar having these credentials has come. In addition to praises of him, telling who he is including that he is descendant of Ranaganathar of Srirangam, he is also described that he is capable of removing the madham from the elephant like vedanthis in the village. Two brahmin persons outside the village asks who are you? What are you going inside the village for? The reply is I am Rangaraja Bhattar (not simply Parasara Bhattar) and I am going to do Tharkam with Madhavachaari/Vedanthi. The brahmins advice him, you must not go like this to him. He will not do tharka vaadham. He has many disciples under him. These disciples will not allow you to see him. So you go for his nithya thadhiaradhanai which he does as he is very rich. These thadhiaradhanai are meant for bikshus, sanyasis and hence not like elaborate baghavatha thadhiaradhanai. Madhavachaari/Vedanthi will be seated in a big simhasanam during the thadhiaradhanai. You must go alone and dressed like a sanyasi. You can then see him directly. So Parasara Bhattar asks his shishyas to be there itself and goes alone. Usually Parasara Bhattar is well dressed with jewels but now he removes them and goes as a simple sanyasi and takes a kamandalam. He takes Anantha alzhwan als with him. When he reaches chathiram he sees a big line. The Brahmin bikshus are all silent respecting the Vedhanthi/Madhavachariyar seated on simhasanam which is above 6 asanams representing the groups he has defeated – sankara, baskara, yadava... When any one comes for vaadham he finds out to which sect he belongs and makes him to sit in that respective asanam and does tharkam. When Parasara Bhattar dressed as sanyasi reaches the hall, he goes directly to Vedhanthi/Madhavachariyar seated on the throne. Madhavachaari/vedanthi asks, young man, who are you why are you coming here? Bhattar in

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He speaks ill of vedam. He has eyes on other's wives. He gives rotten food to guests. He steals other's wealth. He follows pashanda agamangal or the koils which follow wrong agamanam. He does manthram thanthram etc. he eats the food normally eaten by sudhras. He pets and kisses dogs. He opposes dharma karyam. He eats srardham food recklessly. He becomes purohithan for the villagers (who are less learned). He never goes to divya desam. He never does archanai to bagawan but does all other purohitham tasks. He steals God's properties. He is too proud and dresses extravagantly. He troubles cattle especially cows. He speaks ill of those who have learnt vedas such as brahmins and scolds them. He objects to Vishnu bakthi. He marries into sudhra caste.

Even such nasthigans get rid of their papams when they bathe in Kalyani saras.

karpanya vesham (means the dress of a person who does not have any belongings) says I have come for bikshai. Madhavachaari/Vedanthi asks him to go the line where bikshai is given. Parasara Bhattar says I have not come for bikshai in the form of food. What bikshai do you want? Reply is tharka biksha. Madhavachaari/Vedanthi directly asks are you the person well versed in Thirunedunthantagam? Reply is yes I am Parasara Bhattar. Now he changes over from the sanyasi dress to his original well decorated dress. He starts to speak from that moment itself. He recites Vedhantha sangraham. Vedanthi/Madhavachariyar wants to know the depth of Bhattar's knowledge even though he had been briefed by the traveller earlier that there is a learned person by the name Bhattar in Srirangam as knowledgeable as you. A challenge is set. We will have vivadham for 10 days. We will decide who wins. Bhattar says till then I should be allowed free entry (just as Manakkaal Nambi had asked Aalvandhaar to permit him into the palace without any questions). A big assembly is made. For 9 days tharka vaadham took place. On the 9th night Parasara Bhattar after thiruaradhanam to azhagiya manavalan and Bhattar does not eat (just like Ramanujar against Yagnya moorthie) prays to Ramanujar and Ranganathar to help him to win. Use the Thirunedunthandagamum, maaya samaya kandanam of Aalavandhaar advices Periya Perumaal and Ramanujar. Use that.

4.17.2.1 Vaadham with Vedhanthi on 10th day use of Thirunedundhandagam

On the 10th day, Parasara Bhattar enters with a bright face. This was just like what happened with Yagnya moorthie. Madhavachaari/Vedanthi also falls at the feet of Parasara Bhattar and says adiyaen. But Parasara Bhattar says no I won't agree we must have vaadham. Parasara Bhattar used all the knowledge and pointed out the mistakes in maaya vaadham and established VSA. Parasara Bhattar won the vaadham on the 10th day. He gives out 100's of points against maaya vaadham. All those assembled get scared, stand up and as Parasara Bhattar is in full flow gives his arguments, shows all the pramanangal, Vedhanthi/Madhavachariyar also dets up perplexed and is shaken. He is not able to give any counter. He expresses that he thought Parasara Bhattar was some ordinary man and invited for vaadham. You are equal to Namperumaal I realise. He (in Srirangam) is sleeping perumaal. The perumal is called உரங்கும் பெருமாள். The perumaal will be seeing all with a small smile in his face. He is udhaseenan. Parasara Bhattar is உலாவும் பெருமாள் means walking perumal. People living in Srirangam even today are most concerned about Namperumaal and his purappaadu. They hardly go to see Ranganathar. Vedhanthi/Madhavachariyar tells Namperumaal himself is speaking can I hold my head up and speak? Vedhanthi/Madhavachariyar comes running and falls at the feet of Parasara Bhattar and bows several times. Vedhanthi/Madhavachariyar then requests அடியேனை இரங்கி அருள வேண்டும். It means that please show some mercy on me. Parasara Bhattar is very happy that the task for which he came got completed very easily.

4.17.2.2 Parasara Bhattar accepts Madhavachari as his shishyan and gives the daasya naamam.

Parasara bhattar then gave the meanings of artha panchakam, thathva gyanam, from Sanskrit text to Vedanthi/Madhavachariyar. Aakaara thraya sampanna maha baghavatha smuraaha. **It means that those who know artha panchakam, those who have undergone pancha samskaram, know and practice ananyarga seshathvam, ananya saranyathvam, ananya bogyathvam are true maha bagavathas.** He does pancha samskaram to Vedhanthi/Madhavachariyar. Thus Parasara Bhattar is able to reform Vedhanthi/Madhavachariyar. Parasara Bhattar's goshti who were left outside the town hearing that Parasara Bhattar has won, come running they decorate him and they fall prostrated to Bhattar. The goshti then tell the virudhu, hearing which Vedanthi/Madhavachariyar is perplexed. He is the true greatness of Bhattar. He is made to wear all the ornaments. He is made to sit on the pallakku. Vedhanthi/Madhavachariyar sees that Bhattar is also rich. Vedhanthi/Madhavachariyar then realises that such a great person has come on foot all the way from Srirangam crossing the forests, mountains rivers etc., just to make him (Vedanthi) realise the

greatness of VSA. Vedanthi/Madhavachariyar realises the mistake he was doing of propagating wrong interpretations of vedas to people at large all these years. Vedhanthi/Madhavachariyar thinks, I have had a lot of ahankaram and mamakaram compared to ordinary people and I have been living like an animal. Bhattar had come here realising that Vedanthi/Madhavachariyar is going on a wrong path and Bhattar has corrected him(Vedanthi). Vedanthi/Madhavachariyar again falls at the feet of Bhattar and feels sad. Vedanthi says it looks as though the periya perumal himself has come. Vedanthi/Madhavachariyar says Bhattar is as beautiful as periya perumal himself. Bhattar is also young. Vedanthi/Madhavachariyar repents that hitherto he had not been able reach the extended hands of perumal all these days. Vedanthi thinks Bhattar had come as early as possible to rescue Vedanthi/Madhavachariyar from further damages. Bhattar instead being amongst the esteemed people, he had come dressed as aghadi sanyasi to debate with him(Vedanthi/Madhavachariyar). Bhattar had come to meet and correct Vedanthi/Madhavachariyar who had a lot of ahankaram and mamakaram. Thinking of all these Vedanthi/Madhavachariyar felt miserable and cries. Bhattar consoles Vedanthi/Madhavachariyar and asks him to get up. Parasara Bhattar then says to Madhavachaari/Vedanthi to learn Prabandhangal properly, continue the thadhiaradhanai and spread VSA. Leave out maaya vaadham and don't speak about them from hereon. The team of Parasara Bhattar and shishyars leave for Srirangam. Bhattar looks again at Melkote malai which was appearing like a hill having a lot of dark clouds hovering on it. He goes and has a dharshan of Narasimhan again atop the hill. He goes to the seven places such as Nayanam, Naarasimhamadhri, giri paribrishta sthanam, sitaranyam, gynaswathamagiya pancha bhagavatha sthalam, swthamruth (the place where thiruman was found), paridhaana sila (Dhaththaathreyar did yagam here and got sanyasam), and 8 theerthams vedha pushkarani, tharpa theertham, palasa theertham, Padma theertham, yadava mahanadhi, vaikunta ganga theertham, Narayana theertham, maithreya kunta theertham. Bhattar has one final dharshan of thirunaryana perumal in Melkote and gets theertha prasadam. He leaves Melkote and leaves Anantha Alzhwan in siruputhoor, alzhwan's birth place and proceeds for Srirangam.

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4.17.2.3 Departure of Vedhanthi from Melkote; fight with his wives and he takes sanyasam

Next to Ramanujar, Bhattar's vaibhavam is the most described one in Guruparamparai. The golden period of VSA in Srirangam are Parasara Bhattar's kaalam and Manavaala Mamuni's kaalam. One Brahmma raayaan troubled Bhattar but even that did not happen to Manavala maamuni. Bhattar spread the veda, vedhaantha knowledge to all in Srirangam in his period. Two important admirable aspects of Parasara Bhattar are: a)his ability to administer well பட்டர் நிர்வாஹம். It was like supreme court order. If he tells a meaning of a pasuram there was none other over it. B) medha vilasam. If there is any discussion such as tharkam, a debate or just a talk on a topic Bhattar's word used to be final. He was clever in talking to Perumaal, Piratti or shishyars, acharyas, bhattar's opinions used to be different from other, clever usage of words a good delivery of the talk etc., the brightness of a scholor's talk (Medhaavi). Rangaraja sthavam, poorva sthavam, uthira sthvam are his works. Guna rathna kosam on piratti's gunam. He had a lot of liking to Sri raman. He used to dress up nicely and was also handsome. He used to consider Srirangam as Emperumaan's residence and it has to be kept up well. Bhattar had the kataksham of being brought up with the touch of Piratti, kind eyes of Perumaal, Ramanujar's kind kataksham, Embaar's kind teachings. There are about 25 dialogs between Nanjeer and Bhattar which brings out his ability to administer well பட்டர் நிர்வாஹம் which will be discussed later in this compilation.

Bhattar upon reaching Srirangam he first bathes in Cauvery. All the people of the town come to invite him. They are happy that he has defeated Vedanthi/Madhavachariyar and has come to Srirangam. He goes to the Koil and prostrates before all the sannidhis in the appropriate sequence. The periya perumal is haapy that his son has come back and honours him with all the prasadams. He

then goes to his thirumaligai after perumal gives him permission to leave. He bows to his mother Andaal. He then continued with his kalakshepams in Srirangam.

Meanwhile in Gangorai near Melkote, where Vedanthi/Madhavachariyar lived, the swami (Vedanthi/Madhavachariyar) was with his Thirumal adiyars (srivaishnavars). Two hungry srivaishnavars came to his thirumaligai when only devigal was there and send them away angrily to where Vedanthi was bathing. The srivaishnavars tell Vedanthi about this. Vedanthi also becomes angry and feels sad, comes to his thirumaligai and scolds his wives. Just then Vedanthi decided to leave this married life and decides to come to Srirangam. It is said in vedas that we should not live people who do not treat their guests properly and thus this decision. Just then neighbours and relatives and try to stop him. Vedanthi/Madhavachariyar realises the reason of this objection. It is due to his wealth which he has in plenty. He divides his wealth in three parts and gives one part each to his two wives and takes one part with him to Srirangam. One of the wives says I did not marry you for your wealth why are you leaving me and where are you going. I am seeking path for moksham says Vedanthi. The wife says please tell me about it. Vedanthi/Madhavachariyar intends to submit his portion to Acharyan. Savasanam means to leave out something permanently. Colloquially this has got converted to sahavasanam these days. Vedanthi after coming out of the village sprinkles water and does savasanam manthiram by which he relinquishes all relationship with the village. Nanmugan thiruandhaadhi has a nice phrase by which it says we must be either in illaram or in thuravaram. First is grahasthrashramam and next is sanyasam. Thus Vedanthi leaves out relationship with his wives too. Athithi, sathkara yogyai illadha baryayai dwajiththu sanyasikka kadavan. அதிதி சத்கார யோக்யயை இல்லாத பார்யயை த்வஜித்து சன்யாசியாக கடவன்.

4.17.2.4 Vedhanthi goes to Srirangam after meeting Ananth alzhwan in Kiranganoor

Vedanthi leaves for Srirangam. He goes to Siruputhoor/Kiranganoor by the banks of Cauvery and bows to Anantha alzhwan(Ananthaan Pillai). Anantha alzhwaan asks Vedanthi/Madhavachariyar you being young why are you taking sanyasam? வேர்த பொது நீராடி பசித்த போது அமுது செய்து பட்டர் திருவடிகளே சரணம் என்று இருந்தால் உம்மை பரமபதத்திலிரிந்து தள்ளி விடுவார்களோ? This was Aandaan's question to Vedanthi. The meaning is if you take bath when you sweat, and if you eat when you are hungry and if you are treating Bhattar as acharyan to whom you do saranagathi will you not get paramapadham? You must not live for upaayam. உபாயம் பற்றி வாழகூடாது. We must live as vaazhum soambar. மேம்பொருள் போக விட்டு * மெய்ம்மையை மிக உணர்ந்து * ஆம்பரிசு அறிந்து கொண்டு * ஐம்புலன் அகத்தடக்கி ** காம்பரத் தலை சிரைத்து * உன் கடத்தலை இருந்து வாழும் * சோம்பரை உகத்தி போலும் * சூழ் புனல் அரங்கத்தானே! One must live like Thirukannamangai aandaan. Swavyaapaaraththai vittaan. He left all the worldly thing including his clothes and used to walk on all fours like a dog. He did this after he saw how men are fighting over what their dogs did which reslted in killing each other of these men. The two dog owners were so much attached to their dogs. Don't do any change in status such as taking sanyasam with the aim of a particular goal including that of attaining Perumaal. Just get hold of Bhattar's feet alone and live. The following is said in Vaarthaamalai.
திருமந்திரத்திலே பிறந்து த்வயத்திலே வளர்ந்து த்வயைக நிஷ்டராய் ஆவீர்.
It means follow thirumanthiram (om namo narayanaaya) and Dwayam (sriman Narayana charanou charanam prabathyae; srimathae narayanaaya namaha). This is srivaishnava lakshanam. The worldly interpretations are: Your acharyan is in grihastha ashramam. He wears jewellery. If you go as sanyasi, will it not be troublesome for him? Your acharyan will go in pallakku. You will go to lift the pallkku. They will not allow that because you are in higher ashram of sanyasi. You will loose Acharya kaingaryam. Vedanthi's/Madhavachariyar immediate reply was if I loose out Acharya kaingaryam due to this, I will throw away my sanyasi dress and wear white veshti. Anantha alzhwaan says ok go ahead. As thirumanthiram is athma swaroopam (it says that this athma is not mine it is that of SN) சேஷத்வ ஞானம் உற்பத்தியாகிர ஆபிஜாதியம் உண்டாய் the word piraththal

means the gyanam that you get by understanding thirumanthiram. Comes from Kulam tharum selvam thandidum adiyaar padu thuyar aayina vellaam nilam tharum neel visubarulum. Here kulam tharum means the kulam which considers that we are all bagawan's adimai. This nilai. Thirumanthiram will get you a kulam which is far higher than the best of the kulam. **Bagavathaithiga seshaboothan jeevathma. This sesham to paramathma will be done only for his pleasure. This is the meaning of thirumanthiram. We get seshathva gyanam by understanding thirumanthiram**. Read also gyana saram **a**vvaaravarkku **u**vvaaravar **ma**vvanavar adimai endru uraiththaar. (1.24.28). This in gyana saram is about அ which is paramathma, உ which is acharyan, ம is athma. We are adimai to HIM. Ma/ம (athma) is adimai to a/அ (perumal) is what oo/உ (acharyan) told. We should grow with piratti sambandham. We should approach perumal while having piratti to do purushkaram. Piratti is doing Nithya yogam to perumal. Yogam means to be with. Nithyam means for ever. This is derived from the word srimath. We should grow doing kaingaryam to perumal while having piratti for doing purushakaram. Sriman Narayana charanou charanam prabathyae. Narayanan who always has piratti with him, I catch hold of the lotus feet of such a perumal. The next vakyam of dwayam is Srimathae narayanaya namaha. From this second line we learn that we become Kainkarya/Dwaiyaika Nishtar.

4.17.2.5 Vedanthi/Madhvachariyar reaches Srirangam and is asked by Bhattar not to bring any gold/wealth which he throws near Cauvery. He gets the name Nam seearo which gets changed to Nanjeer over time

After getting all these advise from Anantha alzhwan, Vedanthi goes to Srirangam, falls at the feet of Bhattar. Vedanthi/Madhavachariyar then gives all the wealth he had brought and gives it to Bhattar with the view that the wealth does not belong to him. Bhattar was very happy to see this tranformation in Vedanthi/Madhavachariyar. Answeing the query of Bhattar as to why Vedanthi/Madhavachariyar had brought the wealth, Vedanthi/Madhavachariyar replies as my wiives did not treat the guests to my house properly, I got angry with the wives and decided to take sanyasam and with that I gave one third part of my wealth each to the two wives and the rest I have brought for use in the madam. This is for devarir's ishta viniyogam. Bhattar does not accept the wealth Vedanthi/Madhavachariyar had brought. Bhattar asked the wealth to be thrown out on the banks of cauvery which Vedanthi/Madhavachariyar does. Vedanthi/Madhavachariyar throws it near Amma mantapam. After some days, when Parasara Bhattar goes for his bath to Amma mantapam he sees the shining gold. He asks who had thrown this and people tell that Vedanthi (Nanjeer) had thrown this. Bhattar is very moved to hear this. One is that no one had taken the wealth and the next is Vedanthi/Madhavachariyar had also obediently thrown away the wealth as per Bhattar's instructions. Bhattar asks Vedanthi how this wealth could be used for which Vedanthi replies we can build a Thiru nandavanam using this wealth. Bhattar approves the same. Vedanthi constructs a Nandavanam using this wealth and spends the remining wealth for thadiaradhanai for all the baghavathars of the town. Bhattar seeing the vairagyam of Vedanthi/Madhavachariyar tells neer nam seeyaroe நம் சீயரோ with which Vedanthi/Madhavachariyar gets the name Nam Seear which over the time gets transformed to Nanjeer. Bhattar embraces Nanjeer in front of all. The meaning of Nam seear is that you are like lion (seear) for our kulam. Vedhanthi/Nanjeer is made to look after the sannidhi of Bhattar's thirumaligai. Nanjeer also treated Bhattar as his deivam. There are different perumals in the koils of the 106 divya kshethrams but perumal in Srirangam alone is called Namperumal/Alzhagiya Manavalan (Uthsava moorthie Alzhagiya manavalan of Srirangam koil), like wise there can be any jeers of VSA cult, but Vedanthi alone gets the title Nanjeer. Similarly there can be other 11 alzhwars, but Sadagopar alone gets the title Nammalzhwar. There are many pillais but only one is called Nampillai. All these four people (Namperumal, Nammalzhwar, Nanjeer, Nampillai) got their names from the colleagues of theirs due to their glory as sung in Upadesa Rathnamalai. There is another way of singing this line. Namperumal, give a pause then utter Nammalzhwar, Nanjeer, Nampillai. Such a rendering means that the names of the other three has been approved by Namperumal.

73 GP:

From page 813 of the grantham. there are two types of prasadam given in koils. Goshti viniyogam and ishta viniyogam. The former is what is entitled to goshti and the later is given by archakar to whomsoever he wants.

4.18 Fortyfive points of advice by Bhattar to Nanjeer

45 points of advice by Bhattar to Nanjeer. They are the best and must be read.

There are about 45 points/events/varthaigal that arose in the life of Bhattar and Nanjeer which will be described below.

4.18.1 Perumal is ever ready to serve us.

1. Perumal in chandra pushkarani karai/banks when he is asleep, why is he reclining there? What do we learn from that? What is in perumal's mind? What is his desire? Bhattar replies: Narayana, O Manivanna, naaganaai, en aridarai neekkaai, (Siriya thirumadal) Gajendra Vridhaantham. Perumaal was far away from the Gajendran that day and it took time for perumal to come. Perumal knew Parasara Bhattar is going to take avatharam and if he calls Perumal should be ready to help him and hence Perumal is reclining in the banks of Chandra pushkarani. We must all think that Perumal is ever ready by our side to help us in distress. Each one of us must think HE is there ready to help me. HE is ready even before the event of our call to come immediately upon call. We are caught in the poigai (kulam of gajendran crocodile story) of samsaram. Even Gajendran was caught in samsaram due to ahankaram, mamakaram. Pirappu irappu (birth and death) are represented by the crocodile's mouth. HE is present in all the Ranganathar koils adiranga, madyama ranga etc., and also in the 108 divya desams ready to help us. Bhattar asks Nanjeer, did you think that the question you asked is your question? Actually Namperumal has made you to ask the question and me to bring out what is in my mind and give the answer. Bhattar says all these days even i was thinking why is this perumal lying here for ever and now i have got the answer. The moral of this is: **Bagavath avatharas are all meant to (svartham) be for us. sva (our) artham (his avatharam). This is how gyanadhigal will take it to be: The diety in the temples are said as that perumal has given katchi to this maharishi or that maharishi actually these are only stories, the main purpose of perumal taking archavathaaram being that perumal wants to be near to us to help us in distress. Thus perumal is in the divya kshethram for svartham which is to protect us. Perumal is in four directions as elephants: Gunapala madha yaanaai, then naanai, vada naanaai, kuda vaanaai. en aanaai. Perumal is there to protect us. The four directions are thiruvengadam, thirukannapuram, thiruarangam, thirumalirum cholai malai.**

4.18.2 Nanjeer had to relinquish sanyasam to be able to carry Parasara Bhattar's palanquin.

2. Nanjeer requests Bhattar that he wants to hold Sreepaadham/palanquin of Bhattar on his shoulders. Bhattar is afterall Nanjeer's acharyan. Bhattar says that Nanjeer swami should not hold the palanquin as the latter is sanyasi which is higher status. (*ummudiya vaeshathirkku idhu viruththam kaanum. Nanjeer replies anguthai adimaikku ekantham en ivveshaththai parigraham panninaen. adhu thaanae idharkku viroedham aagil pazhyae vellaiyai udukkiraen. aacharya kaingarthakku anuroopamaana irundhaal varnaasrya dharmamum*

pariththyaaja padi உம்முடைய வேஷத்திர்க்கு இது விருத்தம் காணும். நஞ்ஜீயரின் பதில் : அங்குத்தை அடிமைக்கு ஏகாந்தம் என் இவ்வேஷத்தை பரிக்ரஹம் பண்ணினேன். அது தானே இதர்க்கு விரோதம் ஆகில் பழைய வெள்ளையை உடுக்கிரேன். ஆசார்ய கைங்கர்யத்துக்கு அனுரூபமாக இருந்தால் வர்னாஸ்ரய தர்மம் பரித்த்யாஜ படி*).* Nanjeer wanted to get rid of adimai status from his wives and hence took sanyasam and stated wearing kaavi dress. parigraham means accepting. We should not have dress and other codes which will not suit acharya kaingaryam. We should do parithyajyam of these codes.

4.18.3 Nanjeer using his riches got a nandavanam made for Parasara Bhattar in Koora Kuloththamam. Nanjeer tells the commoners that Bhattar can use the Nandhavanam in whatever manner he thinks it right.

3. Bhattar went with his family to Koora kuloththamam – a village by that name. Meanwhile in the thirunandavanam started by Nanjeer which was in that village, children and other family members of Bhattar's family trampled on that soil of the garden which made the garden unusable for gardening. Nanjeer came to know about it afterall he had started that venture. Bhattar and other ekakngigal who were working in the nandavanam also became sad due to the damage. Nanjeer came to know how the ekangigal who worked on the garden felt. Nanjeer called all the ekangigal and told them, (*namperumal thirukuzhakatrai chikku naarugiradhu endroe naan thirunandavanam cheigiradhu?* நம்பெருமாள் திருகுழகற்றை சிக்கு நாருகிரது என்றோ நான் திருநந்தவனம் செய்கிறது*).* It means Nanjeer says did you think have i made the Nandavanam to help perumal to adorn flowers so as to remove the bad smell from his hairlock? Perumal is always sarvagandhaha that is, HE is always smelling very nice and hence he does not need the flower garland for that pupose of removing bad smell. Thirukuzhakatrai means perumal's hairlock. The people who have not had hairbath for many days develop bad smell from the hairlock but it is not the case with Namperumal. The Nandavanam is for Bhattar's family to use it in the way they want. When Bhattar had given permission to have the Nandavanam he did not tell it is for perumal. Thus it is for acharyan to use the Nandavanam the way he wants. It is his soththu let him use it the way he wants. We should not question is what Nanjeer says. It is the play ground for Bhattar's family. he rebuked the ekangigal to come complaining. from this we get to know that *acharya parathanthran, bagawath kainkarya panna koluvadhum, achaarya kainkaryamartha viththanai* ஆசார்ய பரதந்த்ரன், பகவத் கைங்கர்ய பண்ண கொள்வதும், ஆசார்ய கைங்கர்யமார்த வித்தினை. We do bagawath kainkaryam (as is the case with Anantha alzhwan who told Thirumalai perumal that he is doing this kaingaryam as it pleases his acharyan/Ramanujar. He went on to tell Thiruvengadamudayaan, you have also come to this territory as a tenant and i have also done the same in which case why claim that the territory belongs to either) as it is what pleases acharyan and we do it not even to please bagawan directly. The example is Madhura kavi azhwar who treated Nammalzhwar as his deivam. we should take the crdit f at all through acharyan and not directly. Nanjeer is the true acharya parathanthran. He does all the things so that it shows acharyan in better light. *achaaryanai maenmai paduththuvadharkku.*

Nanjeer does all his thondu so as to please acharyan and those which get credit for acharyan. *acharya parathanthran bagawath kainkarya panna koeluvadhum, achaarya kainkarya maana viththanai.* It means that an acharya parathanthran goes to a koil and bows to the deity there only if it pleases him. Like it is said in Kanninum chiruthaambu. Madhurakavi alzhwar worshipped perumal only because it pleased Nammalzhwar. we should not think that we have done the kainkaryam. It is the acharyan who has got his kainkaryam done through him(Nanjeer).

4.18.4 Nanjeer offers his thighs for Parasara Bhattar to rest even if it is for a long while.

4. Bhattar was passing through Thirupullani for doing Thiruvanaiyaara/ doing Rama sethu snanam. Ramar while returning from Lanka in Pushpaka vimanam shows this place to sitha saying that this is where he had built the dam/bridge to come to Lanka. Rama showed the bridge to sitha and destroyed it so as not to use it for any purpose than bagawath/baagavath kaingaryam. Ordinary people should not use it for casual purpose. It is against nature. Ramar takes an arrow from his arsenal and breaks it symbolically to break the bridge. Bhattar now goes to do sethu snaanam. Out of having got tired due to the travel throughout the day, lied down under some available tree. He lied down on Nanjeer's thighs. Nanjeer was motionless till Bhattar got up. Bhattar had slept throughout the night. Nanjeer did not even change his thighs from say left to right. Such was Nanjeer's regard for the acharyan. Bhattar gets up and is amazed that Nanjeer had been so dedicated to have been so devoutful to his acharyan. Bhattar then does a upadesam to Nanjeer. *aacharya vishayaththil chaithanyam moochatru padukkaiyaal, adimai saeigai shishya swaroopa sidhdhi engiradhu.* This is the true illustration of achithvath parathanthriyam. We should be motionless like a stone or a log. padiyaai kidandhu un pavazhavai kaanbaenae is achithvath parathanthriyam. We should not think or act smart when it comes to matters of God. We should be like a achith porul. Only if a shishyan exhibits achithvath parathanthriyam to his acharyan, he can be a true shishyan. *chaithanyam moochatru padukkai* . Sidhdhi means got established.

4.18.5 Hunter offers his cottage and even the only cot to Parasara Bhattar even without knowing who Bhattar was. It was due hunter's abimaanam. It is important as shown in SVB too.

5. On Bhattar's return journey after sethu snanam, one day when the evening set, he reached a village by the name Padhiri. This story is often quoted by all upanyasakars when speaking of the greatness of dwayam. Bhattar had to stop by in the house of a hunter. Bhattar was visibly tired. The hunter comes out of the house and greets Bhattar. The hunter gets up from his sitting platform and gives his resting cot, dusts it and gestures for Bhattar to sit. Both of them do not know each other still the hunter gives all the respect to Bhattar. Bhattar tells Nanjeer a) that the hunter has done all these not even knowing who the Bhattar was nor does he know the background. b) He has not done this as a return for any favour done by Bhattar to the hunter in the past. c) He has done all these without any expectations of any benefits that can come from Bhattar. There are few stories to learn from this. 1. The hunter has done all these as Bhattar has entered his house considering him as somebody thus creating a situation of abimanam. It is athithi samskaram. The hunter has done all these so that he does not create a situation by which the confidence Bhattar had in entering his house is not spoilt. Bhattar

had entered the house with some nambikkai that the hunter is a gentle being. That confidence should not be lost. Bhattar thinks of Easwaran what he will do to people who enter his house with abimanam if this is what the hunter has done. If we enter perumal's house as *nin arulae purindirindaen* how perumal will treat us as. *easwaran than abimanaththai odhunginaaraai enna ninaithingiranoe* . SVB choornigai *swabimaanaththaalae easwarabimaanaththai izhandha ivanukku, achaarya abimaanamil ozhiya viragillai.* We should not live with the impression that i can do it all by myself, if by chance it is so then for them acharyan can alone correct them.

4.18.6 Story of how the hunter left off the young rabbit that he had caught when the mother rabbit stood and folded its hands to the hunter.

6. 2. Now Bhattar asks the hunter how his day was. The hunter replies: today as i was hunting i saw a rabbit and i hunted it and caught it. I thought that i had got a good lunch for me that day and left. However the mother rabbit followed me caught hold of my feet tightly, stood and folded its hands standing in front of me suggesting that i leave the young rabbit. It came around me many times with folded hands. I saw pity in its eyes and i left the young rabbit. I felt very sad and left the young rabbit. A hunter whose livelihood is to hunt kill and eat the flesh felt pity on the rabbit mother. The mother rabbit happily took away the young rabbit and went away. Hearing this Parasara Bhattar expresses, "Ranganatha" and falls down unconscious. After some time Bhattar gets up and thinks that the rabbit does not any thing about saranagathi dharmam but still it had done a true saranagathi and got the acceptance of the hunter who is also not a bagawan to accept it still this happened and hence the mother rabbit got back its young one. Bhattar tells what a chethanan has (pity on the mother rabbit) how much higher the parama chethanan (perumal) will have on us. Bhattar tells Nanjeer that a big saranagathi sasthram has been demonstrated in front of them. Bhattar tells Nanjeer there is no one to tell the rabbit *maam ekam charanam vraja.* In Ramayanam also Rama tells Sugreevan when some comes and does saranagathi we must protect him even by giving our lives. The lesson learnt is that for doing saranagathi we must have akinchanyam that is the thought that i have nothing to offer. This is called *dheenanaana nilai.* Adheenam is opposite and is with only Perumal. *Kuliththu moondru analai ombum...* let us remember that. Thondaradipodi alzhwar says *kadharugindraen.* That word is important. He says i am begging with tears in my eyes with a loud voice. He asks Ranganathar to do arul to him. That is saranagathi. This is the definition of a dheenan. It is like the cry we do when we a thief coming to us with a knife in his hand. Thus saranagathi keeps happening in life naturally.

4.18.7 Veera Sundara Brahma rayan did not listen to Bhattr to leave out Pillai Pillai alzhwan's thirumaligai when constructing compound wall which hurt Bhattar

7. Veera Sundara Brahma rayan who indeed was a friend to Bhattar and Kooraththu alzhwan's shishyan, when he was constructing a temple compound wall for perumal koil, Pillai pillai alzhwan's (who too is Kooraththu alzhwan's shishyan) thirumaligai had to be broken. Bhattar argues with the raja did Thirumangai alzhwar not leave out Thondaradi podi alzhwar's (TPA) Thinnai, on which TPA used to sit and make

garlands, when constructing the compound wall for the Srirangam Koil? (Even today the Koil compund wall takes a C like deviation leaving out the Nandavanam). When that is so why not leave Pillai Pillai alzhwan's thirumaligai without destroying it for construction of the temple compound wall?. Bhattar told the raja does your compound wall alone protect the perumal. Is it not his mangalasasanam sung by people like Pillaan which is Perumal's protection? Pillai Pillai alzhwan is the person who was short of temper and scolded all. When advised by Kooraththu alzhwan, the Pillan said he was not able to follow that and hence remained aloof in a secluded place. He was further advised to tell Udayavar Thiruadigalae thanjam, after he had scolded someone, which he followed. incidentally, Thondaradi podi alzhwar and Thirumangai alzhwar have met each other in those times. (Arul mari is the name of the spade which TPA used for gardening).

4.18.8 Helping acharyan gets one his kataksham due to acharyan's mugha ullaasanam.

8. The raja did not give in and constructed the compound after breaking Pillan's thirumaligai. In addition the raja started troubling Parasara Bhattar. Due to this Parasara Bhattar left Srirangam and went to Thirukoshtiuoor. However Bhattar was sad not being with Ranganathar and Thaayar. Vagulabaranan swami says even today do not go against the administration. Try to convince them and move ahead. On the way to Thirukoshtiuoor when Bhattar was going (even without Nanjeer) to the town, (Parasara Bhattar had Nanjeer to help him and used to call him jeearae in as much as Ramanujar had Vaduga Nambi to help who was called vaduga), Bhattar felt tired and rested and called Jeearae as he was hungry. Meanwhile, Nanjeer who was left back realised that his acharyan had gone without prasadam and quickly got them ready and ran on the way and before Bhattar could call him, Nanjeer was there with the prasadam. Such was the devotion and relationship between them. Nanjeer made Bhattar to eat the food which is koil prasadam and have drinking juice/water to quench the thirst. Bhattar took rest for a while even as Nanjeer was fanning him. Bhattar thereupon gave Nanjeer *visesha kataksham.* Bhattar told the meaning of Dwaya maha manthiram once again. Thus due to *anuvarthana viseshangalaalae aachaarya anugrahaththirkku paathram aanaar.* anuvarthanam means thondu seidhal or to help out acharyan such as in this case to bring food to him just in time. Due to this the shishyan becomes qualified for achaarya anugraham. *aachaarya muga ullaasanithirkkaaga thondu cheiyya vaendum.*

4.18.9 Story showing Bhattar's dedication to Srirangam Koil

9. Next Bhattar goes to Thirukoshtiyoor and sings Sri Rangaraja sthavam sthothram. the meaning of the sthothram is in the midst of beetle nut trees, at their neck level, the birds enjoy tasting the mix of *pegugindradhum,* mixed with honey, *snaehamudaiyadhumaana,* theertham, which is near to one, due to which the birds feel happy, and become motionless, due to intoxication. This feeling is like that felt by repetition of vaedham by those groups of people who follow vedic life and do so for attaining moksham, do so in Shri Ranganathan's koil (in Srirangam). Bhattar expresses will i get another chance to bow to this Ranganathar in Srirangam. The sthavam has poorva sathakam describing the beauty of the town outside and uththara sathakam which is sung inside the koil in front of Perumal. The word from the mouth of Parasara Bhattar "Azhagiya Manavala" for the perumal sounds most genuine and not so much from others.

Tholaivilli mangalam is best said by Nammalzhwar. Similarly Emperumaanaarae is best said by xxx given earlier in this compilation. Thirukannapuram is best said by Thirumangai alzhwar. One srivaishnavar prostrates to Bhattar and asks for the meaning of Thiruviruththam. This pasuram composed by Nammalzhwar is about the ills of samsara life. Usually all such great scholars when someone comes and asks a clarification on these religious matters they immediately reply but that day Bhattar is not in his elements and says my ears are blocked, i am very hungry and unable to speak. I am not able to think says Parasara Bhattar. These are all due to the hollowness he is feeling when he is forced to be away from Ranganathar perumal and thaayaar in Srirangam. Bhattar asks Nanjeer to give the vyakyanam. *Dhukkam nenjai adaikkiradhu.* From this we learn that we must have dedication to the place of reverred Koil and the perumal in that divya kshethram.

4.18.10 Veera Sundara Brahma rayan though he died and all celebrated his death Bhattar's mother is sad as she feels that a Bhattar's shishyan did not get moksham as he did not ask pardon for his mistake

10. In this period the raja Veera Sundara Brahma Rayan dies in a young age. Parasara Bhattar's shishyars come running to Thirukoshtiyoor and tell him this news first to Aandal ammal the mother of Parasara Bhattar. The mother did not share the joy and started to cry loudly going inside the house. The assembled people come inside and ask her why she is crying at the passing away of her son's enemy who was responsible for Bhattar to go away from the town. People say now Bhattar can return and we will all live happily and why are you sad? Aandaal says that she felt pity for a direct shsihyan of Kooraththu alzhwan facing such a hatred. The king had undergone baghavatha abacharam of bringing down Pillai Pillai alzhwan's house. Secondly the raja did not listen to Parasara Bhattar's advice of asking him not to break the house. Due to the above said baghavatha abacharam, though being Kooraththu alzhwan's shishyan he will not get moksham. Aandaal felt that due to his cruel act the raja did not live well in this world. The raja died early. Should Alzhwan's shishyan get this end? பிள்ளைகாள் நீங்கள் ஒன்றும் அறியீர்கள். வீர சுந்தரன் நேரே ஆழ்வானின் ஷிஷ்யன். பராசர ப்ட்டர் இடத்திலே நேரே அபசார பட்டு அறியாமே செய்தேன் என்று பட்டர் திருவடிகளிலே தலை சாய்ப்பதும் செய்யாமல் இப்படி செய்தோமே என்கிர அனுதாபம் இன்றியே செத்து போனான். Those mistakes of baghavatha abacharam even if they were done with knowledge and if the person has repented and asked for pardon will be condoned by perumal. The raja did not do that and died early and hence lost the oppurtunity of getting moksham. Adhrushta sugam is paramapadam and dhrushta sugam is the sugam in this life both of which the raja lost, the latter due to short life span. *kutram seidhavarin pakkalilum, hithapararai dayartha sidharaai poeruvadhu.* Seetha piratti did not have grudge against those did crime against her in Lanka. This is what seetha piratti did to rakshasigal in lanka. The big take away is that those who have alzhwan sambandham must exhibit daya or karunai or pity or sympathy on everyone and Andaal ammal felt that pity for the raja as he lost the oppurtunity to mend himself thereby get moksham by not doing the acts said above. She had shown sympathy even for the person who had done wrong to her son. *Avargalukku hithabararai irukka vaendum.*

74GP:

4.18.10.1 Pillai Pillai Alzhwan's news about passing away of the King who was troubling Parasara Bhattar

Pillai Pillai aalzhwan comes running to Thirukoshtiyur and calls Bhattar back to Srirangam. He tells Bhattar that the raja had died. Bhattar was haapy and tells *num kaalgal en thalai mel ezhumearae numaroedae* means that he asks Pillai Pillai alzhwan to keep his feet and his other followers feet on Bhattar's head. This is to bless them. This is just like what Nammalzhwar asks the birds which were sent as messengers to perumal in Thiruvaimozhi. (17.35) Bhattar swami falls at the feet of Pillai Pillai Alzhwan for having taken the trouble of coming to Thirukoshtiyur/Goshtipuram and informing him the development. Bhattar leaves Thirukoshtiyur and comes to Srirangam. Bhattar comes to Amma mantapam takes bath and looks at the temple gopuram. Bhattar is very happy also to see the flowing Cauvery river. This is the time (when in Thirukoshtiyur) Bhattar sang Sri Rangaraja sthavam. It has uththara sathakam and poorva sathakam. Poorva sathakam was sang first. 127 slokas in the poorva sathakam. Uthara sathakam has 105 slokas. Parasara Bhattar and sri Vedantha desikar's sanskrit works are considered above even Aalavandhar's and Ramanujar's works in sanskrit. This is even more reverred than pancha sthavam of Kooraththu alzhwan his father. In pancha sthavam, Kooraththu alzhwan has sung on, Vaikunta nathan, Piratti, Kanchee Deva perumal, Athimanushama vaibhavam, Sundara thol udayaan in azhagar koil but not Ranganathar in Sreerangam. Sthavam means sthothram made out of words. In the 1st slokam he praises his father Kooraththu alzhwan. Then he sings of his acharyan Embar/Govinda perumal. This is also the thaniyan for Koorathu alzhwan contained in Rangaraja sthavam. 3rd is on Ramanujar. Like this the slokams go on. Even the strishti by perumal is said to have been done for thaayar's santhosham who had asked how the ordinary beings on earth will attain moksham. Thus he had to create humans give then parts of the body so that they can also pray and attain moksham. Depending on piratti's moods if happy, bakthi pravasarars are created else ordinary humans are created and if angry then asuras are created. This is said in rangaraja sthavam. Unlike us perumal is always busy. Out of the four hands he holds weapons (sankam, chakram and gadhai) in three of them. The fourth hand he holds in a manner to say don't fear (masucha). He is ever ready to meet the situations of gajendra alzhwan. Cauvery Thaayar's purushan is Thirupar kadal and the daughter is sriranga natchiyar who is the wife of Namperumal. Thus cauvery comes to the house of son in law in Srirangam and brings sandal wood, karpooram, cloves, pearls etc on the way. *thirukaiyilae pidiththa divyaayudhangalum, vaiththa anjal endra kaiyum kaviththa mudiyum, mugamum muruvalum. asana padmaththilae azhuththina thiruvadigalae thanjam.* Next time we look at Namperumal we must recite this atleast in our mind. Slokas 69 and 70 describing these beautiful features of Namperumal are important. Page 820.

4.8.11 bagawath seshathvam and bagawath seshathvam

11. Ammani alzhwan came from far away (200 kaani away, 300miles?) and asks Parasara Bhattar to tell him some highly meaningful advice. Bhattar picks from Nedumarkadimai pasuram 8.10 thiruvaimozhi. Baghavatha seshathvam is higher than bagawath seshathvam. What is the difference between eating stomachful and eating half stomach? Bagawath vishayam is half stomach whereas combine it with baghavatha seshathvam it is eating full stomach which is desirable. Thatheeyar = bagawathar. Thatheeya seshathvamae pradhaanam. Just as from the seed of the banyan tree the whole tree comes, or it had contained the whole tree, Baghavatha seshathvam contains every thing needed for one to get moksham. Even pranavam, ohm, has as its core meaning as adiyaar's adimai = Thatheeya seshathvam. This is thanjam is what Ammani alzhwan learnt. Sathacharyan, aruli cheidhadhu charanamaana artham adiyaar's adimai one who beleives and follows is Sath shishyan.

4.8.12 kadakarai vaarthai. Ramar does not sleep to guard vanara sense

12. Veera sikamani pallavaraayan did not have time being a king and wanted an ultimate advice, *thanjamaana artham* from Bhattar. *kadarkarai veliyai ninaiththu irum.* We have lot of sand there. What is it to get reminded of and be happy? *Kadarkarai vaarthai, thaerthattu vaarthai.* Kadarkarai vaarthai refers to rama charama slokam. Thaerthattu vaarthai refers to Krishna charama slokam. Sarvadharmaan parithyanjnya. Pallavaraayan simply stood rubbing his hands as he did not understand the coded words. As an explanation, Bhattar said Perumal sitting on a rock in front of 70 vellam/kodi vaanara senai and in the other bank Pinam thinni payal Ravanan being there, (All the vaanara senai have slept at Thirupullaani just before Rama sethu is built, Lakshmanan is ever awake, Ramar out of fear that some bad will happen to vaanara senai who had come with the firm belief that Ramar will save them from Ravanan, is awake, Vibeshanan has joined, ramar and Lakshmanan are going around with their bow sarngam being the bow of Ramar, Hanuman, Vibeeshanan, Jambavan see, ask the Rama Lakshmanars to sleep but Ramar said all of these vaanara senai has come with the beleif that Ramar will protect them and thus till the war is over they will not sleep. That thought of Ramar is what we should remember and sleep well with the full beleif that Ramar will protect us. Mahaviswasam) Ramar, lakshmanan tightened their kachcham(as the men or ladies of yester years will do to their dress being dhothi or saree – tighten/fold it up to do work in the fields) and like a bird which has laid eggs that day will guard them, like that Ramar guards the 70 crore vanarams. Bhattar tells Pallavaraayan, like the vanara sena beleived Ramar, Lakshmanar with their bow and arrow and slept well you also sleep well with the beleif that HE will take care. Understand that Perumal's thiruadigalae thanjam. *urangirapoedhu rakshikkara avan unarndhaal nammai nokkum endru cholla vaendavidhirae/irukkiradhillayae.* It means that Ramar who guarded when vanara senai was asleep or even guards us when we are asleep, unardhal nammai means we the people who are awake, we don't realise that HE will take care of us. Actually HIS job to protect us increases when we are awake than when we are asleep just as the mother will bother less of the sleeping child than that for a child that is awake.

4.8.13 bhattar refuses raajya bogham

13. Thribuvana veera Devaraayan is also a friend of Bhattar. The small king thinks Parasara Bhattar does not have income. He invites Bhattar to his kingdom and take rest with the richness that he has. He says i will give you enough sanmanam/rich gifts. Bhattar being in Srirangam, in Bhattar kuradu, near aryapadaal vaasal near bali peedam/garuda mantapam on the left is prasada kadai if you don't turn and go straight and climb down the steps you go to aryapadal vaasal/bali peedam if you don't climb down there are two pillars and the space in between the pillars is called Bhattar kuradu and this is where perumal's uduththu kalaindha vasthram is given to maniyakaarar who disposes these clothes by letting people buy it. Maniyakaarar sits in this Bhattar kuradu. This is where Parasara Bhattar used to sit. (1.08.04). He used to speak to passers by sitting there. This is where Devarayan swami meets Bhattar. Bhattar asked Devarayan, have you prostrated before Namperumal? Devarayan was perplexed as having been born in Srirangam, he has bowed before the Perumal number of times. He asks how the perumal has kept his hands. Devarayan explains perumal has kept his right hand in anjal position after once again seeing upon insistance of Bhattar. Devarayan is made to realise this message is

for us not to fear. Bhattar says even if the hand is turned Bhattar will not move away from this kuradu. Bhattar says he has so much viswasam that even if perumal says he will not protect, Bhattar is sure HE will protect. I am like a pathivrathai penn and will not go away from the protection of perumal. He will not go away to another place just for earning money lie a daasi. *perumal anjal endra kai maruththaalum avvaasal ozhiya vaeru oru poekku undoe.* Here avvaasal meant Bhattar kuradu. Kulasekar perumal has sung nicely about this pathivratha dharmam in perumal thirumozhi 5.1 and 5.2. *tharuthuyaram thadaayael un saran allaal saran illai; virai kuzhavum malarpozhilsuzh vitravakoettammanae; arisinathaal eendra thaai agarttidinum matravan than arul ninaindhae azhun kuzhavi adhuvae poendru irundhaenae.kandaar igazhvanavae kaadhalan thaan cheidhidinum (1.11.41)* These lines sing about the deep love Kulasekara perumaal had for perumaal. Likewise Bhattar also has limitless love that he can't be distracted by any worldly pleasures such as wealth. *swa asrutha rakshanaiga deekshithan* is what Bhattar calls perumal. it means that those who approach perumal as saranam are protected by HIM. This is perumal's vratham, promise. Varadharajan in Kanchi is *arthithaartha paridhaana deekshithan* Kanchee perumal gives what the devotee asks for. Bhattar says when such an Emperuman is in Srirangam what is the worry for us?

4.8.14 Bhattar treats ill words spoken on him in a oorvalam of perumal as perumal himself as spoken those words

14. One day when perumal was in Thiru kai thalai sevai, (perumal is taken inside to garbha graham after festivities just by three archakars one of them in middle will have perumal reclining on him, Perumal is shown to all present – on the 7th day of adhyayana festival also this happens on 7th day kangulum pagalum) Bhattar goes for prostrating, (Vethra paanigal beat deer skin on ground to alert people – it is done even for calling maniyakaarar or those who lift the pallaakku) Bhattar stood for a little longer looking at perumal than usual, and as Bhattar is blocking the way, perumal is not able to move forward, the Vertha paanigal could not tolerate the delay and not even bothering that it is Bhattar such a gyani, expresses displeasure in strong words which would hurt Bhattar in front of all the people, but those around who were loyal to Bhattar started to fight with Vethra panigal. Bhattar called those who fought for him and stopped them. When his followers asked why he is keeping quite for you being degraded, Bhattar said i have done the mistake of not having told my shortcomings to perumal when i was alone with him and for this the perumal has made the Vethra paanigal to speak ill of me. I was engaged in appreciating perumal's gunas instead of talking about my shortcomings. Perumal made others to speak my shortcomings and *avan chevi maduththu kondaan.* This is good for me don't you like this happening to me why are you stopping it. Even my mother has told us when someone is yelling at you, you must be happy that your poorva janma paapams are getting reduced. the actual words used by Bhattar are *Perumalukku ekanththil en kutram vinnappam cheiyaa oru kaalam patraadhaai, perumalum chiru chevi saaththaamal poetha iththai perumaalukku antharangara pariharaai iruppaar oruvarai vaiththu nam dhoeshaththai ekaanthathilae vinnappam cheiyya perumaalum thiruchevi saaththinadhu kandaal* பெருமாளுக்கு எகாந்த்ததில் என் குற்றம் விண்ணப்பம் செய்ய்ய ஒரு காலம் பற்றாதாய் பெருமாளும் சிரு செவி சாத்தாமல் போத இத்தை

பெருமாளுக்கு அந்தரங்கர பரிஹாரை இருப்பார் ஒருவரை வைத்து நம் தோஷத்தை எகாந்தத்திலே விண்ணப்பம் செய்ய்ய பெருமாளும் திருசெவி சாத்திண்டு கண்டால். (it means that perumal is happy when Bhattar is being rebuked by Vethra paanigal as it is Bhattar's shortcomings being reported by the kaingaryabarar directly to Perumaal) *iththaal nindra paeru en? Iththaal bagavath sannidhiyil ekanththathil parakritha swadhoesha gyapanam thath vathsalya kaaryamaai thathu angeegara hethumaam endru ninaikka kadavan.* இத்தால் நின்ற பேரு என்? இத்தால் பகவத் சன்னிதியில் எகாந்தத்தில் ப்ராக்ரித ஸ்வதோஷ ஞ்யாபனம் தத் வாத்சல்ய கார்யமாய் த்த் அங்கீகர ஹேதுமாம் என்று நினைக்க கடவன். it means that if you are in a crowd in a koil and someone speaks ill of you, you must take it that perumal wanted hear your shortcomings which he is hearing through the other person. Here ekantham means not when alone, it means when you are in front of him. parakri...gyapanam means our dhoeshangal are being told. thath vathsalya kaaryamai means perumal is showing his vathsalyam by hearing you out. Perumal is taking your faults as your good doings. thath angeegaara hethumaam means perumal accepts our shortcomings as our good deeds.

4.8.15 Thiruaradhanam kramam can be short for bhattar but we should follow it fully

15. Under Bhattar one Somayaaji, a srivaishnavar, wanted Bhattar to teach him Thiruaradhana kramam. Bhattar taught him as was written down by Ramanujar. Somayaji was doing Thiruaradhanam as per this instructions for many days. the process takes about 3 hours. One day Somaiahji wants to se how Bhattar does thirumanjanam and hence he comes to Bhattar's thirumaligai. Bhattar takes bath dresses up well in silk veshti, in his house, has 12 thirumannkaappu, sits for eating and prasadam is served to him then he asks for the "Thevaram/Therkku alzhwar" to be brought to him from Koil Alzhwar. His shishyas hold the murthies in their hands. Bhattar sprinkles water on perumal and from his sitting posture itself he shows the prasadam served to him to Koil Alzhwar. He tells the prabandham pasurams in brief. Then Bhattar starts eating. Somayaji sees this process of doing Thiruaradhanam. To confirm what he saw he comes again and sees for two three days the process is the same. Bhattar is not doing what he preached. One day Somaiahji was not able to contain his curiosity and asks, Swami you told the complex process for doing thiruaradhanam but you yourself are doing it so briefly why is it so. Is it nyaayam Somaiahji asks? Bhattar replies I have researched and seen the veda vedhantha procedures, and i have concluded looking at your swaroopam and swabhavam, that even if you do for three hours it is not adequate. Bhattar says even what i am doing is too much for my swaroopam. Bhattar is always in the thoughts of perumal which we are not and hence the complex procedures. We are like Kondi pasu means that some cows do not go with the orderly crowd and go astray. They are tied in the neck with a stick and bell. it helps in locating them. Like that our acharyan gives us a detailed procedure for us to be engaged for a long time in bagawath vishayam. *kondi pasuvukku thadi iduvaarai poelae.* We should not drift into sabdhaadhi vishayangal. Our mandi thirugira karanangalai thiruthuvadharkku adhu dhaan oru vazhi. We don't have visesha gyanam like them and hence this fencing for us.

75GP:

Parasara bhattar wrote Thaniyan for Thiruppaavai “Neeladunga thati...” at around this same time when he was away from Srirangam in Thirukoshtiyur. He also wrote Sri Guna rathna Kosam having 61 slokas on thaayaar. In the first sloka Bhattar asks why is perumal doing this difficult task of srishti? After srishti perumal looks at thaayaar. Piratti does angikariththal by her looks with a smile. This is the gift he gets for srishti. Vishnu Sahasranamam is also called Bhagawath Guna Dharpanam(mirror). Bhattar swami wrote Vishnu sahasranama bashyam having the meanings of the names and their classification for signifying which gunam is corresponding to which gunam like parathvam, vibhavam etc., named as Bhagawath guna Dharpanam. Though Shankaracharyar and Madhvachariyar have written bashyam on Vishnu sahasranamam, VSA considers the one written by Parasara Bhattar as above those. The swamy also wrote Vyakyaanam for Sri Kaisika Mahaathyam. Nambaaduvaan/Brahmma Rakshasu dialog charithram. He also wrote Vyakyanam and slokas on Rahasya thrayam (Thiru manthiram, Dwayam and Sarama slokam). He also wrote Ashta Sloki. These 8 slokas speak about Thirumanthiram, Dwayam and Sarama slokam. Pillai lokacharyar and Vedhantha Desikan further expanded it later but the foundation was laid by Parasara Bhattar.

Devathais: why worship SN?

4.18.16 Why should we not worship other devathais?

16 Page 824. A Sri Vaishnavar comes and asks Bhattar why is it that we don’t follow other devathais? Why do we not sing in their praise? In the old Srivaishnanava koils we do not have navagraham. The reason is the koil any way is that for the antharyami of the devathi devan. We should not worship another devathai. However if some koils have navagraham it is later addition for popularity. It is there even in Thiruvattaaru these days. Bhattar says no where in puranas it says you have to worship not only SN but also other deavathas and when it is so why shy should I answer your question? It just says Karanthu Dhyaeyaha that is worship the creator of the universe SN. People have modified it to suit their gunadiseyangal in the later years. Even Arjuna asks Krishna in Bhagawath Geethai when you say one must pray only to yourself why have you instituted other devathas? You need not have created other devathas. Krishna said only those who have sathva gunam will pray to him. Others have rajo gunam, thamasa gunam or combination of them. They have a lot of anger, desire, intoxication. Only in their sleep they have sathva gunam when they don’t get angry. If only SN is the God, such people will be running only after bodily pleasure and never pray. They will not follow the tenets of vedas and not distinguish between paapam and punya acts. They will not fear of anything and will become naasthigan. They will behave like animals. So Krishna bagawan made devathais to suit their gunas. This is to make them also fear of some thing and pray to some higher being. Thus Kaali, Sivan, Indiran, and their off shoots have become devathas for them. Thus these devathas prevent the people from turning into nasthigan. This is to prevent dharma from vanishing and adharmam to prevail. Thirumaalai: *Naatinaan deivam engum * naaladhoer arul thannaalae * kaattinaan thiruarangam * uybavarkku uyyum vannam ** kaettirae nambimeergaal! * keruda vaaganamum nirka * chaettai than madiyagaththu * selvam paarththu irukkindreerae ** நாட்டினேன் தெய்வம் எங்கும் * நல்லதோர் அருள் தன்னாலே * காட்டினேன் திருஅரங்கம் * உய்பவர்க்கு உய்யும் வண்ணம் ** கேட்டீரே நம்பிமீர்காள்! * கெருட வாகனமும் நிர்க * சேட்டை தன் மடியகத்து * செல்வம் பார்த்து இருகின்றீரே ** Perumaal created (naattinaan) deivam in all places of this earth so that people don’t become aethists. Parama sathvika devathai is SN. The other devathais are made to suit those having rajasa thamasa gunangal. Brighu maharishi for the sreenivasa kalyanam, did yagam for sathyamana devadhai. This maharishi goes to the logams above meets sivan, brahmma and ultimately goes to mahavishnu (in thiruparkadal?) and determines mahavishnu is the sathvamana devathai. Mahavishnu comes down as sreenivasan, and the maharishi hits mahavishnu on his chest? The perumal gets

hold of maharishi's feet and closes the angered eyes of the rishi and pacifies him. Maharishi at end realises the sathvika gunam of mahavishnu. Thus the maharishi determined that mahavishnu/SN is the most sathvika devathai. Even the rajasa thamasa people will initially follow their devathai and after some years of worship realise who is the sathvika devathai and follow him and due to the arul of SN finally get moksham. This is the route. Those who have come to worship SN are like in 12th standard while other devathai followers are in lower class. the 12th standard pupil would have also come from lower classes and do not need the lessons of lower classes. Thus those who are followers of sathvika devathai need not worship lower devathas. **Sathva gunam people follow sathva gunam perumal SN and attain sathva gunam filled moksham**. Out of 18 purangal, 6 are on sathva gunam filled ones. Of others 6 are for rajasa gunam, and 6 for thamasa gunam filled people. Brahmma when he was filled with sathva gunam he scripted 6 sathvika purangal, when with rajasa gunam he scripted 6 rajasa gunam puranangal etc., Thus if Brahmma himself can have rajasa and thamasa gunangal only SN is filled with sathva gunam. All other devathais have a mix of the three gunangal. Thrai gunya vishaya vedhaahaa. It means Vedas tell/give advice to people having the three gunangal seperately or as a mix. *Pramaana viroedham undaagil androe sandhaeham ulladhu,* tells Bhattar. Vaedham will tell the good aspects of each of the devathai but it is for us to choose which devathai we want to follow. Vaedham tells kaarananthu dhyaeyahaa. Pray to creater of the universe. *Sathva prachudarai rajas thamas prachudar anuvarththikkum adhu poekki, sathva prachudar rajas thamas prachudari anuvarthikka kadavadhoe?* ஸத்வ ப்ரசுடரை, ராஜஸ தாமஸ ப்ரசுடர் அனுவர்த்திக்கும் போது, அது போக்கி சத்வ ப்ரசுடர் ராஜஸ தாமஸ ப்ரசுடரை அனுவர்த்திக்க கடவதோ? (those who are following rajas, thamasa devathas, should follow sathva devatha and increase their sathva gunam. Instead should the sathva gunam follower fall down to the levels of rajas thamasa gunam people?). *mukgunathinil irandai agandru ondrinil ondri nindru* of Thirumangai alzhwar says this precisely. முக்குணத்தில் இரண்டை அகன்று ஒன்றில் ஒன்றி நின்று. Remove the two of the three gunams and catch hold of only one which is sathva gunam. The one already having sathva gunam need not follow the devathai of other gunam. *aagaiyaalae devarantharangal guna dhoeshangal irandaalum oru kaalum anuvarthaneeyar andru endrapadi.* ஆகையாலே தேவாந்தரங்கள் குண தோஷங்கள் இரண்டாலும் ஒரு காலம் அனுவர்தனீயர் அன்று என்றபடி.

4.18.17 Bhattar's thaayar felt it appropriate to have her son's thirupaadhatheertham.

17 Parasara Bhattar's thiru thaayar is Smt Aandaal Ammaal. She used to take sree paadha theertham of Parasara Bhattar such was her devotion to sampradhaayam. Aandaal used to call one of the shishyars and ask him to serve sree paadha theertham of her son as the son will be hesitant to give to his mother *ariyil sammadhieyaar*. அரியில் சம்மதீயர். This is the theertham when Bhattar goes out and returns home and at that time his feet are washed. That is the Sree paadha theertham and she used to have that *Aandaal sweegarippal*. This used to happen secretly. When a sreevaishnavar who came to know asked is it proper for you to have sree paadha theertham of your son, she replies: *adhu en? pirar thiruaraadhanaththu theerthamae sweekaariththu thaan yeri arula panniya vighrahaththin theertham sweekaariyam aagaadhoe?* அது என்? பிறர் திருஆராதனத்து தீர்தமே ஸ்வீகரித்து தான் யேரி அருளா பண்ணியா விக்ரஹத்தின் தீர்தம் ஸ்வீகரியம் ஆகாதோ? The logic is the theertham of having given bath to perumaal outside the house in a koil by someone if we can accept and have, can't we have the theertham of perumaal of our own home whom i have given bath? Udayavar used to say don't do thiruaraadhanam in the home with peethi (fear) do it with preethi. We should do it as we would do for our child. We should get the feeling of Periyalzhwar who used to fear that some thing will happen to perumaal. We should have

affection in our mind and do it. Thus if a mother has sree paadha theertham of her son with preethi there is nothing wrong in it. *adharkku adiyen?* What is the reason behind it is the next question. *kannapuram kai thozhum pillaiyai pillai endru enna peruvarae?* கண்ணபுரம் காய் தொழும் பிள்ளையாய் பிள்ளை என்று எண்ண பெருவரே? Thirumangai alzhwar asks. Can i (Nayagi's mother) tell the bkthai Nayagi who indeed is her daughter, that she is my daughter? She is so much immersed in perumal bakthi that she had become one of HIS. So whether it is one of the relations or otherwise if they are having gyana poorthie, they must be respected as acharyan. Just as in thiruppaavai Andaal calls all her friends with respect as they have lot of bakthi towards perumaal. Thus shishyars or puthraras if they are immersed in bakthi they are to be respected. Adiyaen concept. That is they are perumal's adiyaars or those who are devoted to HIM. *gyaanaanidhigar thadeeyathvaena anuvarthaneeyar*. ஞானாதிகர் ததீயத்வேனா அனுவர்தனீயார். This line means that those be it a son or shishyan who are full of gyanam are to be treated as thadeeyar or those who do thondu to perumal.

4.18.18 Srivaishnava lakshanam - kokku, kozhi, uppu, ummai poelae irukka vaendum

18 Srivaishnava lakshanam relating to Kokku: Ananda alzhwan when he meets does prostration to Bhattar. Bhattar asks one of his shishyars to go to siruputhoor, the birth place of Ananda alzhwan and find out what is srivaishnana lakshanam. One might think why is Bhattar himself not telling and in turn asking some one to walk 300 miles and learn about it but in those days one just followed acharyan's commands without questioning. When the Vaishnavar tired from the journey enters finds that a thadiyaraadhanai is going on and there is no place to sit. Ananda alzhwan and his devimaar asked those who have come to sit down and serve them every thing. Anantha alzhwan and devimar were respectfully asking will the bakthas eat this or that. Such was the attention they were getting. This swamy from outside the town could not even go near where food was being served to many bakthas. Anandha alzhwan meanwhile looks at the sri vaishnavar whom he does not recognise. Alzhwan looks at him some number of times. He sees that the swamy is tired and alzhwan feels bad for that and calls him to come to him and asks where he is from. The srivaishnavar goes near Alzhwan and tells Anatha alzhwan that he is from Srirangam and that he has Bhattar sambandham. Alzhwan then insists that the swamy to come wash his hands legs and sit for food. The food is served, the srivaishnavar eats and then anantha alzhwan asks him to relax. After that Anantha alzhwan and devimar eat the bakthars' sesham. Sesham means what is left over in the vessals after srving to all. After that Anantha alzhwan comes to the sri vaishnavar from Srirangam and asks to be excused as he could not give full attention to him all this time. Then he asks the purpose of the srivaishnavar's visit. The srivaishnavar tells that he had come learn what is sri vaishnava lakshanam. Anantha alzhwan replies *Kokku poelae irukkum kozhi poelae irukkum uppai poelae irukkum ummai poelae irukkum.* கொக்கு போலே இருக்கும்; கோழி போலே இருக்கும்; உம்மை போலே இருக்கும். They then sat down talked and the swamy was very pleased and immediately started back to Srirangam. 345th varthai in varthamaalai is Kooku poelae irukkum. It is written by Ananthaaryar. Kooku stands and keeps looking at the water. *Odumin oedi urumin varumalavum vaadi irukkumaam kokku.* ஓடுமீன் ஓடி உருமீன் வருமளவும் இருக்குமாம் கொக்கு. It means the following. It leaves off the small fishes which go by. it waits for just the right sized fish and grabs it with its beaks. We must be like that. We must let the inappropriate things that come our way to give us wisdom, and catch the right one when it comes our way. Perumal has a name Neer vannan. We must not ask all kind of vishayanthram from perumal. These are odumin odum. The urumin is baghavath baghavatha acharya kaingaryam. The perumal in this kaliyugam keeps giving whatever we ask for but that is odumin. We must not have kaamyaartha bakthi to perumal. Next is kozhi. Kozhi first sifts mud. It picks only the grain that is useful for it. Like that perumal has kept many ways to

attain him such as karma yogam, gyaana yogam etc. We must choose one that is appropriate for us. Kozhi seperates out the virodham ways and chooses the one that is appropriate for its swaroopam. *Upaayanthrangalilae eedu pada koodaadhu* உபாயாந்தரகளிலே ஈடுபாடு கூடாது. Upaayanthrams are the ones which are the ways to attain perumal with our upaayam which means our effort. The real uypaayam for a srivaishnavan is baghavatha baaghavatha acharya abimaanam. This is sathvam. This is siddha punyam as told by Aandaal in *karavaigal pin chendru*. கரவைகள் பின் சென்று. Next is uppu. Though uppu is not seen, absence of it is easily noticed by our tongue. Like that if srivaishnavargal if they are in a crowd they must be unnoticeable when in it, but if they are removed from that, one should easily be able to find out their absence by the gunangal which they propagate. They are the ones who give value to the goshti. Ummai poelae irukkum signifies the quality which the srivashnavar exhibited to patiently wait for him to be called for eating. He showed the value of adiyar's adiyaar. He showed the sathva gunam. *Iththaal than gyana anushtaana abimaanamadi idhu nimiththamaaga srivaishnavargal thiralilae murpaattukku aasai padaadhae.* இத்தால் தான் ஞான அனுஷ்டான அபிமானமாதி இது நிமித்தமாக ஸ்ரீவைஷ்னவர்கள் திரளிலே முற்பாட்டுக்கு ஆசை படாதே. One should not be high headed to think that one has gyanam, anushtanam, abimaanam (proud to be shishyar of so and so), don't think that you are bringing these qualities to the table of srivaishnavars and due to which you seek to be first in the queue. Don't have any such desire. Allow others to lead and you be at the back. *Thadeeya seshathvaththai paenugai* ததீய சேஷத்வத்தை பேணுகை it means that the srivaishnavar waited and didn't mind to eat after others have eaten.

4.18.19 Srivaishnavar who wanted to leave Bhattar's group is corrected

19 One day a srivaishnavar who was Bhattar's shishyar, who tended to tell Bhattar that he wants to go away from his group as he can't be that strict in his habits. This srivaishnavar fell into the habits of some bad elements. Bhattar tells him that to go away may be his thought, and tells him, he has different ideas, and corrects him and forces him back into the fold using his kind words. Bhattar corrects him in the course of time and makes him a part of his group. Bhattar makes him to be one of the inner circles of shishyars. The srivaishnavar also developed maha virakthi to vishayandrangal. *Agyaanam thalai eduththu agandru poevaaraiyuum utpada vidaadhae.* ஆஜ்ஞானாம் தலை எடுத்து அகன்று போவாரையும் உட்பட விடாதே. This means that if there is someone close in the family who is going astray don't just leave him. Try to mend him. This is so because to be born in this kulam he must have done so much of punyam in the past let that all not go to waste. If we leave it off we are collecting more paapam. *Yathnaena thiruththi cherthu kollugaiyae sadaacharya lakshanam engiradhu.* யத்னேன திருத்தி சேர்த்து கொள்ளுகையே சதாசார்ய லக்ஷணம் என்கிறது. Yathnaena = try hard; yathnam is part of prayathnam means trying hard. Sadaacharya is that acharyan who calls those who are going astray with affection and makes attempts to correct him.

4.18.20 Is it poorva janma sugruth or perumal kataksham

20 One day Bhattar goes with a lot of srivaishnavars as a big group, in which they are listening Bhattarr's kalakshepam on perumal's gunam and singing about them. In the group one srivaishnavar says that it is because of our poorva janma sugruth that we are getting this bagyam of having this experience with this acharyan. Siriaachaan Bhattar's inner shishya stands up and tells that we have been taught all these days by Bhattar swami that perumal alone is rakshagar. So how can you say what you said? Bhattar also got angry and asked who is this new devathai called sugruth? There is only SN and no one else who can help us. So how can one say sugruth (it could also mean that it is my effort in my previous janma that I am getting this bagyam in this janma which goes against the principle that everything is due

to his arul) helped one to come to this state. Saying like this Swaroopa naasam. Goes against saying adiyaen.

4.18.21 Bhattar - thiruaranhaththu amudhanar exchange. Bhattar blood relation of Kooraththu alzhwan whereas later has knowledge. Bhattar corrects him.

21 Bhattar once had some difference in opinion with Thiruarangaththu amudhanaar (author of RN) who was periya koil Nambi and the shishyan of Kooraththu alzhwan. Amudhanaar one day tells Bhattar *Neer pirandhir illaiyah? Edhanaal pirandhir theriyumaa? Kooraththu alzhwaanin vetrilai cherukkaaga pirandhir. Naan edhanaal pirandhaen theriyumaa? Naan avadarichchadhu gyana cherukkaalae endru amudhanaar koorinaar.* நீர் பிறந்தீர் இல்லையா? எதனால் பிறந்தீர் தெரியுமா? கூற்ந்து ஆழ்வாரின் வெற்றிலை செருக்காக பிரந்தீர். நான் எதனால் பிறந்தேன் தெரியுமா? நான் அவதாரிச்சது ஜ்ஞாந செருக்காலே என்று அமுதனார் கூறினார். Vetrilai cherukku here it means blood relation – thirumeni sambandham. Bhattar was born as a son to Kooraththu alzhwan. Whereas Amudhanaar claimed he was born out of knowledge sambandham with Kooraththu alzhwaan. Thus Amudhanar also claimed to be a son of Kooraththu alzhwaan. Bhattar rebutted to Amudhanaar what you have told is 100% correct but you yourself should not say that. One should not have a boastful talk. You should have told with humility that I am Kooraththu alzhwan's shishyan however I can't attain my acharyan's levels. *Acharya abimanitha janitha swa uthkarsha roopa swaka vachanam Swaroopa anuchithan endra padi.* ஆசார்ய அபிமனிதா ஜனிதா ஸ்வ உத்கர்ஷ ரூப ஸ்வகா வசனம் ஸ்வரூப் அநுசிதன் என்ற படி. It means that the pride one gets because of being one great acharyan's shishyan should not be expressed by himself. It is against one's swaroopam.

4.18.22 Sandhyavandhanam not mukyam compared to thondu to perumal.

22 Page 827. One day as perumal was on procession, Bhattar was doing aalavattam kaingaryam. Some one reminded him about sandhyavandhanam time. For that Bhattar told *baghawath kaingarya nirasararukku* பகவத் கைங்கர்ய நிறசருக்கு (those who do baghavawth kaingaryam with devotion) what is important is kaingaryam to perumal rest can wait. There are two types of persons. One who does the tasks assigned to him called kovalan (katru karavai pasuram of thiruppaavai refers kutram ondrillaadha kovalan)and there is another person in the next pasuram who does not properly do the tasks assigned to him for the sake of perumal(Narchelvan in kanaththu ilam pasuram) Narchelvan by name on whose shoulders Kannan used to keep his hands while going for tending cattle, the second person was forgoing his tasks as it pleased Kannan which is visesha dharmam. We can leave our tasks for the sake of visesha dharmam. Sandhyaa vandhanam is to be done at *kaanaamal, konaamal and kandu* காணாமல், கோணாமல், கண்டு times of the day. Before sun rise, at mid noon when sun is right up and before sunset. *Baghavath kaingaryaththai izhandhu Nithya kaingaryaththukku pogai Swaroopa viruththam endra padi.* பகவத் கைங்கர்யத்தை இழந்து நித்ய கைங்கர்யத்துக்கு போகை ஸ்வரூப் விருத்தம் என்ற படி This tamil line translates to what has been already told above. This line has been told by perumal himself and hence should be believed.

4.18.23 Bhattar mends a trickster. Snake in a pot is called umbrella by bhattar who had adiseshan in mind.

23 Bhattar got the title sarva thanthra swathanthrar after this incident. Similar title was also given in the later years to Vedhantha Desikan swami. It means that they are well read and authorities in almost all of the different religious subjects. Once when there was a big debate in Srirangam with Parasara Bhattar in the center stage, Bhattar won over all the debaters. In the end Bhattar asked questions and none could answer. He re-established VSA

madham. People around became jealous and wanted to test his all round knowledge. They kept a snake inside a pot and closed it tight with a cloth. They asked Bhattar what was inside the pot. He replies, *thiru ven kotra kudaiyai irukkm.* திருவெண்குற்ற குடையாய் இருக்கும். The person who asked became happy thinking how can there be an umbrella inside the pot. The person laughs thinking that Bhattar has lost. He thinks how can Bhattar be that foolish to think such a long umbrella be inside the pot. Then they removed the cover of the pot. The snake came out. They ask Bhattar is that an umbrella? Is it not asks Bhattar. He asks them don't you know the pasuram chendral kudaiyaam, afterall adiseshan was inside and it is kudai for perumal. The people around including those who asked the questions were perplexed by the deep knowledge which Bhattar had and went away. A dialog between Anantha alzhwan and Parasara Bhattar in Thirukoshtiyur. Parasara Bhattar was so very fond of Namperumal that when he knew that he will go to paramapadam that he said that if he does not find Namperumal there he will stab himself and fall down. Anantha alzhwan asks Parasara Bhattar does perumal in paramapadam have 2 shoulders or four? Ekayanars are madhva sampradayars believe it is Narayanan and not sriman narayanan. They consider Narayanan as brahmachari. They say Narayanan has only 2 shoulders. Followers of VSA tell he is chathurbhujan. Parasara Bhattar answers he will be with both two shoulders and four. Which one do you want is what Parasara Bhattar asks Anantha alzhwan. If he is having two shoulders I will think that he is like periya perumal (Ranganathar). If he is having 4 shoulders I will think that he is like Namperumal. Anantha alzhwan asks is there any pramanam to say in paramapadam perumal has four shoulders? Parasara Bhattar quotes the words of Mandodhari in Ramayana. She tells thamasa paramo dhatha sanka chakra gadhadharaha, Nithya sree, adharyaha, saswathaha, dhruvaha. Anantha alzhwan was stunned. He became *vikrithan* விக்ரிதன். Bhattar quickly tells alzhwan not to get affended. (16.56). Each one of us has a liking for a perumal of a divya kshethram. When we reach vaikuntam, we see the perumal whom we liked on earth in the form we imagined him to be.

4.18.24 About many koils referred in pasuram by both thirumangai and nammalzhwar as they were having less time with them in this boologam.

24 Koil aaththaan was a devoted follower of Parasara Bhattar. Aaththaan named his son also Parasara Bhattar. This boy died early. Aaththaan was very sad due to this. Parasara Bhattar calls him and tells since you had abimanam/trust on me, you had named your son after me. Don't feel sad, I am there. Parasara Bhattar made a thirumeni like his and gave to Aaththaan. Treat me as your son says Parasara Bhattar. There is a pasuram in periya thirumozhi called oru naal chutram. 10.1.1. he covers 34-35 divya desams in this padhigam 10.1. Nanjeer asks when thirumangai alzhwar was singing about one koil in one padigam in the earlier thirumozhi, why this rush in this 10th decade? These were asked by Nanjeer to Parasara Bhattar as Nanjeer is just learning prabandham. Same thing happens in Thiruvaimozhi. Nammalzhwar before going to vaikuntam sings about many Koils. He even went on to make 2 line advices to us as he didn't have time. It is like a woman getting married in those years, in a village, she is leaving with her husband by a bullock cart to which all kinds of goodies will be tied. She cries for leaving her parents, looks at her friends with whom she played, she goes to their houses, hurries up and tells them goodbye. It is in the same way that thirumangai alzhwar and even nammalzhwar bid goodbye to the perumals of their liking. Here perumal is waiting to take Nammalzhwar to vaikuntam.

4.18.25 Don't worry about sins done unknowingly

25 *Yamavasyathaikku anjavaendaa.* யமாவஸ்தைக்கு அஜ்ஞ வேண்டா. It means that do not be afraid that yaman (King of hell) will trouble you. The example to illustrate that would be from the srivaishnavars kulam – of those srivaishnavars who live their life properly

with lot of bakthi and not committing sins. However there will be small sins such as not doing what is your duty. These are the sins done out of ignorance. Bhattar says you don't have to worry about that.

4.18.26 Sandhya Vandana missed when on hunting tour of perumal. Eman will not write it as a misdeed.

26 Perumal also goes for hunting called *parvettai.* He sits on a horse and goes for hunting. These days in temple procession it is depicted. He carries a bow and arrow. Though the vigraham of perumal is small he carries big sword, bow and arrow. *Amburathuni* அம்புராத்துணி has a few sticks representing his arrows*. Kattu azhagiya singar koil* காட்டு அழகிய சிங்கர் கோயில். Nam Perumal goes for hunting to this koil. Nam Perumal in Srirangam goes to number of koils and mantapams. He has a mantapam near kollidam too. Rayar thoppu, dhaththa chariyar mantapam, ellaikarai mantapam, rangavilas mantapam are some mantapas to which Nam Perumal goes. Once perumal had gone on such a hunting round. Bhattar was a part of perumal procession which had stopped there and Bhattar was with perumal. This is ekantha sevai of the beautiful perumal. These was a small water hole having fresh water nearby. All the kainkaryabarars were doing one job or the other for perumal. Bhattar was overseeing them. Some shishyars come and tell Bhattar that it is time for sandhayvandhanam. Today it is a different story being another day. *Naam perumaal azhagilae thuvakkundu* நாம் பெருமாள் அழகிலே துவக்குண்டு. It means that Bhattar's mind is involved in dhyanam of Nam Perumal and is very absorbed. He asks is it fair to ask me to do Sandhya vandhanam now? *Indroe oru naalum karthavyaththilae alpam thaazha nindroem aagil idhu kutramaana eman kaetkavoe?* இன்றோ ஒரு நாளும் கர்தவ்யத்திலே அல்பம் தாழ் நின்றோம் ஆகில் இது குற்றமான எமன் கேட்கவோ? It means that if I miss Sandhya vandhanam one day due to perumal kaingaryam will eman write it as a misdeed? Just as it is sung in thirumaalai that eman will all be afraid of coming near SN bakthars Bhattar says he will not come near us.

4.18.27 Eman will drop out our names automatically as we are liked persons of perumal

27 Bhattar tells a story to illustrate why eman will not write the mis deed into his books. There used to be a raja to whom many people have to pay tax. He sends a minister to find out who are the people who have not paid tax. When the minister comes back in the evening, he reads out the list of those who have not paid tax in which one of the persons was well known to raja and whom he wanted to favour as he liked him. The raja wanted that name to be removed from the list. After a week the minister is asked to check the people not having paid tax. The minister goes and does the task again and reports back. The next time around minister automatically drops out the name of raja's friend. We are like that we are the liked persons of God and the eman will automatically drop out our names from the list of persons to be taken to hell. *Yema avasthaikku anja vaendaa* எம அவஸ்த்தைக்கு அஞ்ஞ வேண்டா.

4.18.28 Kaama, vaasana, ruchi to be avoided to seek moksham.

28 Nanjeer asks Parasara Bhattar, why do we need to be clean while singing nama sangeerthana like rama rama etc., Bhattar asks, when we are going to take bath in Ganges do we cleanse our body that too in a less pure pond and then only go for the bath in Ganges? Chanting nama sangeerthanam is going to cleanse you immensely so why do you need another less holy bath to cleanse? *Kaaryakaramaagaadha irukkiradhu vaasanayin ganam* கார்யகரமாகாத இருக்கிறது வாஸனையின் கனம். This means that we are not getting moksham in this janmam due to the poova janma vaasanai. The meaning of first two words are not getting moksham. Kamaa vaasana ruchi are the three important

things which decide if we will get moksham. We can win over this only by getting hold of HIS thiruadi.

4.18.29 Lokayutha madham - non believers. Deg and athma same. Bagawan has created Rajas thamas and sathva gunam and by his maayai we can't untie. So enjoy udal. But BG also says he can untie us from this bond and so do your duty.

29 Parasara Bhattar and a chettiyaar spoke about this with each other. Each one was introduced to the other separately by telling about their greatness such as Bhattar is a great scholar and is the current pravartha kartha and chettiyar as a rich person who runs schools and donates hugely for deiviga kaingaryam. Chetty was also introduced when in front of Bhattar as a person who is well versed in Tamil language (desikan/teacher of high ranking). Bhattar asked Chettiar if he has any doubts he can get clarified. Chetty says I heard that athma and degam are different and degam will not last for ever. Thus we must not work for the pleasure of degam but work for inbam of athma. Thus we must aim for moksham as it gives sugam to athma. But some others lokayatha madham (means those who are real world people who are grounded in their thoughts - it could very well be us) say degam and athma are same. Thus live for dega inbam as it is the one which can be seen. All our senses feel the pleasure of the world directly and hence why not go about doing only that? These pleasures are dhrishtam and athma inbam is adhrishtam. Bhattar gave a slokam and said that some worked for degam and some for athma. Those who worked for degam did not believe that there is an athma inside this degam which can be seen. They belong to lokayutha madham. They didn't consider some actions are dharmic and others are adharmic. They don't believe there is easwarn above us all as HE is also not seen. All these beleifs negate the existence of sanathana dharma. When we are asked whom we are we must say I am the athma inside which has paramathma inside it. We must not just simply tell our name in reply. Some say (who are not from lokayutha madham) degam is asthiram. The sareeram is alpam. Such people knowing that sareeram is temporary seek the permanent one which is athma as it is sthiram. But then as the sareeram is the same for people of both beliefs, why are there two interpretations for the sareeram asks the Chetty. The 7th chapter 14th slokam of Bhagawath geethai in which bagawan tells arjuna, as the world has the mix of the three gunas (rajas, thamas and sathva) I have tied the world by this maayai of the mix of the three gunas. Perumal says you can't escape from that. Arjuna immediately retorts it is for this reason that I can't fight. Perumal says I have not completed the slokam. I only said that you by your effort you can't untie yourself from this tie of maayai. You need my help. *Maam evaiyae prabthyanthae* மாம் ஏவயே ப்ரபத்யந்தே. Leave that task to me and I will untie you from that bondage of trigunam. *Maayaam ethaam tharanthithae* மாயாம் ஏதாம் தரன்திதே. Lokayatha madham got hold of only the first statement that it is a maayai and you can't untie yourself from it. They keep enjoying degam. The second group who told degam is asthiram have heard both the lines of the Geethai and believe only perumal can unite us from this bondage. The second group are bagyawaan. There is a sparrow falling under the class of thookanaam kutchi kuruvi. It interwinds the sticks it brings to build the nest so much that we can't untie that nest without breaking it. If that is our capability how can we hope to untie the bond of the three gunas made by perumal. Perumal gives the udal as karamanugunam. One with which we experience the good and bad effects of our previous karmas.

4.18.30 Rama and Vibeeshanan have done saranagathy and they are protected by their superiors who accepted saranagathy. Rama does to Sugreevan to help getting back Seetha. This is dharmam and hence Rama accepted Vibeeshna saranagathy

30 Garudan: Story behind the pakshi: In Ramayana, vibeeshanan comes in the sky and does saranagathi to rama. However sugreevan says don't let vibeeshanan into our group.

However rama says I will let him in to our group. Here both rama and sugreevan are in the camp of people having agreed to saranagathi. Rama did saranagathi to sugreevan in kishkindhai. Vibeeshanan did saranagathi to raman in danushkoti. Thus here sugreevan thinks he has to protect rama against Lanka dwellers and hence says NO to vibeeshana saranagathi. However Rama says YES to vibeeshana saranagathi as he has come with the firm belief that rama can protect vibeeshanan. Thus both Sugreevan and Rama seem to be correct from their own perspective. Upon hearing Sugreevan, rama tells a slokam meaning that did you get scarred that ghosts or rakshasas will harm me? Rama tells sugreevan no one can harm me be it ghosts or rakshasan etc., Nanjeer asks Bhattar what is behind these two opposing views (*viprathibaththi* விப்ரதிபத்தி)of Rama and Sugreevan?[26] *Iruvarum saranagatharai vidom* இருவரும் சரணாகதரை விடோம்.

[26] On the occasion of garuda Panchami, this side story is being told. We see our faces in a mirror. Which is the mirror used by Perumal? Vedas are the mirror. Vedan is Garudan. That is why Garudan is facing perumal in all sannidhis. Garudan is also the vahanam for perumal and hence garudan ensures that the vahanam is ever ready to take HIM to the place of HIS choice. Kim karothi ithi kimkaraha. Kinkarars are those who do service to God. Adi seshan and garudan are the important kinkarars. Garudan is the head of all kinkarars. Garudan usually is sitting in front of perumal with hands folded. In some places, garudan faces perumal with a questioning face asking HIM what else he must do. Garudan is the ideal thondan. Garudan is the child of Vinasai. Garudan is called vaina deyan. Garudan is in dwaja sthambam. To demonstrate SN is paradevadai who has garuda vahanam and garudan is his flag too, garudan is also dwajam as flags are hoisted on dwaja sthambam. Nammalzhwar's pasuram on Thirukolur has this line about garudan. The flag is hoisted during perumal uthsavam. In Thiruvallavaazh garudan made of gold sits on dwaja sthambam. In srirangam, there are two main garudars. Very big gardua sannidhi. He is ready to fly. The periya perumal, thiruaranganathar came from thiruparkadal. He came in the pranavakaram vimanam inverted as a basket and came to Sathya logam. He came with his uthsavars also. It is Garudan who brought them here to Ayodhya via Sathya logam. In the journey from ayodhya to Srirangam though Vibeeshanan brought the perumal in his vimnam, Garudan accompanied them (as a safety?). Outside he is big garudan. Inside in garuda mantapam/Chandana mantapam, a smaller figure of Garudan is there. On the way to chakkaraththu alzhwar sannidhi there is another garudan. This garudan brought amrutha kalasam. He brought the kalasam to liberate his captured mother. He is called Amrutha kalasa garudan. In thirunarayur Natchiyar Koil, Kumbakonam district, garudan sannidhi is Kal Garudan which is big. It is said that he started to fly. He then came back and sat on the sannidhi. In all koils, while moolavar garudan is made of stone, uthsava thirumeni of garudan is made of metals. But in Thirunarayur, moolavar himself made of stone/kal will come for uthsavam. On this only the Srinivasa perumal and Uthiravalli thaayar are brought for procession. To bring them out of the koil, only 4 people are required to lift the procession of perumal. When they go to bigger mantapam 8 people are required. After some distance outside 16 people are required. By the time the perumal goes inside 32 and then 64 people are required. Perumal and Garudan becomes heavier it is said. He is garuda alzhwar. Then thiruperai. Here too garudan is prominent. He is made to move aside for perumal to get clear view of his children thondars. Perumal wants to enjoy seeing the children play. In nava thiurppadhi side garuda perumal is called sannidhi garudan. Kancheepura garuda sevai is the best of them all. Vaiyyam kanda vaikasi thirunaal. Perumal seated on Garudan is a great sight. Pul kadavir. In thiruppavai Andaal calls it as Pularayan Koil. Pul arayan means the swami for garudan or it can also be king of birds. In Thirunangur 11 garuda sevai. Thirumangai alzhwar's mangalasaasanam. Nava garuda sevai in Alzhwar thirunagari. In Srivilliboothoor 5 garuda sevai. In all Brahomothsavam the most elegant and prominent uthsavam is garudothsavam. In Melkote Vairamudi sevai the most beautiful exhibit is garudan. Garudan seems to be telling, whom are you searching. I am the vedha purushan. Vedham shows HIM as parama purushan and I am carrying HIM seems to say the Garudan. He shows the perumal thirudi for us to hold on to tightly. Garudan is the swaroopam for doing Kaingaryam. Desikan swami has sung Garuda thandagam. We get gyanam only from garudan. He removes our dhoshams. He afterall fights the snakes of the town. Even Rama was saved from the snakes by Garudan flying above him.

4.18.31 Bhattar explains 9.4.7 as Alzhwar hesitates and sings on Perumal constraining himself not to fall for the beauty of Perumal. It is different from Aalavandhaar or Ramanujar

31 In the pasuram 9.4.7 of thiruvaimozhi. In the pasuram, sol malaigal was interpreted by Aalavandhaar, Ramanujar etc till it came to Bhattar as, as soon as perumaal asked alzhwar to sing, the alzhwar starts to sing immediately. Kavidhais were sung as paamaalai by alzhwar immediately upon perumal's request was the interpretation of the pasuram till Bhattar clarified. Parasara Bhattar did not accept this explanation. This is because in Thiruvaimozhi 7.9.4 the alzhwar sings *thannai kavi than solli* தன்னை கவி தான் சோல்லி which means perumaal asks alzhwar to sing while sitting on his/alzhwar's tongue. Perumal has become a part of Alzhwar. Bhattar says sol malaigal implies, while perumaal shows HIS even more beautiful image (soundaryam, lavanyam, gunangal, kataksham, speech of his through his mouth/lips, each of his avayavam, iyalbu), alzhwar would have controlled himself from not falling for it and become unconscious, and only then he sang. Thus the alzhwar did not sing immediately, just like that, or in a business like fashion. Actually it was sarweswaran who sings about himself through alzhwar's tongue. Alzhwar when he is asked to sing about perumal, he gets involved in the love and dayai shown by perumal and sings on perumal without any shortcomings.

4.18.32 Why do we approach Perumal through Piratti?

32 Bhattar was advising someone. Nanjeer was nearby. Bhattar advised the person to approach perumal through piratti. After the person left Nanjeer asks Bhattar why do we approach perumal through Piratti? Nanjeer asks will the perumall act only if someone recommends? Bhattar says don't think of it that way.

We need smeone in between us and Perumal so that he does not become angry looking at the bad acts that we have accumulated. This is exactly what seetha piratti did to Kakasuran (Jayanthan) when he troubled seetha piratti and Rama woke up and threw a dharbai at him which chased him and he had to search all the three worlds if someone will protect him from this brahmmasthiram which was fired at him for this act and when no one could protect him and he was asked by Brahmma to come and fall ot the feet of Ramar he did so and seetha piratti being there recommended Kakasuran to be excused by Lord Rama. Jayanthan first went to Indiran his father who closed the doors seeing Rama's brahmasthiram chasing him, he goes other devathas, they too refuse, Brahmma advises him to fall at the feet of Rama. However he fell with his feet pointing at angry Rama and his head towards seetha piratti. Seetha piratti turns Jayanthan so that his head is at Rama's feet and then asks Perumal to excuse Jayanthan. Rama removed one eye of Jayanthan who was then a crow.

In the case of Ravanan though Rama was equally angry and not more as with Jayanthan, since seetha piratti was not there at the battle field Ravanan dies from Rama banam. When Piratti is by the side of perumal, HIS karunai gets shown and when piratti is not there Perumal's swathanthriyam (his ability to take decisions all by himself) will get shown. Piratti sannidhi (being nearby to piratti) saved Jayanthran (who otherwise had done a very big sin of troubling piratti) and Piratti's asannidhi (not being near to piratti) killed Ravanan (even though he had not done such a big sin like Jayanthan).
Veeram/swathanthriyam without piratti purushakaram vs seelam/kindness of perumal with purushakaram.

Lakshmanan when he was asked by Rama to stay back in the ayodhya rajyam (this is considered as perumal's sankalpam) did saranagathi to Rama through piratti. Lakshmanan actually got hold of Rama's (perumal's) feet tightly and spoke looking at Seetha Piratti that he wanted to come to forests with them and do Perumal's kaingaryam which he got to do

for 14 years. This was possible (to break perumal's sankalpam) only due to piratti's purushakaram (recommendation).

Guhan also was shown to seetha as Rama's/perumal's friend and since Guhan too approached perumal through Piratti he got all the good done to him. We must not approach Perumal directly.

Vibeeshanan too got Seetha piratti's anugraham/angeekaaram and came to do saranagathi to Perumal and hence was successful. Vibeeshanan got all the courage due to Seetha's kindness and came and argued in Ravana's court for Ravana to go to Rama and say sorry and return Seetha. As this did not happen Seetha pushed Vibeeshanan to go to Rama's camp.

Sugreevan brought the necklace which Seetha piratti had thrown from the pushpaka vimana and did saranagathi to Rama.

Madhva sampradayam may say just Narayana but we say Sreeman Narayana.

4.18.33 How VSA also agrees that one can enjoy doing kaingaryam to bagawan in this life itself. It is in dwayam.

33 This again is the conversation between Bhattar and Nanjeer. He tells the meaning of dwayam. **Sriman narayana charanou charanam prabathyae; Srimathae narayanaaha namaha. This is dwayam. First is the line doing Saranagathi to perumal through Piratti. I am doing charanagathi with all my senses is the first line. The second line requests palan which is doing kaingaryam only in paramapadam not in this life.** The first line means i have nothing to offer for qualifying for moksham. It means upaaya soonyathai. That is I do not have follow any method/way to be followed/muyarchi by which i can get moksham. *Rakshanaarthamaaga vilangi kidandha thurumbu eduththu poeda praapthi illai.* ரக்ஷனார்தமாக விலங்கி கிடந்த துரும்பு எடுத்து போட ப்ராப்தி இல்லை (It literally means that after doing saranagathi i am so blessed that i do not even have to a tiny matter which was all by itself – that is i don't even have search and find this tiny particle - which can get me moksham or put it aside to qualify for getting moksham. It more importantly means that we by ourselves need not and should not do anything/even a bit and claim i have done it and ask perumal so give me moksham. Akinchanyam at its limit). The second line means after doing saranagathi we need not anxiously keep thinking will i get kainkaryam. After doing these two steps we should be as authoritataive as Thirumangai Alzhwar and demand moksham. Even Aandaal in chitran sirukaalae shows the same conviction. It is almost like telling madal. If you are not giving kaingaryam i will take madal and go about the town telling ill of you Perumal, say Aandal or Thirumangai alzhwar.

Nanjeer asks why are we saying the second line here on earth and not after going to paramapadam? The second line implies Jeeva mukthan however which is not as per VSA sampradayam. This is maya vaadham. Maaya vaadhis say Aham Brahmosmi. They further say till now i was not realising that I am Brahmmam. Maaya vaadhis beleive thus Jeeva mukthi means that we get mukthi the moment when we realise I am Brahmmam. Bhattar however clarifies do not think the jeeva mukthi talked of in VSAs is same as what mayavaadhis talk of jeeva mukthi. VSAs say the jeevan has become mukthan here itself on earth. *vaiaththu vaalzhveergaal naamum nampaavaikku.* வையத்து வாழ்வீர்காள் நாமும் நம்பாவைக்கு When andaal says that there is Vaazhtchi in this vaiyyam that we live in this life itself as though we are in paramapadham. Aandaal here means that when Kannan was living in dwapara yugam, those girls who were match for Kannan and whom Kannan liked is the vaazhtchi she is talking of. Thus Jeevan mukthan means that last stage when Jeevan is going to be liberated to be taken to paramapadham. (At that time perumal himself comes and takes one to Vaikuntam). When we say the first line of dwayam we are seeking jeevan mukthi/liberation so as to do kaingaryam to perumal in paramapadham. Thus

Bhattar says be with this beleif that after doing saranagathi, the jeevan upon death will get mukthi.

4.18.34 Dwayam is a secret and not told loudly says Ramanujar to Bhattar

34 Now that Bhattar has clarified the meaning of Dwayam, can we not keep telling dwayam in the ordinary life? Asks Nanjeer. Earlier Parasara Bhattar had asked about the greatness of Dwaya mahamanthiram to Ramanujar. Can you not write another manthiram like this asks Bhattar to Ramanujar. Ramanujar tells Bhattar with the capability and knowledge that you (Bhattar) have you can write an equally powerful manthiram but will the inner meaning this manthiram has will it come in that? Also, this is *acharya ruchi parigraheetham.* ஆசார்ய ருசி பரிக்ராஹீர்ததம் This italic line means that this manthiram has been vetted and appreciated by all the acharyas (rishis too?) of the past. As the dwayam has so much of inner meaning it should not told loudly they say is it true? Asks Bhattar. Yes says Ramanujar as it has so much of inner meaning that we should not dilute it by saying loudly. In Srirangam when Gadhyathrayam is being chanted as chandhai they chant all other slokas loudly with raagam and when it comes to dwayam, they tell dwayam and murmur it to themselves. It is so because that manthiram is so very powerful that it has to be guarded just as we guard diamond ring or a valuable gold necklace. it is not kept in the central hall in front of everyone. It is kept in a safe. They did to hide the meaning of such manthirams from those not qualified for chanting it. Nanjeer asks Bhattar, why should these meanings be hidden from some? Why should the common man interested only in the pleasures of life (sabdhantharam) not be qualified to hear these meanings? Why can't these meanings be told loudly? Bhattar says these are to be passed on one on one. From an acharyan to shishyan. Can this be told loudly in a street?

4.18.35 Thirumanthiram was told loudly enough in Badrikasramam (nara and narayana hills); Charama slokam was told in the battle field; however dwayam was told secretly to Piratti after she was rescued by Perumal from Pathalam. Piratti sat on Perumal's thighs shivering.

35 We say rahasya thrayam which are thirumanthiram, dwayam and charama slokam. in thirumanthiram and charama slokam only the meanings are hidden from others. The manthiram can be told loudly. In the case of dwayam the manthiram itself is to be told within one's heart that is it is not to be told loudly. The first one thirumanthiram is told by perumal as acharyan to naran sitting on nara narayana hills situated in Badikasram. In Dwapara yugam naran is Arjunan and Narayanan is Sri Krishnar. The charama slokam is told by Sri Krishna/geethacharyan to Arjunan in the mahabaratha battle field/Kurukshethra sitting on his chariot. However dwayam was told by perumal only to piratti sitting as HIS shishyai in Thiruparkadal. Piratti inturn told us through Vishwaksenar(then to Nammalzhwar, naathamuni and finally us) for our ujjevanam. Thus 1st and 3rd are acharya vaakyam. Dwayam is shishyai vaakyam. Therefore all Sri vaishnavargal should keep chanting dwayam with its meaning when ever they get time or when they are alone or when they are sorrow. Telling this mathiram *igaththukku palan paraththukkum palan* இகத்துக்கு பலன் பரத்துக்கும் பலன் *my mother used to tell so.* It means that telling dwayam brings about palan in this life and also in Vaikuntam. It is for this reason that dwaya mahamanthiram itself should not be told loudly. **While for thirumanthiram and charama slokam only the meaning was kept hidden but in the case of dwayam seeing its greatness the manthiram and its meaning were not to be told loudly**.

4.18.36 Bhattar asks a shishya to bring prasadham. He kept staring at prasadam and money. Bhattar says leave out interest in money.

36 One srivaishnavar devotee of Bhattar, was sent inside his thirumaligai to fetch a sack full of prasadam. when he goes inside he finds two sacks one with prasadam and other with money. He gets a doubt which one Bhattar asked for. Bhattar is in a hurry and comes there to find the confused shishyar looking at both the sacks. Bhattar says *irandumae vaaippu kidaiththaal unnai varuththa padavaikkum. Adhanaal thaan indha kuzhappam.* இரண்டுமே வாய்ப்பு கிடைத்தால் உன்னை வருத்த பட வைக்கும். It means that Bhattar said that the shishyar has interest in both these things the money and eatables. That is why the confusion. The inner meaning is that we should not have attachment to these worldly things then we will get to hear rightly. Such a line having been told by Bhattar has been recorded in guru paramparai.

4.18.37 After doing saranagathy what are our do's and don'ts. What is the service done Is it upaayam? Whydid Nammazhwar then say Vazhivila adimai cheyya vaendum naam?

37 (Continuation of topic of 35). We must remember that if we take any action by ourselves (to attain moksham) after doing saranagathi it is wrong on our part. We must be nirbarar. Likewise if we do not take action (to do kaingaryam) after doing saranagathi, it is wrong on our part. If we take any upaayam (for moksham) after doing saranagathi it is against our swaroopam. However if we go to a temple after doing saranagathi and if the archkar asks us to do a task such as bring water for thirumanjanam, we must not consider it as upaayam for our moksham. We must do it. We must not treat as nivrithi. We must take these oppurtunities as pravrithy and seek kaingaryam. Nammalzhwar *Un adi keezh amarndhu pugundhaenae.* உன் அடி கீழ் அமர்ந்து புகுந்தேனே This is nivrithy. This is at the stage of doing saranagathi. After that *ozhivil kaalam ellam udanaai manni vazhivila adimai cheyya vaendum naam.* ஒழிவிலா காலம் எல்லாம் உடனாய் மன்னி வழிவிலா அடிமை செய்ய வேண்டும் நாம். After saranagathi do these thondu but not as upaayam for moksham. It should be as kalakshepam. We should do kaingaryam like Lakshmana ever keen to do kaingaryam with pravrithy. Seetha piratti is the best example for upaaya sunyathai/nivrithy. She waited for Rama alone to come and rescue her though with the power she possessed she could have liberated herself. Seetha had prayed to agni bagawaan not to let hanuman feel the heat when his tail was on fire. She had such powers. She did not even ask the agni devathai to set Ravana on fire. She waited for Rama to come and rescue her. *Prapannanukku upaayaththil pravrithy swaroopa viroethi. Upaeyaththil nivrithi swaroopa viroethi.* ப்ரபன்னனுக்கு உபாயத்தில் ப்ரவ்ரிதி ஸ்வரூப விரோதி. உபேயத்தில் நிவ்ரிதி ஸ்வரூப விரோதி. Prapannan has to, after doing saranagathi, upkeep it consciously by not making any attempts tending towards getting moksham by one's own efforts for eg., should not go into gyana margam for getting moksham. We should also conduct ourselves properly. Upaeyam refers to doing kaingaryam to God. Nidharsana boothanan (living example) for upaayaththil pravrithi koodaadhu is Seetha Piratti which she did, even though she could have easily protected herself due to her sakthi, and for upaeyathil nivrithi koodadhu is Lakshmanan who after doing saranagathi to Rama insisted on coming to forest for doing kaingaryam to Rama and seetha. Other than Lakshmanan, Jatayu is an example for upaeyathil nivrithi koodadhu. Pillai thirunarayur arayar who jumped into fire for the sake of his acharyan is also an example like Lakshmanan. If a prapannan after doing saranagathi shirks from doing kaingaryam it is ruchi viroedhi. After doing saranagathi a Prappanan should keep doing dhyanam of both the lines of dwayam and their meaning as a kalakshepam. Doing this suits the swaroopam of Prapannan and that of Perumal. Depending on only HIM is good for HIS swaroopam. Doing kaingaryam again and again is good for our swaroopam. If a prapannan does not follow this it will require extra effort of Piratti for doing purushakaram, and Perumaal will accept the

prapannan for Piratti's sake. Perumaal will accept him as *vidhiyae* *விதியே.* Dwayam alone is the best path for a samsari to attain moksham.

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4.18.38 Remedy to Apacharam performed after doing saranagathy. Take Bhagawathan's sreepadha theertham.

38 Once Parasara Bhattar while walking on the street after bath felt like a siva bakthar's viboothie might have fallen on him. Upon this Bhattar goes back to Cauvery and takes another bath and comes home. After reaching his home he calls his mother from outside his house and asks for praayachiththam for this situation faced by him. She asked him to consume a bhagavatha sripadha theertham. She says as long as the athma is in sareeram, we must protect the chastity of the sareeram. This (consuming Sripaadha theertham of a srivaishnavan) is the universal remedy for apacharam. She says that the sareera dwesham must be removed. In those days one will find thirumann kaappu in almost all the things in one's house. Even in Vagulabaranan swami's younger days he has seen such habits in Srirangam. The cows used to be decorated with thiruman Kappu. The symbol used to be called Sri Vaishnavam which was imprinted on almost everything. coming back to Parasara Bhattar's dilema, he wondered who will give sree paadha theertham to him being Pravarthka acharyan himself. He asks his mother and she tells Bhattar when one goes for milking, does the cow come by itself to be milked. One ties it to a pole and milks it. At that time Thiruaranga perumal arayar who goes in a palanquin was seen going on the palanquin outside Bhattar's house. One Sree paadham thaangi of that palanquin had taken a break and was near Bhattar's house. Bhattar's mother just said to him that the sreepaadha theertham has come. Bhattar understood and brought a vessal with water, washed the srivaishnavan's feet and consumed it. The srivaishnavan was shocked and ran away. Such was the nishtai in those days. Bhattar performed praayachiththam in this manner. We should treat our body just as a soiled dress not worthy for being worn if our athma is not worthy enough to be cleansed by this body due to our habits. We should look for rebirth with reformed vaasanais so that we can cleanse our athma in a better manner.

4.18.39. How Bhattar appreciates a person who talks of Bhattar's shortcomings and rewards him.

39 Bhattar used to dress up well. On that day when there is a uthsavam for perumal, His veshti vasthiram were fresh having good colour contrast. He put on a lot of ornaments rings in all the 10 fingers, bracelets, chains, ear rings etc. Gyanam and beauty combined was Bhattar. Chandhanam all over. He comes for thiruala vatta kaingaryam for perumal. However during upanyasam he used to advice people that they should not give too much attention to their body. We should do alankaram only to perumal and we should not decorate ourselves. We should always be in his thoughts which is the alankaram and not decorate ourselves. On that day of uthsavam to perumal, when Bhattar came with full alankaram, some of the observers went and asked Bhattar a direct question why is it that you preach one thing and do not follow it. Bhattar replies that just as before an uthsavam, when perumal is going to be seated in that mantapam, all the parts of a mantapam the legs bearing it, its gopuram, its walls are decorated, to be ready for doing kaingaryam to perumal, I consider that within my body perumal resides and i am just the mantapam and i am going to do kaingaryam to the perumal and hence it is decorated. This is just as perialzhwar has sung that we must pray to the perumal inside us.

One day Parasara Bhattar is with his traditional alankaram. Bhattar's usual trait is that his talks are direct and forth right. He does not care for etiquet. Thus he used to have some enemies around him. One amongst such persons came at the satrumurai time. He

talked ill of the Bhattar in front of all assembled. Evereyone around was shocked and speechless. after some time when the person had finished, Bhattar asked him, have you finished? He said Hmm. Bhattar asked him to come near and he did so hesitatingly. Bhattar took out a golden necklace which he was wearing and put on him. Those around asked Bhattar, this man has scolded by you and talked ill of you and you are rewarding him. Bhattar replies when we are alone with perumal, we must sing about HIS greatness and we should enumerate all our shortcomings. Bhattar replies that available time with me is not enough to completely sing about HIS greatness, I did not get a chance to speak about my ills. Aalavandhaar and Udayavar have sung about their shortcomings in their sthothram that they wrote. I have not done that and today this gentleman has done it in front of you all. It is thus I am greatful to him. It for this act of his that I rewarded him says Bhattar.

4.18.40 Bhattar gives paramapadham blessings to a huntress lady and Ramanujar is pleased to hear through an archakar.

40 Udayavar had asked Bhattar to undetake a Digvijayam and go upto Saradhapeetam in Kashmir. Spread Sreebashyam on the way all over. Bhattar succesfully completed it. On the way back Bhattar goes to Thiruvengadam and is returning. On the way, a lady – the wife of a hunter – idayan/hunters, kuyavan/potters and paanan (singers with thambura in hand) are the three sects of people who are able to bring out the subtle philosophies otherwise hidden. This is the opinion of Shri Vagulabaranan who is well read in respect of these texts. This is the real kulam tharum sung by Thirumangai alzhwar. You may recall that a woman selling buttermilk asked for and got moksham for all the buttermilk she gave free to Ramanujar - this happened in thirvengadam) she was was found to be out of senses and blurting words. She hears of Bhattar coming that way and sees several people to go and prostrate before him. She also falls at Bhattar's feet but she does not get up. Bhattar blesses her and asks what do you want? She blurts she wants paramapadam. Bhattar too blesses her while closing his eyes and thinking of perumal to get her paramapadam. Bhattar comes back to Srirangam and falls at the feet of thaanaana thirumeni of Ramanujar. Ramanujar asks Bhattar through archakar what Sharada devi had told. Vedhantha Udayanachariyar is the title given by the archakar to Bhattar. Here udhayana means that one who probogated vedhantham to the world. Bhattar tells Ramanujar through archakar that the devi was very pleased. Now Bhattar tells Ramanujar through archakar that one more bigger incident happened on the way back and tells Udayavar through archakar about the huntress lady who was out of her mind and demanded paramapadham which Bhattar gave. On hearing this Udayavar was happy as informed so through archakar. Udayavar thinks that Bhattar is following his footsteps (of Ramanujar). Bhattar is giving what each person is desiring for.

From here onwards we will see what each of the great persons living at that time opined about Bhattar.

4.18.41 Kidambi Aachaan praises Bhattar which he says is because Bhattar is Ramanujar's avatharam and Ramanujar has asked his antharanga shishyas (KA and Mudhali Aandaan) to give a lot of respect to Parasara Bhattar.

41 Bhattar was explaining the meaning of Aalavandhar's sthothram to Kidambi aachaan (Kidaambi aachaan was doing madapalli kaingaryam to Ramanujar and hence more senior to Bhattar). Kidambi Aachaan had listened to these meanings from Ramanujar also but Bhattar's explanation was superior. After hearing the meanings Aachaan gets up and falls at the feet of Bhattar many times. Now Kidambi Aachaan's shishyars were not pleased by Aachaan's actions. They ask Aachaan you being old is it proper for you to prostrate that too so many times. Aachaan looks at his shishyars and tells, a) Udayavar has told all his close shishyas when he was alive that Bhattar is none other than himself and b) Udayavar has nominated Bhattar as Dharsana Pravarthakar. Udayavar has asked these antharanga

shishyars (Mudhali Aandaan and Kidambi Aachaan) to give as much respect to Parasara Bhattar as they would do so to Udayavar himself. Aachaan tells his shishyas that it is for this reason that he had prostrated before Bhattar so many times.

4.18.42 Bhattar's upanyasams were superior to even Ramanujar's.

42 Parasara Bhattar was explaining the meaning of thirunedunthandagam his most favourite prabandham to Thiruaranga perumal arayar who is Aalavandhaar's son and is of the age of Ramanujar. He (the Arayar) had taught the meanings of 3000 prabandham pasurams to Ramanujar and also established how the pasurams should be sung in the Koil as a arayar sevai. Thiruaranga perumal arayar after listening to the meanings, says I have not listened to these meanings given so beautifully earlier in my life. Such is the knowledge level of Bhattar in these vedantha matters. mayil vanna nerungunji... pasuram was being explained. In all the granthams Bhattar nirvagam is seperately explained including in Periya Vaachaan Pillai Vyakyaanam. Thiruaranga perumal arayar says it is better than what he has heard from Aalavandhaar himself or Ramanujar or Kooraththu Alzhwaan. This elderly gentleman says that it is his bagyam that he has heard this meaning from Parasara Bhattar.

4.18.43 Bhattar explains that he is managing his two serpant like wives as he has Garudan as perumal flying over him. Garudan is enemy of serpants.

43 Parasara Bhattar has 2 devimargal (wives). Some one asks Bhattar, we are not able to manage one wife, how are you managing two of them? The wordings are you have two serpants on your either side how are you able to cross the samsara kadal? Bhattar replies where do we manage, it is perumal who manages everything. It is Perumal who had got him married to two women and hence HE is managing them too. Perumal mesmerises even the nithya soories who are always with him what are we in comparison. Bhattar says Perumal has made garudan to fly over him (Bhattar) as he is having two snakes (wives) always with him.

4.18.44 Debate on who is greater Ramar or Krishnar.

44 One day in Ramanujar's sannidhi when Bhattar came there (happened when Ramanujar was alive) and prostrates before him and shows Ramar's vigraham which he had carried to Ramanujar. Bhattar asks Ramanujar how would Ramar have been when he was alive. Parasara Bhattar had soft corner for Ramar's qualities (compared to other avatharams such as Krishnar). Once Parasara Bhattar was asked to speak about Krishnar's Vaibhavam. Bhattar spoke for 90 mins in which he spoke only about Ramar. In the end Bhattar sees the perplexed faces of the audience who expected the talk on Krishnar. He concludes by saying from what i have told some of these attributes are with Krishnar also. Coming back to this debate, Ramanujar decides to see how Bhattar will speak in this debate. Ramanujar says Sarva dharmaan praithyagcha Maam ekam charanam vraja. He also says Thaevai idaadhaar vandhaar Kaann enna means some one who is not proposing any precondition to saving oneself has come (meaning Ramar is one who offers unconditional help and has come here). Ramar said sagrudeva prapannaaya thavasmeethi cha yaachathae. Krishnar said after leaving out all dharmams if you hold on to my thiruadi i will remove all your paapams whereas Ramar said even out of fear if you come and ask to be saved I will save you. Bhattar being devout Rama baktha his inclination to Ramar can be seen in the debate proceedings given below.

4.18.44.1 Whose avatharam is greater Ramar or Krishnar

Ramar and Krishnar avatharam a comparison

Ramar vaibhavam	Krishnar vaibhavam
Bhattar speaks first and says Ramar does not	Now Thirunarayur arayar gets up and speaks

have any precondition for surrender. This is my vradham said Ramar. Krishnar just says I will protect without making it as any promise. Ummudaiyavar veedhiyaara varuvaar says Bhattar about Krishnar. Andaal has sung veedhiyaara varuvaanai vrindavanaththae kandoemae in Natchiyar Thirumozhi. Bhattar says of Krishnar as the man walking on the street. Bhattar says Krishnar asked Arjunan to hold on to HIS feet tightly for his job to be done. Bhattar says that Krishnar told that only those who have given up all dharmas and has held on to his feet will be saved. But for Chakravarthy thirumagan says Bhattar, accepts even if the persons have done paapam or if he is good, Ramar has taken a vow to safeguard all those born on earth. Be it humans, animals, thavaram etc., he will save if they come to him. This swabavam is not with Krishnar says Bhattar.	for Krishnar. On bird, a sparrow by the class name Thookkanaanguna kuruvi's nest we are not able to unwind. Can we unwind the web woven by perumaal having sarva sakthi? All the ills gotten due to karmas is it possible for us to get them removed. We are in the web of samsaram can we unwind ourselves from it? Vinai, pazha vinai, paaramaaya pazha vinai can we remove it ourselves? Our pinaippu is due to karmanu gunam. We having bones just as strong as those of rats can we untie this web woven by sarva Sakthi udaya perumaal? This is like the giant wheel strory. We have paid and got in. We are taken to the top and we are afraid. Even if we shout for help only the giant wheel operator has to help. Here in real world the giant wheel operator is perumaal. Arayar says if we hold perumaal's feet tightly we can get ourselves relieved otherwise no one will be able to help us. It is for this reason that Krishnar had to give us charama slokam. He alone can relieve us from all types of paapam. What is implied in this is while Ramar told that he will save us from the dangers in this world, Krishnar says not only that he will help us to get rid of all our papas but also will get us moksham which Ramar did not offer says Krishnar ghoshti.
Now Aalavandhaar's Kumarar (son) chottai Nambi speaks. Than thanakkandri nindraanai – means Ramar says I exist only for you people. There is a Nammalzhwar pasuram like this. Samadhiga raahithyam (mixing equally with all in the society. This quality is souseelyam) paramapdhaththae alla. Ksheeraardhri mudhalaana vyuha sthanaththae alla. Avathaaram kolam kondu parathvam thoendraamal kondu mathru, pithru, vachana, paribalanam pannina idhu, endha avathaaraththilum illai endraar. It means that the greatness of rama avatharam is not there in paramapadham, not there in thirupar kadal (Ksheeraardhri). In these places he will not exhibit his qualities of souseelyam etc. In paramapadham HE is the big boss and others are performers. In vaikuntam, HE is alone and listening to performance of singing of vedas by all the nithya soories. Even in Thiruparkadal he is	Siriaathaan speaks next. He imitates the style of Parasara Bhattar speaking Veedhiaara varuvar about Krishnar as though he is making fun of that. He asks has your Rama walked like this (like Krishnar) on the streets? Krishna did more than listening to the parents. He accepted another set of parents Nandagopar and Yashodha. He left his parents Vasudevar and Devaki in the prison. Krishnar was so mixed with people/exhibited so much souseelyam that he allowed Nandagopar and Yashodha to tie him to a grind stone. He allowed them even to hit him. He went as Dhoothan with a message tied to his neck. Krishnar was such a eliyavan. He was the charioteer for a human Arjuna and even the legs of Arjuna used to touch Krishna's shoulders. He took the orders from Arjuna and used to stop the chariot when commanded to do so. Krishna bore the arrows to save Arjuna. In

reclining with piratti nearby the devars including Brahmma go with their complaints, he listens to them and later takes action. He doesn't mix with them. In avatharam when perumal comes without parathvam, he undergoes all the troubles just for our sake, he listened to the words of his mother, father and this is not seen in any avatharam. Such a greatness is not there in any other avatharam says Chottai Nambi. He exhibited soulabya souseelya gunam by mixing with all. Rama never used to consider that he is above anyone and used to help all.	Thiruvallikeni, Parathasarathi perumal uthsavar mooerthie is seen with all marks of injuries Krishna sustained bearing the arrows fired at Arjuna. Krishnar was protecting pancha pandavars till the very end. He brings back life to Uththirai's (wife of Abhimanyu - Arjuna's son) child Parikshith in pregnancy so that the kulam of Pandavas is not lost. A log was born to Uthirai which too was brought back to life. Krishna just touched the log with his toes and says if I have truly protected by brahmacharyam, if I have spoken only truth all along in my life, let this log of wood come to life which happened and thus Parikshit was born. All these were not done by Narayanan, it is by Krishnar who has left his parathvam in Vaikuntam. It is thus Krishnar has shown his capability to mix with one and all equally in the society.
Now it is the turn of Parasara Bhattar's younger brother Vedha Vyasa Bhattar/Sri Rama Pillai. He gets up and takes up the point of Krishnar having gone as dhoothan. It is because Krishnar was born in a lower kulam and hence he had to go only as dhoothan. Our Raman is Chakravarthy thirumagan. No one can ask him to do the tasks of Dhoothan. He sent Hanuman as his dhoothan. He saw all the jobs of dhoothan and decided to repeat it himself in his next avatharam. The job of dhoothan is gadagathvam – to bring about a truce between warring parties. A pasuram for this is sung by Thirumangai alzhwan on Thiruvallur/Evvalur. Munnoer thoodhu, vaanaraththin vaayil mozhindhu, arakkan mannur thannai, vaaliyinaal maalai munindhu avanae pinnoer thoodhu innar thoodhu ponavan evvul kidandhaanae. Hanuman went as thoodhu in the previous avatharam taking Ramar's words to be transmitted, then Rama himself went to Lanka and finished Ravana. The same perumal in the next avatharam goes himself as thoodhu for adimannar/Yudhishtirar by which he got the name thoodhu ponavan and celebrated by all in this world and is the perumal in Evvalur/Thiruvallur. Veeraraghava perumaal called Kinkaresan	Arulaala perumaal emperumaanaar told, paththudaikku eliyavan idhil uralinoedu inaindhirindhaen elimai endru Nammalzhwar fainted for 18 months when he sang this. Nammalzhwar is lamenting that due to Yashodha's act of tieing perumal to the gring stone he fainted thinking of that. Nammalzhwar sang about the soulabyam of Krishnar here.

means where should I lie? He is asked to lie in Evvalur. Even today he is standing in Thrupadagam as 25 ft tall perumal Pandava dhoothan in padagam of Kancheepuram.	
Chakravarthy thirumagan when he was finishing his avathaaram took all around him to Vaikuntam. The grass (lowest in thavaram), ants(lowest in animal kingdom), insects include were taken to vaikuntam. When Krishnavatharam got finished he went alone to vaikuntam. Krishnan's vamsam got killed here. At that time all the yadavas got killed due to the grass/bamboo which cut across their bodies in their fights after they had drunk too much. Krishnar also left his thirumeni, chanku, chakram here on the earth. Thus if you get hold of Ramar, moksham is certain is the argument.	Now the judgement time has come. Ramanujar speaks. Ramanujar is sad. Kannan has done so much for us. Krishna followed sangha nidhi, padma nidhi, sudharmai sabhas, Parijaatha like scented material, some devathas, some material from cows, Krishnar brought all these and kept them in Dwarika. Did he get the happiness one gets in swargam? He bore the burden of puthra sambandham and that of the relatives, he left the sareera sambandham etc., those who were with Krishnar, thought that the sambandham between him and them is sareera sambandham. They were not behaving as well as those prajais in Rama's period. Those in Krishna's period did not connect with Krishna as athma sambandham. Thus when Krishna built Dwarika, he brought material from Indira lokam and the common people got themselves intoxicated with the enjoyment due to those Indira loka substances. So those people got swargam but not moksham. Ramanujar says for us it is not like that. For us as Geethacharyan, Krishnar has given us charama slokam. We look at Krishnar as acharyan whereas they looked at krishnar as as manushyan with parental connections or as king etc. We have athma paramathma sambandham in this Kali yugam. Thus only if athma reaches paramathma we will have the sambandham of athma and paramathma. Treat it as shishya acharya sambandham. This will get you moksham. Sareera sambandham will not get you moksham. The moksham gets you praapyam till athma exists whereas avatharams can get you temporary protections against evils. Our aim will be to seek moksham and that alone is the permanent solution for the life time of athma. Thus Ramanujar concludes that Krishnar avatharam is the greatest for soulabya souseelya gunangal of perumaal.

79GP:

4.18.44.2 Final days of Krishnar and wiping out of Yadadva kulam

Krishnar charithram end days

Summary of the above tharkam given by Ramanujar: (23.29) Of the avathrams we tell this for Ramar. He toiled hard for the people and was in this bhoomi for 10000 years. He went to forest for the vana vasa. His wife was taken away by Ravanan. However he was born in the palace. He was brought up well. Was he born in a prison? Was he born in the mid of the night? Being born in one place, brought up in another place. Was he tending cows as a shepherd. Was he brought up with the fear of some demons killing him? All these make Krishnan to be at a higher plane. Krishnan had undergone lot of troubles. In his(Krishnan's) final days this is what happened. After mahabaratha war and defeat of Kauravas, with all 100 of the sons of Dhridhrashtra were killed in the war. Ghandhaari (Dhridhrashtra's wife) wanted atleast one of her sons to be alive and saved from the killings and hence planned to give all the powers she got wanted to part with her pathivratha dharmam, all the punyam she got for not having seen her husband all these years. She thought that if she has a look at Duryodhanan with her open eyes, he will get all the powers and his body will become like vajram. Nobody will be able to defeat him after that is what she thought. She had got to know of it from Veda Vyasar. As Duryodhanan was about to see Ghaandhaari, Krishnar takes him away at the right moment and asks him is it proper for you to stand naked before your mother? Thus Krishnar puts a seed of doubt in Duryodhanan's mind due to which he wears a vasthiram and goes to his mother. Due to this act of Duryodhanan the lower part of his body did not turn into vajram which eventually led to his defeat at the hands of Bheeman. On hearing this Ghandhaari gets extremely upset and cries her heart out. She concludes that the reason for extinction of her kulam is Krishnar. She meets Krishnan and does sabam to Krishnan. She swears on her pathivratha nature of her life and the sacrifice she does by closing her eyes as her husband is sightless. She tells 36 years after this your entire lineage of Yadava Kulam will become extinct. Just as there was infighting in my kulam and they faught against each other and died, similarly your lineage will also fight amongst themselves and become extinct. You will also die tells Ghandhaari. Kannan was listening to all this with smile in his face. Vidhurar looks at the whole proceedings and pleads with Ghandaari, what have you done, why have you given such a saapam to this mahan? Ghandhaari realises and asks for excuse. She says she told all these out of love for her clan. It is due to puthra vaathsalyam. What i told is wrong. She tells you fought for upholding dharmam. You tried your level best to stop the war but these people did not listen to due to their lust for power. They met their ends as per their karma. Ghandaari tells i should not have cursed you. What is the prayachiththam Kanna asks Ghandhaari. You are deivam. Please advice me tells Ghandhaari. Kannan laughs and tells, these are all predestined as per turn of kaalam. It will certainly happen. No one can change it. There has got to be end to everything. Though i am not bound by karma, but i should also depart showing to the world that even I have to face what karma destines. That is the kaalaththin needhi. I am also bound by that.

What happened after that. Yadavas became heavy headed knowing the fact that they are born in perumal's kulam – yadava kulam. Their ahankaram increased. Kannan by then brought everything from Indira pattinam and has kept them in Dwarakai. For the yadavas their affection to Kannan reduced and the affection to the wealth brought from Indira pattinam increased. The yadavas know that no one can defeat the chakram which Kannan weilds. The yadavas become affected by the ill of the wealth. With that Kali yugam also began. The yadavs started developing drinking habits. (28.52). Yadavas started following adharmic life style. The D day given by Ghandharai came. There was a person by the name Samban. He is the son of Kannan and Jambavadi. Samban was made the leader of the younger folks in the group of Yadavas. They used to be playful and used to insult others especially elders in the process. When the saptha rishis like Naradhar, Vishwamithirar used to cross them, they were actually coming to prostrate before Kannan and Balaramar. The young men who were playing wanted to slight them. They tied some wood on to Sambavan, changed his shape, made him to look like a pregnant lady dragged her and asked the

munivars what will be gender of the child born to her. The munivars got angry and gave sabam to these men. The munivars said that she will give birth to olakkai (a tool used to tap and powder pulses etc., could be made of wood some times of iron too. In my childhood we had a olakkai made of iron in our house) and that olakkai will be responsible for your kulam to get destroyed. The men took it as a play and ran away. The very next day the shape of Sambavaan changed and he was truely pregnant. Sambavan gave birth to a olakkai made of wood. In one end of the olakkai there was a iron nail also embedded in it. These young men run to Kannan who was holding discussions with others in a sabai and inform them that such a thing has happened. What shall we do now? How can we escape? Akroorar who was in the sabai tells with grief is it right on your part to have slighted the rishi munivars? The group tells them break the olakkai into many parts and throw them in the sea. Even as the group runs away to execute the order, the old wise Ugrasenar present there looks at Kannan and asks what is going to happen, and Kannan replies things will happen as per destiny. Nobody can change the Kaalaththin kattalai - destiny decided by the time. Kannan says he will take rest and goes out. The men who ran out, go to the olakkai and break it into pieces but they are unable to break the iron piece. They throw the bent iron piece also in the sea.

In the course of time, the wooden pieces get washed to the shore and start growing into big bamboo shoots. These are heavy bamboos. The iron piece went inside the stomach of a fish. That fish was caught by a fisherman, and brought to his home. When the fisherman chops the fish, he finds the iron piece. He finds that the iron piece is sharp and will be useful for his hunting and hence he embeds the iron into one or his arrows. The fisherman's name is Jaran.

Meanwhile, the yadavas were spending their time drinking and were enjoying the things Kannan had brought from Deva lokam. The group thought that Kannan is their relative and did not consider him as paramathma. One day when these groups were playing by the sea shore having drunk fully and being out of consciousness, their talk amongst themselves became bitter and they started fighting with each other. When the fight heightened up, they picked the strong bamboo shoots and started hitting each other. The group stated taking sides and split like how Kauravas and Pandavas split. Even the sons of Kannan, Pradhumnan, Anirudhran, Samban joined the intensified fight and died in the process. Dharugan came to know of this fight and saw it. Dharugan is the charioteer for Kannan. He searches for Kannan. Kannan is just leaving Dwarikai. He goes towards Verawal in Gujarath as it exists today. This place is called Prabasa theertham. This is part of pancha dwaraka yathrai. It is in this place that Dharukan tells Krishnan of the happenings in Dwarika. Kannan directs Dharukan to go to Arjunan in Indiraprasthai about this state. Tell him all have left. Dharukan gets a doubt and asks you are there then how can I tell all have left. Kannan tells Dharukan today is my last day. Kannan asks Dharukan to tell Arjuna to come and protect Rukmini and others. Kannan goes to Balaraman who is in yogam. Balaraman takes the adiseshan roopam and goes to paramapadam. Kannan sees and thinks i too have to leave even as kaliyugam is fast spreading itself. In this Kaliyugam a paradevadai should not be there and he lies on a branch of a tree. He lies like a small Kannan on a aala maram leaf. He is in yoga nilai. Just then the hunter Jaran comes there and looks up and sees Kannan lieing in yoga nilai. Kannan's lifted foot appears to Jaran like the nose of a deer. He fires an arrow (that arrow which had the iron in it). It strikes at the big toe of Kannan upon which Kannan gets up and decides that his kalam has come. Jaran comes running. He sees, Dwarakadeesan Krishna paramathma. Jaran is shocked and tells i have done a grave blunder. Kannan says it is alright. This is also kaalaththin kolam – destiny of time. Just like vali was killed in Rama avatharam when i was hiding, today you were hidden and have struck me. I needed a way to leave my body in this boolokam, you have just provided that. Karmam will affect all those born on earth and i have also got to go through it. People should know that i have also led a life of fear and thus i did this leelai. Thus Kannan saw only Jaran when he was leaving this earth whereas Ramar took with him the whole town when going to paramapadam. Kannan too had toiled all his life for the humanity but he had only Jaran with him when he left this earth. Gokulam, Mathura, Pandavas were all protected by Kannan. Krishnan did not live for himself. He lived for others all the time. When Kannan

was leaving his wife was not there, rajas were not there, his prajais were not there, he left alone. Kannan felt that he had not been able to correct the people. He thought it is Ok. Let alzhwars and acharyas correct the people in the later years. His chanku, chakram went and then his thirumeni went to paramapadam. Kannan's birth was in pitiable circumstances and so was his departing time. It is for this reason that Ramanujar is so sad. Have we seen such a devadai who has toiled all its life for others. Even in the end he binds himeslf for the karma and departs from this earth. He accepted Ghandhaari's sabam also and got himself bound by it. Ramanujar says after seeing all that Kannan has undegone is Kannan greater or Raman? All the people enjoyed swargam like circumstances craeted by him when he was alive but the people did not think that they wanted moksham. Arjunan then comes here with all his army. He sees that Kannan has departed. Why should i live here without Kannan he thinks. As Arjuna was meandering the wayside robbers appear before him. All these days even as he tries to lift his Gaandeebanam (his bow) he is unable to do without Krishnan being there. We had been there to Prabasa theertham in Verawal during our visit to pancha dwarika.

Yadukula vaasis thought of the relationship with Kannan is pitha puthran sambandham they did not conceive it is jeevathma, paramathma sambandham. They thought of him as a king and that they are prajais. They did not consider him as acharyan. They did not see him as geethaacharyan. Nammalzhwar thus advices us in Thinnan veedu even as he is going to paramapadam with perumal leading him, to catch hold of Kannan's thiruadi and not Raman's thiruadi. Thus Ramanujar as mediator of the debate on greatness of Ramar and Krishnar determines it is Krishnar who is greater as said by alzhwars. Page 838 of the grantham has this Ramanujar's final views. For the reasons that as long as athma is there we must treat we are adimai to paramathma and that we must treat our sambandham with paramthma as acharya shishya sambandham are ways to attain moksham. Also those who with Rama did not go directly to moksham. They went to a place called Santhanigam. karana Brahmmam and Karya Brahmmam is the place of stay for Brahmmam which is Vaikuntam. Kaarya Vaikuntam, Kaarana Vaikuntam. These are the places those who accompanied Rama went to. They completed their karma palan there and then only went to Vaikuntam being the place of stay of Brahmmam. Thus Kannan charama slokam is the most sacred one.

4.18.45 Keep chanting Thirumanthiram

45 Nanjeer being Bhattar's main disciple Bhattar adviced him as follows: Periya Bhattar and Rangaraja Bhattar is Parasara Bhattar is in ekantha nilai/he is alone. Bhattar tells him a parama rahasyam. Even if one gets the knowledge of tirumanthiram[27], we must keep chanting it even as we are here on this earth. This is to prevent us from getting carried away from the worldly pleasures. These are called dhuritha paramparai. These are thoughts like I am swathanthran, or i am adimai for my wife, or my father or employer etc., - these swaroopa virodhie; or the thought that due to my effort as chanting manthiram i will get moksham; instead of doing service to God, serve to many other things. If such thoughts come, we must keep remembering the meaning of the words of thirumanthiram. It tells swaroopa gyanam, upaaya gyanam and upaeya/purushartha gyanam.

4.18.46 Bhattar treats a learned saasthry to be lower than an ordinary baghavathan follower for his untainted belief in Bhattar.

46 Saasthri, a person who is well read and known to be so in the town, when he comes to meet Parasara Bhattar he exchanges single sentenced formal greetings enquiring his health and

27 om tells the sambandham between us and bagawan, namaha tells us upaayam to reach him (there is no way to reach HIM other than HIM himself - catch hold of his thiruadi), narayanaaya tells us purushartham (kainkaryam that one gets to do for him after reaching moksham). That is thirumanthiram tells us thathvam, hitham and purushartham.

sends him away. When a srivaishnavar, whom Bhattar likes, comes, the srivaishnavar being half knowledged in vedic matters, Bhattar will talk to him for hours, even if the srivaishnavar sits in a corner shyly. There will be a lot of light talking, laughter though the srivaishnavar will be embarrassed and will be telling adiyaen many times. Other shishyars were observing this for a number of days and one of them asks one day, why this differential treatment to the vidwaan compared to the srivaishnavar? The person who asks this doubt is asked to observe the conversation Bhattar will have with the very same two persons the next time that they come while hiding behind a window. The next day the vidwaan comes, Bhattar as a stage play asks the vidwaan his opinion on who is paramathma. The sasthri starts the reply, it is told like this, Brahmma is parathathvam in xxx veda, it is told like this, SN is parathathvam in upanishads due to which I am not able to make up my mind and how can we say with certainity who is parathathvam and this type of one way talk goes on for quiet some time after which Bhattar thanks him (the vedic scholar) and asks him to leave. After that the srivaishnavar with whom Bhattar has long chats comes. Bhattar asks the same question (devarir's opinion on who is paramathma) to the srivaishnavar but using the words devarir. The srivaishnavar gets angry on such a question and starts jumping. How can you address me devarir? You must address me as a casual man walking on the street. When calling me devarir, you must be angry with me. How can devarir ask such a question? How can you ask this question to me (adiyaen). Bhattar asks him why are you so angry? The srivaishnavar replies you only said that there is no parathathvam other than Sriman Narayanan. How can you ask me back that too my opinion. You have thought over all this matter and have told the conclusion emphatically that SN is supreme then how can you ask my opinion on it? Bhattar pacifies him not to become angry. To a question on, whose thirudi the srivaishnavar will hold on to which one will he consider it to be thanjam, the srivaishnavar clearly told, loudly too, that it is Emperumaanaar thiruadi whom he will hold on to. He is the upaayam and upaeyam. Bhattar is very happy with the reply. Bhattar again asked the excuse of the srivaishnavar (apachaaraththai kshamiththu aruli) and exclaimed, that the bava sudhidhi which he (the srivaishnavar) had even he (Bhattar) did not have and looked at the window for the shishyars to note. Later, after the srivaishnavar had left, he told his shishyars do you now understand what a clear Bhava sudhdhi the srivaishnavar had. Bhattar asked them did they understand the saara dhamyam he had shown to the two? saara means maenmai/high classed and dhamyam means lower classed. Bhattar asked them tell me the way i addressed the two today was it proper for their swaroopam? It is not. the vedic scholar should be formally addressed and this srivaishnavar should be addressed in an informal way. That is why Bhattar liked talking to the srivaishnavar for hours together.

4.18.47 Why did Draupadi pray to Kannan leaving out others in the sabhai?

47 Parasara Bhattar asks Embaar his acharya swami a question. First question is why did Draupadi, leaving everyone, pray to Kannan? There are many people there greats like Bhishmar, Dronacharya, Kripacharyar, Dhridharashtrar, Vithurar etc., leaving them all why did she call Kannan who is also not nearby? When she is calling Krishna who is far away will those men nearby not be saddened that they have been ignored. Dhridharashtrar is called anthakarnan here meaning one who is in darkness which implies that he is not only blind by eyes but also in gyanam. The place where this (the gambling and Yudhishtirara loosing all his kingdom and Draupadi) happened is called Duryodhanan sabhai because even though Bhishmar etc., were there they were of no use. When Dushshaasan pulled her robes, Draupadi tried her level best to protect herself from being disrobed. She first tried like Gajendran that I will protect myself against the evil myself. Namaha applies here. After she determined that her attempts will not help, she in the sabhai which did not have any shame left on them(she is scolding Bhishmar, Dronacharya, Kripacharyar, Dhridharashtrar, Vithurar), "*lajjai illadhavan ghoshtiyilae lajjai udayavan kayil lajjaiyai koduththu nirlajjaiyaai"* லஜ்ஜை இல்லாதவன் கோஷ்டியிலே லஜ்ஜை உடையவன்

கைய்யில் லஜ்ஜையை கோடுத்து நிர்லஜ்ஜையாய் In the ghoshti of shameless people, she gave her shame to one who bothers about shame (Krishnar) and stood as a shameless person. Perumaal is called Sunai kaedan means he cares for shame as the utmost character. If we say anything which will make his bakthas to be ashamed, he will at once become angry. It is the lajjai which was preventing her in the begining when she made her attempts to take care of her chastity. She gave up her lajjai in the end to make perumaal to be ashamed. Vasishtar in the vanavasam period had told pandavas, when you are faced with big danger, remember to call bagawan hari. *mahathyapathihi sampraapthae smarthavyoe bagawan harihi.* மஹாத்யாப்தி ஸம்ப்ராப்தே ஸ்மர்தவ்யோ பகவான் ஹரிஹி. This is what Draupadhi remembered at this hour of crisis. This is draupadhi saranagathi slokam. Sanka chakra gadhaa paanae dwaaraka nilayaachutha govindha pundarikaksha rakshamaam saranagathim. சங்கு சக்ர கதா பாணே த்வாரகா நிலயாச்சுத புண்டரிகாக்ஷ ரக்ஷமாம் சரணாகதிம். Here dwaraka denotes the unimpregnable fortress. What is the use of you staying far away in your fortress. You had promised that you will come immediately to rescue anyone in distress (achutha) without escaping away giving one excuse or the other (nazhuvudhal). Govindha is the most sacred name to be taken for perumal. Gow rakshagan. Lotus shaped eyed one. Will you not rescue me? This conversation comes in saba parvam of mahabaratha. Ramanujar explains all that Kannan had done in the mahabaratha war which is heart rendering all of it is done just for the sake of humanity lowering himself far below the ordinary and cruel humans starting from Duryodhanan. If Krishnar were to have present physically in the sabai maybe Dronacharya might have been killed instantly. So would Bhishma pithamahar's life too. Next would have been that of Dridharashtran. Even pancha pandavars might have been killed due to HIS anger if he had witnessed the cruel acts phsically. He would have asked to Yudhishtirar was it necessary for you to act as per samanya dharmam (of agreeing to play the game and pawning everything just because that is the dharmam for the kings) leaving out visesha dharmam of protecting righteousness. Leave alone it is your wife even if it is a some unrelated lady being dragged in her periods time and ill treated like this you should have acted against it. You should get angry when it is needed and you missed that. Kannan thought that he will advice all and correct them in his avatharam, but it did not work out that way. It is only after that Krishnar conducted the mahabaratha battle and destroyed each and every one of them. Dronacharya's head is chopped off in front of all. Bhishmacharya is made to be killed by a lady as he had varan of not being able to be killed by any man. Perumal does not tolerate a lady being shamed and ill treated. Krishna feels bad even when he is leaving earth that i made her to call me Govinda and i did not do enough for that. Kannan leaves this world as a very very sad man. He left with the thought that HE did not do enough for Draupadhi. The woman who had come out of yaga kundam (Draupadhi) is made to undergo the life of a sad person throughout. All her sons died in the battle. Krishna thought that HE and his sister Draupadhi have lived a very very sad life. Draupadhi's cries for Krishna to come and help are long and well explained in mahabaratham text. She asks the 1. five men – the husbands of hers who have done Digvijayam (of having captured vast lands) 2. the gyananadhigars of Bhishma, Dronars, 3. Bhandukkal of Dhridarashtran and likes 4. the learned people who knew dharmam, adharmam were present in the sabhai, like Kripacharyaar, Ashwaththaama, a question why should i call a dhoorasthan – Krishnan to come to my help? What were each one of you doing? Earlier she had asked a question Ask the sabhai did Ydhishtiran loose himself first before loosing me? No one in the sabhai was able to answer that question. Ramanujar took all this trouble of explaining in detail of the position of Krishnar in his avathaaram because Parasara Bhattar of all people had not understood this difference of Rama avathaaram and Krishna avathaaram and had been supporting Raama avathaaram and slighting Krishna avathaaram. Ramanujar tells the assembled that Draupadhi did not even call Krishna, she had just told his name Govinda. For

that Embaar jeer says ariyeero? She did that because she had been told to utter his name if she (or anyone) is in trouble. Bhattar still persists and asks, why did the lady who had her 5 husbands who are veeryavaan in the sabhai utter the para purushan's name (and not her husband's) what will the people around understand? Will they not doubt her pathivratha dharmam? Embaar replies, if a person meets with an accident while walking on the street with her husband will she not utter the word amma (and not the husband's name)? We call the biggest rakshagan which is mother for us commoners. Bagawan is the rakshagan for Draupadhi as HE protects us just like the mother protects her children. Amma comes from akaaram which is perumaal. As she is gyaanaani and as vasishta bagawan had told earlier to call Hari when in trouble, she called Govinda through her saranagathi. Bhattar again says she wants only a rakshagan but then why did she take the name Govinda? Is she depending on rakshagan or the thirunaamam? *draupadikku abathilae pudavai surandhadhu thirunamathaalilae.* த்ரௌபதிக்கு ஆபத்திலே புடவை சுரந்தது திருநாமத்தாலே It means that she got the saree only due to the Govindha thirunaamam that she took. This is a line from Srivachana booshanam of Pillai lokacharyaar. Govinda name will give the saree. Govindan will take away the saree (vasthra abaharanam). The three akshara thirunaamam Govinda is equivalent to Krishna naama ashtaaganam. Just as uttering Narayana is equivalent to reciting entire vishnu sahasra namam. How can draupadi in those period days tell the thirunamam. Embar tells from the fact that the saranagathi was successful, it is clear you can tell these in what ever state. Again SVB suthram bears it out.

4.18.48 Rights of women to offer prasadam to God if their husband does not do Thiruaradhanam.

48 Some one asked Bhattar, what can a women do if the man in the house is not doing thiruaradhanam? The women can take the prasadam and some water in front of perumal and chanted *adiyaen mevi amargindra amudhae, imayoer adhipadhiyae, kodiyavadu pulludaiyaanae, kola kanivaai perumaanae, chediyaar vinaigal theer marundhae, thiruvengadaththu emperumaanae, amudhu cheidhu arula vaendum.* அடியேன் மேவி அமர்கின்ற அமுதே, இமையோர் அதிபதியே, கொடியாவாடு புள்ளுடையானே, கோல கனிவாய் பெருமானே, செடியார் வினைகள் தீர் மருந்தே, திருவேங்கடத்து எம்பெருமானே, அமுது செய்து அருள வேண்டும். 6.10.7 pasuram of thiruvaimozhi. Perumaal himself is amudhu. Such an amudham as yourself please take the amudham that i have offered. If we are not able to chant this pasuram say *pachchai maamalai pol meni pavazha vaai* from Thirumalai. The pasuram says i want to see you taking the prasadam that is what gives chuvai or taste filling emotion to me. There are more such pasurams which can be chanted. Naaru narum pozhil malirun cholai nambikku naan Nooru thadavil... pasuram is the standard one for bojyasanam.

This completes the set of upadesam related dialogs (48 of them) with Parasara Bhattar. From now on we will see how Thiruvaimozhi Vyakyaanams were written, and who all wrote. Kaisika mahathyam is also related in detail by Parasara Bhattar and we will see that too. As Parasara Bhattar is relating the mahathyam, NamPerumaal is intently listening, at the end of which, Perumaal asks the archakar to give all the prasadams to Parasara Bhattar that he was wearing as maalai. NamPerumaal is not contented with giving only maalai he adorned and he proclaims umakku maela veedu thandhoem. Vaikuntam. Bhattar afterall is very young and is vigorously telling kalakshepams in this period of his life. To be taken away to Vaikuntam at this young age is shocking to all. Namperumaal when he likes bakthas, he most generously gives them all prasadams and at the same time when he does not like some thing he totally ignores

the person or the event. Everyone around were shocked and what Andaal ammal did and what Veda vyasa Bhattar did we will see next.

80 GP:

4.19 Bhattar's likes

In as much as we could not completely describe and write about Udayavar's vaibavam, same is the case with Parasara Bhattar's vaibavam. Parasara Bhattar has exhibited his gyanam on one side through his medha vilasam/knowledge, on the other side he has exhibited his bakthi to bagawan. After all Bhattar is Namperumal's sweekaara pillai/adopted child. He has sung Guna Rathna Kosam on Thaayaar. Once Namperumal expressed about Bhattar that he is always singing about Piratti, Perumaal asked Bhattar to sing about HIM. Bhattar insisted that he will sing only about Piratti. He goes on to say that why he sings about Thaayaar. He says, Perumaal, i will cover your chest having thaayar always residing with a big Kavacham/cover. I will then sing about Thaayar says Bhattar. If i do that your thirumarbu will glow and get heated up and the covering will explode. I will then replace it with bigger kavacham. I will then sing on Piratti. Even now out of happiness you get of hearing about Piratti's gunam the kavacham will break. This is what has been sung in the Vanga kadal pasuram of Thiruppaavai. Thus it is always good to sing about Piratti for both Perumal and us as she is like Thaayar to us.

There is another angle to why Bhattar likes singing about Thaayaar. Once Perumaal decides that he must show all his greatness to Bhattar and makes him spellbound by which he will sing about Perumaal. He puts on Natchiyaar thirukolam (happens even today and it is celebrated before Vaikunta ekadasi) including all the ornaments she wears. Perumaal then asks Parasara Bhattar to be brought. Now perumaal asks Parasara Bhattar as how he looks? Parasara Bhattar starts to take in the beauty starting from his Thiruadi. When it came to Kann Kataksham (the cool looks which Thaayar gives ith her eyes) Bhattar's face showed frown. Perumaal asked why Bhattar stopped enjoying. Bhattar said you cannot reproduce the kind look which Piratti gives. Yours is the looks of a male, a swathanthran, you can't substitute it with the fond looks of a mother full of virtue.

One incident which Namperumal was seeing and is related for our benefit. One day a person entered the Srirangam koil from west gate and ran away outside from south gate without going to the praakaaram. Namperumal was seeing. Alankaram had been done to him and thirumanjinam is going to be done. Namperumal calls this person and tells look I am one entity standing here just for you, this is my koil, i am the main diety, why did you not come to me see and run away fast? The person replies if i have to go in pradakshanam, i have to walk a long way and hence i took the short cut. I have an important work to be done that is why i ran away. Perumal asked what is your important work? Perumal tells let us have a few minutes of dialog then you can go. Perumal tells him Thvam Mae. It means You belong to me (says perumal)or I am the swami for you. Just reply to this and i will leave you says perumal. Perumal thought the person will reply YES or at the most he will repeat Thvam mae which amounts that the person claims I am swami for you(perumal). The person thought over and replied Aham mae which means I am swami for myself. The person thought he had to just reply to Thvam mae and perumal will leave him. The meaning of Aham mae is I belong to myself. It means that his body all its parts belong to me(him). Perumal did not anticipate this answer. Perumal says it is not so. Sasthras say that the athma inside your body which alone is going to last belongs to me. The person's body will die which is neither the person's nor will perumal bother about it. The person asked who wrote the sasthrams? Perumal said big rishis and munivars wrote it. The person says they are your agents and they wrote what you told them. They will be biassed towards you. Perumal says I myself had come to this earth and took many avatharams. Ok you might have been there at that time are you alive today? Even the puranas tales are written by your agents. I will not beleive that replied the person. Perumal told I had asked alzhwargal to go and sing pasurams for your benifit. Acharya purushars have all praised me. The person asked how many

alzhwars were there? Perumal said 10 alzhwars have sung in my praise. The person says i will bring 10 lakh persons who will agree to my views. They will all say that we belong to ourselves. Perumal you are have only 10 witnesses but i have 10 lakh people as my witnesses who will agree with my view. So the person rebutted every thing. He did not agree to sasthrams, perumal avatharams, alzhwars. Perumal then takes an oath (even now namperumal can be seen to remove all his ornaments and gives his thirumeni for sarvaswadhaanam) and shows his beauty for all of us to see and enjoy. He will be wearing only a thin vasthram and we can see him. We can see his four shoulders, sanku, chakram. He has only the wet cloth on him has only one tulasi maalai and takes the oath/sathya prathignyai Thvam mae. I am swamy for all of you. All of you are my soththu. I can demonstrate what i am saying is true only this way. All the persons in this life beleive me says perumal. Such meanings come out of Parasara Bhattar's slokams.

Page 842 of the vyakyaanam: Thirukurugai Piran Pillaan is Peria Thirumalai Nambi's son. He is the swekara puthran of Ramanujar. He was well versed both in Alhwar's pasurams and Sreebashyam. People around him ask the swami to write the Vyakyaanam of Thiruvaimozhi. He speaks to Ramanujar. Now the meanings are only spreading through word of mouth. Pillan approaches Ramanujar, does sashtaanga pramaanam and requests in the presence of a large ghoshti for Ramanujar to do Vyakyanam for Alzhwar's arulicheyal. Only vedams can be spread through word of mouth but Thiruvaimozhi meanings which are gyanam have to be written down. This will help the later generations. Pillan requests that while there are 9 granthams for Sreebashyam written by devarir, followed by Digvijayam throughout the country and having established Visishtadhvaitham being the Pravrthakarar, when so why can't swami (Ramanujar himself) write Vyakyanam for Thiruvaimozhi and other Alzhwar pasurams. For this Ramanujar thinks for a while and replies: For vedhantham one has to write the meanings as one has to establish that this is the proper interpretation of these vyakyams, whereas for Nammalzhwar's Thiruvaimozhi if i write a Vyakyaanam, it will be mistaken as a statement by me, the pasurams have to be experienced and meanings can't be one. Interpretations can be different. **Thiruvaimozhi pasurams have been composed as elaboration of dwayam. It is all about dheerga saranagathi**. These pasurams have been sung due to kripai of perumal and bakthi of alzhwars and should be interpreted by the reader as per his bakthi level. It is not to be stated as only this much and no more. Vedhantham is like sabdham and are like rules and they are only one. Thus I had written the Sreebashyam. In respect of Alzhwar pasurams, one should not restrict one's experiencing one's bakthi to certain defined limits. If I write a vyakyaanam it will be taken as final and people will not develop their experience and therby develop bakthi. Ramanujar finally tells Thirukurugai Piran Pillaan to write 6000 padi vyakyaana grantham just in the lines of 6000 slokas of Vishnu Puranam. Thus Thirukurugai Piran Pillaan first wrote 6000 padi vyakyaana grantham on Ramanujar's instructions and due to Ramanujar's krupai. Parasara Bhattar used this as the basis of his Kalakshepams on Thiruvaimozhi. Similary when Bhattar was requested to write Vyakyaanam on Thiruvaomozhi Bhattar said no; he said that by doing so it will become Bhattar Nirvaham. However he teaches the 6000 padi vyakyanam in great detail to Nanjeer, who is Bhattar's shishyan. In a period of time as will be described in detail in this text, the following swamis wrote vyakyanam of Thiruvaimozhi. Given in brackets are padi which is string of a word having 5 letters. 1. Thirukurugai Piran Pillan(6000), 2. Nanjeer(9000), 3. Nampillai wrote but then released by Peria Vaachchaan pillai(24000), 4. Nampillai wrote and released by Vadakku thiruveedi Pillai (Eedu 36000) and 5. Alzhagiya manavaala Yogi/Seer/Jeer(12000) are the five who wrote vyakyanams of Thiruvaimozhi. These five are named in Manavala Mamuni's Upadesa Rathinamalai too. These vyakyanangal came one after the other.

4.20 Kaisiga mahathyam as told by Bhattar and his being given moksham by Namperumal.

The first vyakyanam 6000 padi was called Pillan padi. Now Bhattar after having explained 6000 padi well to his shishyar. Based on what Nanjeer learnt from Bhattar, he (Nanjeer) has done

vyakyanam 100 times in his remainder of his life. Say in another 65 years. At this point Nanjeer requests the permission of Bhattar for himelf (Nanjeer)to write a more detailed Vyakyanam. Nanjeer expands pillan padi and out comes 9000 padi by Nanjeer. Note that Nanjeer was well versed in Vedas while in Melkote. Using that knowledge he starts writing 9000 padi. This is written as sribashya prakriyai. At that time when the 9000 padi was being written, when Bhattar was 28 years old, on a kaisika dwadasi day, in the intervening night, (a good uthsavam takes place in Srirangam in pagal paththu mantapam during which 365 shawls are put on perumal) kaisika mahathyam is read out. Parasara Bhattar likes Kaisika mahathyam and Thirunedundhaandagam. Thirdly he has a lot of abimanam on Ramar. Fourth is on Thaayar. Fifth on Azhagiya manavalan/Namperumal. Sixth on Thiruarangam itself. On this night Bhattar sees Namperumal who to him looks like Thirukurungudi Nambi (Thirukurungudi amongst hills adjoining Kerala is the place where kaisiga mahathyam took place in reality. Nambaduvan a firm devotee of Thirukurungudi Nambi belonging to fourth varnam, goes to the top of the hill on every ekadasi night to sing in praise of Vadivazhga Nambi koil on the hill. He prays to the perumal from outside the temple as he belonged to 4th varnam and is prevented from entering temple. He used to sing in Kaisiga ragam in pannisai having a thamboora in his hand. One day a brahmma rakshasu which met him on the way up, wanted to eat him alive as he was hungry. Nambaduvan says if it is in his vidhi that he has to become food to the rakshasu he can't prevent it. However he had a request to the Rakshasu: he will finish his offering to Nambi and come back and become Rakshasu's prey. The brahmma rakshasu says how do i beleive you? Nambaduvan pledges all the punyam he got by singing so far on Nambi and will face hell if he fails to keep the promise. As a proof he sings 32 slokas which detail what all papams he will get if he does not keep the promise. Lastly Nambaduvan says all the paapams one will get by saying that there are other devadais equal to Sriman Narayanan, let them all come to me if i break this promise. Now Brahmma Rakshasu gets convinced and leaves his hand. On that day Nambaduvan gets a lot of joy singing the Kaisiga pun. Perumall wants to look properly at him and asks the dwaja sthambam which is obstructing Perumal's view of Nambaduvan to move. The dwaja sthambam moved to allow perumal to get proper view. Perumal does a heartfelt kataksham to Nambaduvan. Nambaduvan returns and wants to go to Brahma Rakshasu. Perumal sees the devotion Nambaduvan has and wants to test him. He appears before Nambaduvan and asks where he is going. He tells the truth and concludes by saying that he has to go as food for thr Brahma Rakshasu. The person in front who is actually perumal advices him, don't be foolish and get caught. The person infront says i will show you another way by which you can avoid the Rakshasu and get back even faster. Nambaduvan says I will not break my sathyam. Who are you trying to spoil my mission? Nambaduvan reached Brahmma Rakshasu and start talking. Rakshasu tells Nambaduvan you are truely great to stick to your words. I will get saba vimochanam if i follow you. Do one thing give me all the punyam you got by singing on praise of perumaal all these days. I will then leave you. Nambaduvan says i never sang for getting punyam. I have never expected anything in return for what i sang. Now Brahmma Rakshasu tells its story that he was truely a brahmin and did one small mistake while doing a yagam and got this punishment from a rishi who told Rakshasu that vimochnam for this is by getting punyam from a bakthan of Nambi on the hill. Thus he has looking for a bakthan to get paapa vimochanam. Nambaduvan then takes pity on the Rakshasu and tells that he agrees to give if there is a punyam for the pun he sung that day. The Rakshasu got vimochanam and after one janma got moksham). Every year perumal listens to this story. Even today in Thirukurungudi a night long festival for this story is enacted. Kaisiga mahathmyam is a part of Varaha puranam. Parasar Bhattar used to describe this mahathmyam very nicely in his years. On that day when Bhattar was 28 years old (in some places it is said as 32 and somewhere else it is 52 whatever it may be), he was relating the mahathmyam with a lot of zeal. Though he has been relating the tale every year that year it was too far excellent. Listening to this Perumal was very highly pleased. Perumaal gives all his thirumaalai, vasthram, parivattam, thiruabaranam, his simhasanam etc., to Bhattar. All those around bring all these and put it on Bhattar including holding Perumal's samaram (umbrella for Bhattar). Perumal wants to give more and more and searches. As perumall did not have anything else in his hands and even he is

extremely happy, he says i give you moksham. This is done even as everyone is seeing. Bhattar says Nayandhaen, Nayandhaen, an expression of acceptance and showing gratitude. All those aroung proclaim Oh Perumaal has done this without thinking. Perumaal should have asked Bhattar what he wants and then given that. All those around are saddened that Bhattar has been taken away by Perumal. Bhattar was singing the last pun which Nambaduvan sang (Nambaduvan thinking that it is his last day he sang). Bhattar might have also thought likewise and sang expressing lot bhava artham between Nambaduvan and Perumal, perumaal exteremy pleased with that gave moksham at the very same moment. Perumaal might have shown all his beautiful features to Nambaduvan and seeing that Nambaduvan must have sung with greater zeal. Bhattar also says all these days you gave prasadam today you have given mahaprasadam. Bhattar immediately prostrates before perumaal. It is like emma veedu pasuram in Thiruvaimozhi. The whole event was like a Tsunami to all those present. All those present there listening to Bhattar's kalakshepam started getting up and started asking what is happening. People were asking Bhattar Moksham? Will he not be with us any more? People were astonished. Why did perumal decide thus? However Bhattar was extremely happy. Bhattar kept on prostrating before Perumal. Bhattar says so far we have heard what you said in Bhagavath geethai to Arjunan, aham sarva paapepbyo moksha ishyami maa suchaha. I have read about it in grantham. But today now you are directly telling me I have given you moksham. This you have given not because of anything I have done, but due to udayavar thiruadi sambandham, Kooraththu alzhwaan thiruadi sambandham as his puthiran. Embaar thiruadi sambandham. I have got it because Udayavar that day showed to us catch hold of my thiruadi you will get moksham. veda vidwaan in Srirangam said wish Perumaal had asked Bhattar before giving moksham. They felt that Perumaal had become too very happy and before he realised (the actual word used in the grantham Perumal became mad – piththam thalaikku erivittadhu) what he was doing he gave moksham to Bhattar swami. They are asking Bhattar why he accepted the offer. You should have told you are too young and will accept moksham afterwards. There is a lot to be done is what you should have said they say. *ummai kondu indha viboothiyai thiruththuvaendum endru andhoe perumaal thiru ullam patri irrikiradhu enna.* Namperumal, Udayavar, Embaar used to say the whole world is going to be corrected by you, when it is so, why are you being taken away so soon? Bhattar replies 1. This viboothie and its residents, have only that much bagyam (that I am not been able complete my task given before which i am being taken away). They are bagya heenars. In this samsaram the commoner will not accept a person like me, least of all my advices to correct him and hence i am being asked to depart early. A dog if it is fed nice chakra pongal (sweetened rice) with lots of ghee it will at once vomit even if it eats. It is thus this society will reject me. If perumal had kept me here for some more time i would have made a foldable ladder (actually he terms it a rollable ladder) to paramapadam. Bhattar says that is why i said nayendaen to perumal's offer of moksham. Bhattar says that i am speaking all these due to perumal kataksham. Bhattar is having this pride afterall he is the son of Namperumaal and thaayar of Srirangam.

Bhattar throws a challenge to perumal before he leaves for vaikuntam. He says you, Namperumal is sending me to Vaikuntam but you must be there for me to continue to pray to you when i reach there. I want to see the same thirumeni of Namperumal with all the battle gear such as sword, chanku, chakram, gadhai etc., Bhattar says if i don't find this I will stand in a side in Vaikuntam, pick up a sword and jump off to earth and reach Srirangam. I want either periya perumal or Namperumal there. We have to infer that periya perumal and Namperumal are in vaikuntam too as he has not returned. Thirunudhal means perumal's face, Bhattar says it must have kasthuri thilakam just as here in Srirangam. Thondaradipodi alzhwar also said that he did not want Vaikuntam nor did he want to continue life on this leela viboothie but he said he wanted to be in Sriranga viboothie as it is different. Thirupaan alzhwar also preferred Srirangam. So that makes it three of them do not want anything other than Srirangam. Hanuman prefers to be wherever rama sankeerthanam is held on this earth. All of these three you can find in Rangavilas mantapam of Srirangam Koil. Periya perumal is dwibhujan and Namperumal is chathurbujan. Bhattar wants both of them in Vaikuntam too. Perumal asks people to arrange for Brahmma ratham for carrying him to

Vaikuntam. Even today in Srirangam they celebrate Bhattar climbing on to Brahmma ratham after Kaisika ekadasi. All the Koil srivaishnavars, acharyas, vipra vargam etc., accompany the Brahmma ratham. All of the Sriranga paththu koththu srivaishnavrs assemble. The news has spread all around Srirangam like a wild fire. Sthalasthar, sthanigars all assemble. The ratham comes to Bhattar's thirumaligai. His mother Andaal comes out. Bhattar bows to his mother. Even tough it is a moving incident, the mother does not shed even one tear. She is a vairagya sigamani. The mother does mangalasaasanam to her son Parasara Bhattar. *Nalamindha andhadhoer naadu peruveer.* This is thiruvaimozhi pasuram. Nalam (anandam) andham (mudivu/end) illa dhoer naadu peruveer (I your mother bless you to get a veedu/place of residence in which there is no end to anandham which is Vaikuntam). Bhattar looks at his mother and says *adiyaen vaenduvadhu eedhae.* I too long for this only. All the people assembled have food in the residence. Nobody is leaving everyone wants to see Parasara Bhattar leaving for paramapadam. Bhattar at that time like evey day tells the meaning of Thirunedundhandagam in great detail. In the 5th and 6th pasuram, the greatness of Thirumanthiram is described there. It tells to one's nenju that one can get the meaning Thirumanthiram by chanting Thirumanthiram by which one can attain moksham. Next pasuram says that perumal is none other than thrivikraman. He is in Thirukovalur. alam purindha nedunthadakkai... pasuram 6 comes. It means perumal's hands are long. It is long so as to give what each one asks, not only that he gives more than what one asks. He is the head of amarars. He has garuda vahanam. In Bhattar's case the perumal gave more than what he expected, he gave moksham itself. Am sirai pul thani pagan here means also the one who will escort you to moksham. Its literal meaning is am = azhagiya/beautiful; sirai = wings; pul = bird garudan here; pagan = rider who can control, though used only for elephants, it is used for garudan here as it is a special garudan.

4.21 Bhattar is being taken to Vaikuntam

(1.06.16)Garudan becomes happy when it gives a ride to perumal and perumal becomes happy riding garudan as he alone can control the garudan. Bhattar imagines perumal on garudan taking a ride. Bhattar is so excited that perumal riding the garudan will be leading him to Vaikuntam. Even as he is imagining the perumal riding on a garudan, Bhattar thinks of Thiruvengadamudayaan coming on Garudan/periya thiruadi. Bhattar has started explanation of Senniyongu whose first pasuram is on ThiruveBhattar tells Thiruvengadamudayaan is going to take him. Bhattar also thinks of Perialzhwar's last pathu. Paravai yaerum param purusha nee ennai kaikonda pin. Piravi ennum kadalum vatri, perumpadham aagindradhaal, iravu cheyyum paavaikaadu, theekuli evaegindradhaal, arivai endrum amudha aaru, thalai patri vaaikondadhae. Perumal who gets on to garudan after you have held on to my hands, the cycle of birth and deaths of samsaram which is as wide as the seas get dried up, as i have got perumpadham of moksham, all the paapams as big as a wild forest i have earned all these years which was keeping me in darkness, have all been set on fire when you came, perumal is gyanathin vellam (flood of gyanam).... Even as Bhattar is telling all these, even while repeating it many times and does not go forward in telling the meanings of pasurams and keeps repeating the meaning of the same pasuram as he likes to keep getting reminded of Thiruvengadamudayaan on Garudan, and his eyes are wide open seeing the perumaal coming on Garudan. Perumaal is holding the hands of Bhattar and is taking to Vaikuntam. Perumall removes the sambandham of this jeevathma from the pancha boothangal and the athma goes out of Bhattar's brahmma kapalam and the athma goes out through sukshma nadi. Perumal takes out athma of Bhattar just as a bee will take out honey only to the extent it needs from the flower and the flower does not flinch and so does Bhattar not flinch. Thus perumaal here takes out only what he needs from Bhattar's body. Bhattar's eyes are open and he even smiles at the time when his athma is being taken out. He folds his hands at the perumal's thirumudi. He leans on the back rest of the pallakku made for him. His kapalam exploded and Bhattar left for Vaikuntam. Bhattar was saying perumpadham agindradhaal means i am leaving for vaikuntam when this happened and even as everyone was seeing. The mudhaligal come running and tell Aandaal ammal. They say *Bhattar ilaiththu ezhundharuli irukkiraar.* It means that he has left his thirumeni. Aandaal gets up

immediately and sees her child, Kooraththu alzhwan's child, Namperumaal and Thaayar valartha/brought up child, all of them praised him as vedhanthi, Emperumanaar had asked him to be brought up with the feeling that it is him, those around such as Kidambi aachaan, Thiruaranga perumaal arayar, tell we have not heard such meanings to alzhwar pasurams, and he is this blessed and praised child. Aandaal hugs her child. She does not cry. She only exclaims *en pillai thirunadu alngarichaana?* it translates has my son become the highly praised show piece of Vaikuntam. She is not a bit surprised or sad. Neither her face shows sadness, nor are there tears in her eyes, just expresses her gratitude to perumaal to have taken her son so graciously. This is like the honey bees knowing the sweet smell of a flower, and keeping that in mind they take out a bit of honey softly like that Aandaal had known the greatness of her son Bhattar and thanked perumall and natchimaar for having taken him without giving any trouble to him. The deiva bee of Vaikunta naathan has taken away a bit of the honey of sukumaaramaana flower – Bhattar, without giving any trouble to him. Meanwhile Periya Perumaal feels bad that he has taken away Bhattar at a such an young age. Periya pirattiyaar is angry with perumal for this young Bhattar being taken away. However Paramapadhanathan is eagerly awaiting Bhattar to come to Vaikuntam. Only Aandaal ammaal is without any trace of sadness for having to part with her son. Owner (Perumall) has taken his property back what can I do for it thinks Aandaal. Everyone in the town is unhappy and shivering with the grief. Nanjeer is unable to bear the loss and falls down like a tree whose roots have been shaken and removed. Perumaal gives his ornaments for further rites. Thiruven samaram (the haired brush like tool to drive away any insect that could come near perumaal) and thiruaalavattam (the fan), the umbrella (Kutrak kudai), kalasam, mael kattu, muththu thaamam (ornament) are all given by perumal for Bhattar's kaingaryam. Celebrate Avapravothsavam for Bhattar just as it is done for me says periya perumaal. Conduct theerthavaari just as done for me on the last day of uthsavam says perumaal. Perumaal has a sad face. Even perumaal shed two tears. Now perumal gets Thirumanjanam done for himself as his son has died. Perumaal scolds himself for having given Moksham to Bhattar too early. On giving moksham early Perumal tells *Vakramaai vaarthai paesinaen.* The four of them Periya Perumaal, periya natchiyaar, Namperumaal and natchiyaar are very sad even though Aandaal ammaal is emotionless. Srirama Pillai his brother is asked to perform last rites for Bhattar. When people return after doing last rites, Nanjeer dorns his vasthiram as a head gear and enters his madam by the back entrance. Nanjeer tells his shishyars *pudhukka aruththa vidavai veliyae varumoe?* It means that a newly wed lady who has lost her husband can she show her face publicly. Nanjeer recollects his days as Vedanthi and how proud he was and Bhattar came into his life recently and corrected him. Acharyan should be treated as husband and that we are all ladies in that respect. This is the swaroopa sidhdhi for us. Then andaal and mudhaligal go to thirumaligai of Bhattar and find that it looks empty without Bhattar. Vedha vyasa Bhattar/Srirama Pillai feels sad due to the absence of his brother. It is like in the place of a big lotus pond which was filled with bloomed flowers if suddenly the flowers are removed, the plants are removed, water is removed, it will look barren. The house was like that. There is a perialzhwar's pasuram each line ending in "oththadhaaloe". The mood is like that. Srirama Pillai thinks of that and falls on the floor and cries very loudly. Aandaal ammaal calls him and asks for the reason for this sadness. She asks are you jealous that your brother has got moksham? Attaining paramapadam is like a marriage in which the bride goes and joins her husband and one should not cry. She shows her feelings as though she will hit him if she had something in her hand. How have you been born as Kooraththu alzhwan's son? She further asks this question to all the mudhalis present there. There is another meaning to what Aandaal told if you are this sad think of my situation. Sri Rama Pillai lets go of his sadness and gets up and asks for pardon to his mother. He falls at the feet of his mother and begs pardon. They perform, theertham, thiruadhyayanam karmas for 10 days and end with subham. They then go to see perumaal. Perumaal sings arula paadu for Srirama Pillai (due respects to a person having done karyam for a srivaishnavan as per kramam) Perumaal tells him **we** have lost Bhattar but i am there for you do not worry. The plural means it includes Perumall too, he is also feeling the loss. Perumaal gives all the mariyaadhais means garlands, his vasthiram etc., and asks

him to read the puranam, panchangam like jobs that Bhattar was doing hitherto. Perumal gives the brahmma ratham palanquin for Srirama Pillai to go home. Nanjeer does the jobs of Srivaishnava dharisanam that Bhattar was undertaking.

4.22 The greatness of Bhattar's life are as follows:

1. Bhattar holds the distinction of having been adopted by Namperumaal and also having been given moksham by him.
2. He holds the distinction of having been given moksham when he was giving kalakshepam and even as perumaal was very happy hearing such a rendering of the meanings.
3. He holds the distinction of being responsible for paeru and izhavu to perumal. The periya perumal in Srirangam lost (izhavu) and Vaikuntanathan gained (paeru). Bhattar was happy about it. He got all of this because of thirumeni sambandham with Kooraththu alzhwaan.
4. He has written many compilations such as shasranama bashyam, ashtasloki, thirumanthra vyakyanam, thathva rathnakaram, pranava vivaranam, sri guna rathna kosam, sri ranga raja sthavam, kriya deepam, thathva thraya slokam. Bhattar vaibhavam can't be so easily described. There are so many more. Yatha mathi yatha sruthi is how Pin pazhagaram Perumaal Jeer sums it up. He has given as is possible for him to understand and as much as he has heard. Vaikasi anuradham is his birth star details. Bhattar got moksha praapthi when relating kaisika mahathmyam. He went to paramapadham when he was actually telling the meaning of thirunedundhandagam.

GP 81:

4.23 Bhattar's works

Thirukurugai piran Pillan wrote 6000 padi Vyakyananm for thiruvaimozhi. He was the first to write any vyakyanam for thiruvaimozhi. Then 9000 padi was written by Nanjeer. It included veda vedhantha morals to 6000 padi. Periya vachaan pillai called vyakyana chakravarthy and also abayapradhana rajar wrote who is also the author of meanings of 4000 divya prabandhams, wrote 24000 padi in the lines of 24000 slokas of valmiki ramayanam. After that Thellar Vadakku Thiruveedhi Pillai wrote 12000 padi vyakyanam. Vadakku Thiruveedhi Pillai had heard the kalakshepam of Nampillai aka Namboor varadhachariyar and wrote the exact content in his house and thus came 36000 padi as also called eedu as there is no eedu/equivalent in content and clarity to it. Also those who read this 36000 padi will make the reader to join/ eedu paduththal with perumaal. This 36000 padi of Thiruvaimozhi is also in the lines of 36000 padi of another Sreebashyam translation. Incidentally, Periya vachaan pillai and Vadakku Thiruveedhi Pillai are shsihyans of Nanjeer. Periya Vaachaan Pillai's shishyar has written a grantham called Musala Kisaleyam. He is Vaadhi kesari Alzhagiya Manavaala jeer – a shishyar of Periya vaachaan pillai who wrote Musala Kisaleyam. Vaadhi kesari Alzhagiya Manavaala jeer wrote 12000 padi vyakyanam of Thiruvaimozhi. This 12000 padi is based on 12 skandangal of Bhagavatham. This completes the five granthams on Thiruvaimozhi. Even today these vyakyanangal are available.

Parasara Bhattar has given the 2 thaniyans of Thiruvaimozhi Yaeindha perum keerthi....yazhin isai vedathiyal. in this eendra mudhal thaai means the first mother who gave birth to thiruvaimozhi is Satagopan. The mother who spread it all over is Ramanujar. Nammalzhwar has sung giving importance to Srirangam – Ranganathar perumal. Though Nammalzhwar has sung on 34 kshethrams, the actual meaning can be inferred from Thiruppaavaadai uthsavam of Srirangam. All the prasadams having rice, vadai and so many items made for namperumal are presented to him (amsae) and after celebrations, prasadams are given to those from the clan of Periya nambi, Kidambi aachaan, Ramanusan udayaar, Bhattar. While explaining how the 1102 Thiruvaimozhi pasurams are all on Ranganathar and later given to various clans in Srirangam, Bhattar explains that just like the full Thiruppaavadai prasadam was for Ranganathar and then they were distributed to different

vamsaththaar, all the 1102 pasurams are for Ranganathar and then these are distributed to other 33 divya desam perumaal. This is Bhattar's nirvaham. Kangulum pagalum (7.2) has the saraaratham of thiruvaimzhi. It has all the 10 kalyana gunangal of perumall. Actually only 7.2 has been sung for Ranganathar but as per Bhattar nirvaaham all the 1102 are for Ranaganathar. This meaning is derived from the thaniyan of thiruvaimozhi. Thiruvaimozhi is all about artha panchaka gyanam. The second thaniyan exposes that. Just like ihe isai from the musical instrument yaazh, from the isai of Thiruvaimozhi we can understand the full vedam and artha panchaga gyanam in particular. Artha panchagam consisting of Paramathva swaroopam, jeevathma swaroopam, upaaya swaroopam, upaeya swaroom and virodhi swaroopam can all inferred from the meanings of thiruvaimozhi.

4.24 Nanjeer vaibhavam:

This swami was with his acharyan Bhattar for some days and with his shishyar Nampillai for some days. First job that Nanjeer did after Bhattar attained paramapadam is to complete 9000padi vyakyananm of Thiruvaimozhi. These had to be written well in palm leaves for being preserved for later years. Nanjeer as pravarthaka acharyar was looking for a shishyan who is well versed in Tamil. Nanjeer's shsihyars recommend Nambur Varadhachariyar for the job as he has good hand writing and also well read in tamil literature. Namperumal points at Nampillai for the job. His original name is Nambur Varadhachariyar. He hails from Nambur gramam near Srirangam. It is on the south bank of Cauvery. Nanjeer sees the difficulty of appointing Nambur Varadhachariyar to write the thiruvaimozhi vyakyanam as he does not have Acharya sambandham. To write the vyakyanam of thiruvaimozhi which is a lot about Guru Param parai, the writer must have guru sambandham. To overcome this hurdle, Nanjeer corrects Varadachariyar and takes him as his shishyar. As Nambur Varadhachariyar did not have an acharyan he requests Nanjeer to be his acharyan which was acceptable. The five samskarams done as called pancha samskaram are as follows. The name Iyengar itself comes from five objectives which these people fulfil after pancha samskaram.

The slokam describing pancha samskaram is as follows.

4.25 Pancha samskaram details 5 actions and 5 components to each action which qualifies for 5th varnam of prapannan and 5th ashramam called prapanna ashramam:

Pancha samskaram 5 parts

1. *Panchasa asthranga* (pancha ayudhangal with perumal. During pancha samskaram we must get all the five asthram of perumal on our body -sankam, chakram, gadhai, sarngam, nandhagam)

2. pancha samskara yukthaha (1. thapaha – sanku symbol from a burning hot homam, 2. kundraha – 12 thiruman kaappu, 3. thathaa naama – getting dhaasya naamam signifying bagawan's adiyavan, 4. manthro – acharyan explains thirumanthiram and dwayam, 5. yaagasya – how to perform thiruaradhanam to perumaal consist panchamaha)

3. Panchargyanaha (artha panchaga gyanam) 1. Paramathva swaroopam, 2. jeevathma swaroopam, 3. upaaya/praapya swaroopam, 4. upaeya/praapaga swaroopam and 5. virodhi swaroopam

4. panchaha upaaya nishtahaa (1. karma yogam, 2. gyana yogam, 3. bakthi yogam, 4. prabaththi/saranagathi, 5. acharya abimaanam. Last upaayam being charmopaaya nishtai (acharya abimaanam),

5. pancha kala prapannaha/parayanar. Pancha kalam are 1. abigamanam (in the morning waking up); 2. upadhaanam or search for needed things - samagree for doing homam. ichyaa, swadhyaayam 3. Doing Thiruaradhanam 4.adhyayanam for day time 5. Yogam for evening (bagawan's gunam).

Thus these 5 actions having five components in each action form the pancha samskaram signifying acharya sambandham. Such people having had all these above are to be treated as qualified due to their varnam and ashraam as the 5th varnam called prapannan. In ashramam also these fall in the 5th which prapanna ashramam, the first four being brahmmacharya ashramam, grihastha ashramam, sanyasa ashramam, vanaprastha ashramam. Saranagathans are 5th ashramam people and are vilakshana adhikarai. Such vishnu bakthars have crossed 4 varnams and 4 ashramams and become vaishnavars. They become vilakshana moksha adhikaari.

GP 82

4.26 Writing 9000 padi by Namboor varadhachariyaar

Namboor Varadhachari his writing 9000 padi and tranforming to Nampillai

Nambur Varadhachariyar was told the meanings as in 9000 padi only once by Nanjeer. He heard them intently from Nanjeer only once. Nanjeer asked Varadarajar to write this without any mistake. However for detailed writing Nambur Varadhachariyar wanted to take the original script to his village write the vyakyanangal calmly and bring it back. Nanjeer agrees and sends him with the original 9000 padi. Being alone he does not get a boat for this single man to cross the Cauvery river to go to south side to his village, and thus Nambur Varadhachariyar crosses part of the Cauvery river by swimming across the river, the rest having been crossed by foot. While swimming, though Varadhachariyar had tied the original writing of Vyakyanam well on to his head, a big wave from the river washes away the original writing. After struggling with the river currents and reaching the shore he finds the originals to be missing and Nambur Varadhachariyar is very sad. He reaches home does thiruaradhanam to perumal and is lying down sad without eating. At that time Azhagiya Manavalan/Namperumal comes in his dreams and tells not to worry. Perumaal tells him have Nanjeer, your acharyan in your thoughts and write. I will help you in your writing says Namperumal. Nambur Varadhachariyar starts writing. As he writes he gets the needed fluency. Also Nambur Varadhachariyar is well read in Tamil and hence he uses this knowledge in Tamil and gives detailed explanations to what Nanjeer had told. As a result a very good vyakyaanam comes out. Language is good. He has used many more pramanams/illustrations than original. After finishing it and after obtaining blessings of his Koil alzhwar, he starts for his acharyan's residence across the river. Nambur Varadhachariyar submits the writing to his acharyan. He stands in a corner afraid of being scolded for losing the original. Nanjeer tells Nambur Varadhachariyar that the writing is good. There are some matters which Nanjeer has not told. What happened asks Nanjeer to Namperumal. When Namperumal/Varadhachari is afraid and speechless, Nanjeer assures him not to be afraid and tell what happened. Nanjeer tells the result, that is the text brought by Nampillai is very good. Without Perumal anugraham it could not have come out this well. So tell me what happened tells Nanjeer. Nambur Varadhachariyar tells what had happened. Nanjeer appreciates the memory Nambur Varadhachari had that he had written the whole grantham from his memory without missing even a letter of the original. Moreover the additions to it are exemplary. *Nanjeer exclaims neer thaan Nampillaiyoe.* நீர் தான் நம்பிள்ளையோ? Nanjeer tells, from today you, Nambur Varadhachariyar/Nampillai, are my antharanga shishyar. Nanjeer gives Nampillai the name Thiru Kali Kandri daasar. Reading the works of Thirumangai alzhwar (Kali maaran) even the Kali will shiver out of fear. Same is the case of Nampillai's works. The two of them have been born in the same month and nakshathram and hence the name same as Thirumangai alzhwar. Periya Vaachaan Pillai (PVP) who is shishyar of Nampillai is born in Aavani Rohini nakshathram. PVP is Kannan's amsam being from the same month and nakshathram as Kannan. Thirumangai alzhwar sang about Thirukannamangai perumaal which he heard and said he is not able understand its meaning.

Thirumangai then told the perumaal to sit down and took a class on the meaning of the pasuram. Perumaal says I am only an idol. I will come in the next janmam and I will become your shishyan and tell me the meaning then. Thus Nampillai is born as Thrumangai alzhwar and Periya vaachaan Pillai is born as Kannan and heard the meaning of Periya Thirumozhi pasuram of Thirumangai alzhwar. PVP is also called Krishna padhar. Thus the shishyan (Kannan as PVP) acharyan (Thirumanagi alzhwar as Nampillai) sambandham. (56.37). The coincidences of the masam and nakshathram of both Nampillai (that of Thirumangai alzhwar) and PVP(that of perumal) is due to sankalpam of perumal.

Nanjeer here afterwards teaches all the meanings of granthangal in very great detail (உள்ளங்கை நெல்லி கன்னி போலே) to Nampillai. Nampillai also did not leave Nanjeer also ever. He (Nampillai) was living with the belief that acharyan is deivam. 10.6.1 of Thiruvaimozhi. Nanjeer was giving vyakyanam of Thiruvaimozhi. Nanjeer is the only great person who has done vyakyaanam of Thiruvaimozhi 100 times (may be in different locations on the same day). It would have taken him 30 years if he had not told vyakyanam simultaneously at 10 locations as in each location it took 3 years to complete. 4.8.4 pasuram of Thiruvaimozhi. ஏறாளும் இறையோனும் thiruvaimozhi. Kuraivilamae comes in each pasuram. Nammalzhwar as parankusa nayagi says I do not want any part of my body which is not useful to Bagawan. That includes not just what she wears on the body itself but even the whole body. The leaf when a new one/tender one is getting formed has a reddish tinge to it. The Parankusa nayaki is like the newly forming tender leaf. If this colour is not to the liking of Kannan, I do not want this colour. Nappinnai piratti's shoulders are like beautiful tender bamboo shoots. Kannan will want to hug her and hence he fights the 7 bulls if they come before him to prevent his hug. Kannan in the morning is dressed up nicely with white clothes when he goes for tending cows. In the couse of the day he dirties the same with the red clay and stains from நாவல் பழம் a dark violet small fruit prevelant during rainy season whose tree he climbs to eat the fruits. Kannan cleans his hands after eating the fruit on his clothes and hence they get stained. Kannan also has the ring put on cattle to prevent them from eating unwanted things. He also has a stick. Holding all these his hands get dirtied which he cleans with his clothes only. Parankusa nayaki has the tender colour to attract Kannan but he is not attracted by that as his clothes and the body is stained all over and hence he looses the sense of appreciating tender colours. The Nayaki says she does not want such a colour on her as it is of no use to Kannan.

Has such a thing really happened is the doubt which the hearer will have. To appreciate it Nanjeer takes the example of Sathyavan Savithri tale which is told in the vana parvam of Mahabaratham. Markandeya maharishi is with them in the forests. Yudhishtiran is vexed and says after standing for dharmam all these times it is so frustrating not finding them any where. He says atleast we the pancha Pandavas had done the bad act of gambling but Draupadi who did not do any mistake she is being made to suffer in the forests. Why? Markandeyar says you/Yudhishtirar can claim that you are in very deep anguish and pain. To appreciate it consider has anyone abducted your wife? Are you having the pain of not knowing where your wife has been abducted to? Did anyone keep your wife in the prison for 10 months? Did any rakshasan keep her under bondage with 700 rakshasigal to treat her cruelly? Yudhishterer asks who is that lady? Seethai is the lady. Then Markandeyan tells the Ramayana story to Yudhishtirar. Seethai being princess daughter of Janakar, wife of Rama, Dasaratha Chakravarthy's daughter in law, had been kept in prison for 10 months. Considering all that, is Draupadhi facing such troubles? Why are you so sad, after all you are with your wife unlike Rama. You being a king and knowing Dharmas, have to face the life and swim against the currents. You should plan for the future and execute. Markandeyar concludes that you, Yudhishtira might say afterall, Seetha was a deivam, but then hear this story of Sathyavaan Savithri.

4.27 Sathyavaan Savithri story

He tells the tale of Sathyavaan Savithri. Many rishis came in Vana parvam and told stories to Yudhishtirar. Some amongst many are Naradhar, Krishnar, Vyasar, Vasishtar etc., They get a lot of

upadesam. They come and encourage the pancha pandavs and draupadhi. These happen due to deiviga sankalpam. Ashtapathi was a raja. He was a raja following all dharmic principles. Savithri was his only daughter who was very beautiful. She was very intelligent and spoke well. She did not get a matching groom and this was a worry to the raja Ashtapathi. She in a playful mood asks her father shall I find my own groom. The Raja was very happy to hear this and said yes. The ministers take Savithri on a chariot and take her to various places in the kingdom and others. She visits all the temples, cities, kingdoms in search of a groom. She did not like anyone. When she was going inside a forest, she saw beautiful hutment பர்ணசாலை usually used by munivars, and she went inside. She sees an old couple and a young man. The old man indeed was a raja called Dhuya mathsenan. He lost his kingdom to some other king. He is blind too. They will live on what is available in the forest. The young man is called Sathyavaan. He is very handsome. Savithri sees that the service Sathyavaan does to his parents admirable. Savithri sees the enrgy Sathyavaan has when he cuts the trees. Savithri is impressed. She decides she is going to marry only Sathyavaan. She makes his ministers to find out about Sathyavaan and returns to her kingdom. She approaches her father Ashtapathi. Naradhar was by his side. In the inquiry with Ashtapathi, Naradhar finds out that the king is trying find a groom for his daughter and that she had sent her to find a suitable match. Just then Savithri enters and the king asks her have you found a match? She tells the story and concludes that she will marry only Sathyavaan just as Parankusa Nayaki that Nammalzhwar had imagined for his Thiruvaimozhi pasurams. This pasuram 4.8.4 of Thiruvaimozhi contains this meaning. Savithri is steadfast saying that she will marry only Sathyavaan. This is in reply to her father's reasoning that the old blind man has lost his kingdom and that she should not marry Sathyavaan as he will live only for one year. Naradhar after hearing this story oh you are referring to Sathyavaan. Naradhar tells Savithri, Sathyavaan is a very nice person. He is like Indiran and as handsome as chandiran says Naradhar. He is as bright as Vishnu. He follows all dharmic ways and hence he is called Sathyavaan. Now looking at Ashtapathi, Naradhar continues, I pity for Savithri for the choice she made. There however is one problem. Sathyavaan will not live long. He will live exactly for one year more only. Even after listening to this, Savithri is steadfast that she will marry only Satyavaan. Savithri says she follows pathvratha dharmam. After having thought of one person she will not think of another. After this, Ashtapathi approaches Sathyavaan's father the erstwhile king and asks for his son's hands for marriage with Savithri. The marriage was over and Savithri sent away her parents and stayed in the hut of Sathyavaan and his parents. Savithri does a very good kaingaryam to her parents in law. She was living happily with Sathyavaan. Only she knows about the one year time limit of Sathyavaan's life. From three days before the last day of Satyvann's life, Savithri prays to Agni bagawaan and asks for boons. On the last day of his life, Savithri was giving food to her parents in law when Sathyawan went inside the kitchen, took an axe and said he is going to the forest. Upon that Savithri begged both parents in law and Sathyavaan for her also to come with him to the forest. The in laws were perplexed and said there will be wild animals in the forest it is not safe for you to go. She retorts, I have been with you for one year, I have never asked you any thing, today I am pleading with you, please understand me and allow. Then the inlaws allow her and ask them to be safe. She recollects the day Naradhar told Savithri, after warning that Sathyawan will live only for one year, that her decision is right one, there will be troubles but in the end good wil happen. Sathyavaan made Savithri to sit under a tree and goes for axeing the trees. As he does that job, he starts to feel giddy he comes back and falls in the lap of Savithri. Now she sees the black image of a devadhai. Savithri asks you look to be like a devadhai why have you come here? He says I am Yama dharma Rajan. Today is his last day, I have come to take him. Savithri says he is my husband and I am living abiding by all the dharmic principles. Yaman says you can't decide this, it is all written even at the time of his birth. As per his karma, it is his last day. I am going to take away his athma. Yaman pulls away his athma. Savithri does not leave yaman, she goes behind him arguing with him. It is possible due to Naradhar's anugraham. Yaman says you should not come go back. She follows him. She says I want to see the path he takes. If you (Yaman) stop me, I will stop. What do you loose if I also come with you. Yaman allows her to come. She tells Yaman softly a dharmic argument. All good/sathvik people

will follow the dharmik path. Yaman listening to this stops and looks at the woman. He says how do you say such a great saying so casually? You seem to be very knowledgeable in dharmam. I am called Dharma rajan. I like those who talk about dharmam. I want to give you a boon. Ask what you want but do not ask for your husband alone. First she asks my father in law must regain sight. Yaman is so pleased with Savithri that she is asking not for herself but for her father in law. Yaman says you are apt for your name. He says Thathaasthu means he will get back his sight. Yaman proceeds. Savithri follows him. She again tells softly, we in this life should be dependant on such people who follow the dharmic path. Yaman is so pleased with this spoken by Savithri. If we follow all kinds of people, we will go in a wrong path but if we follow dharmic people, only then dharmam will last. Yaman is very pleased with this sentence too. Now Yamen asks again what do you want? She asks for the Rajyam which her father in law lost. Yaman is astonished the love Savithri has for her father in law that too in this one year of her married life. Yaman says Thathasthu. Yaman says I am very impressed by your bakthi. They continue their journry. Savithri again starts softly, these samsaries as they begin to interact more and more with noble persons they will get more and more love towards all in life that they will improve their graciousness. Then as more and more people get the graciousness, it will be good for the earth. Yaman is even more impressed. He stops and admires the talk of Savithri. If such a thing happens I will have no work says Yamen. Now Yaman says I must reward you. What do you want? Now she says my father does not have any male children to be nominated as heir. Please give a heir. Yamen says Thathasthu. They continue. In the end Savithri tells, do you know which is the biggest quality of a person? There are sathvik persons, we tell them they should be gracious, they should be kind to persons, animals etc., do you know which is the root cause of all this? It is arjavam. It is to think good for others. It is different from Sukrutham in the sense if one thinks of sukrutham for all living and nonliving objects it is called arjavam. Hearing this Yamen is utmostly happy. Yamen asked what do you want? I want 100 children with all the sathyagaram who will follow righteous path. Yamen said thathasthu. Now Savithri gets hold of the feet of yamen. You have told thathasthu but you have taken away Sathyavaan. Yamen saw the determination and pathivratha dharmam of Savithri and gave back Sathyavaan.

When Savithri returns, Rishis were all very happy for her to have won over Yamen in a dharmic battle. Now when she returns she sees her father in law has got back sight, he has got his lost kingdom, that her father is blessed with male children. These are to be remembered for 4.8.4 as Savithri also has rejected all her prospective grooms as they are not likeable to perumaal. He liked Sathyavaan the most. Also just as parankusa Nayaki is having pathivratha dharmam towards God so is Savithri shows pathivratha dharmam onlyto Sathyavaan in as much as she pulled him out of jaws of death/yamen.

Panchamaopadhyam: getting hold of acharyan thiruadi it is sampradhaayam and not saasthram

After this NamPillai one day asked Nanjeer the meaning of Panchamopayam/Acharya abimanam. Is it there in real life is the question. These meanings are to be learnt in private and not in public Kalakshepam. Thus Nanjeer gives a strange look to Nampillai and says I don't know. I know only chathurthopayyam of holding on to perumaal's thiruadi. Nampillai understood the gesture. However one shishyan was bent on asking the meaning and Nanjeer was angry with the shishyan and shut his ears. The shishyan says in all the texts like geethai it is said that get hold of only perumal's thiruadi, where is it said that get hold of acharyan's thiruadi. If we have to do saranagathi to perumaal what will have to do in this world? This (acharyan thiruadigalae charanam) is sampradhaayam and not saasthram. From Naathamunigal to Ramanujar all the acharyas have told the need to catch hold of acharyan thiruadi as a parama rahasyam. This has been coming as oraan vazhi. That is this secret has been passed only as a word of mouth. We should not live without realizing the greatness of this advice. Nanjeer got so angry that he retired for the day immediately.

Another day when Nanjeer was doing the vyakyaanam of 10.10.6 Thiruvaimozhi, the phrase that easwaran is asraya parathanthran came. This pasuram is on thiruvaattaaru, Adi Kesava perumaal. Arul peruvaar means thadheeyar. Here alzhwar is taking thadheeyar's thadheeyar case and says he is the adiyan of the last thadheeyar. Perumaal gives moksham to one because he is adiyaar's adiyaar's adiyaar…Perumaal looks at chakratathithu alzhwar and Nammalzhwaar and thinks is Nammalzhwaar any different from chakraththu alzhwaar? So I (Perumal) must have Nammalzhwar also near me just as i have chakraththu alzhwar near me. Perumaal says you Nammalzhwar also do kaingaryam just as chakraththu alzhwar does to me. இது நமது விதி வகையே. This just means doing service to adiyar's adiyar's adiyaar is the natural thing for us to do. It also means that perumaal says I will give you (Nammalzhwar) moksham, and chance to do service to me, as you wish to do. Choose which service youy want to do, I will give you that. இருள் தருமா ஞானத்துள் இனிப் பிறவி யான் வேண்டேன். This world is full of darkness which does not allow us to see perumaal. Alzhwaar says I do not want another life in this dark life. Nenjam do not keep looking at this world and come to moksham. இது நமது விதி வகையே also points to the incident when Vishwaksenar goes to see perumaal who is relaxing with his three devimars asking permission if he can post so and so as Brahmma for so and so andam perumaal just shakes his eyes meaning that is your assigned duty do as per that.

GP 83:

4.28 Nanjeer and Nampillai varhthalabangal

Nanjeer and Nampillai varthalabam 18 of them including saranagathi, prabathhi, prapannan. 17 pages

4.28.1 Saranagathi:

Hindu - this word comes from Sindhu nadhi. As these people were dependant of the river Sindhu they were called Indus and later Hindus. So this is a name given by others. Our culture is named by not by one as it has not been cultivated by any one unlike Islam or Christianity and is called sanathana dharma as it applies to everyone in the world. We do not have madham (madness) in this madham unlike other madhams. It can however be called vaidhiga madham as it follows vedas. It is not enough if the children are taught some slokas be it thiruppaavai or anything else. We must dive deeper into the meaning of this vaidhika madham. Sanathana means there is no beginning or end to this madham. Dharmam means gynam or wisdom/arivu. Thus it is very very old. Thus sanathanana dharma is all about knowing oldest of the old thing which is Brahmmam and athma. Brahmmam will not ever change. It is nithyam and adhrishtam. We can't learn about Brahmmam using our mind, eyes, ears etc including our knowledge. Vedas give this knowledge. It is not just about lighting lamp in the evening or going to perumal koil on a saturday. These are just rituals/sadangugal. It is not just about what we put on be it thiruman or viboothie. First we should know about thathvangal. Athma and sareeram are different. Don't just work for the happiness of sareeram. Anandamayan paramanandamayan is Brahmmam. Learn about that. Due to our karmas athma is bonded/imprisoned inside our body. It experiences the pleasures and sadness due to the worldly pleasures and trajedies. How do we liberate it and where should it go. By araadhanam it goes to paramathma which is சித்தமான ப்ரஹ்ம்மம். ஸாத்ய அராதனம் takes us to Brahmmam. Achith, chith and easwaran. Vedham, Upanishads and puranangal help us to understand about Brahmmam and how to achieve it. No other madham has this distinction. Some people may say brahmmam is Vishnu, some may say it is sivan, some may it is shakthi and some say it is murugan or ganapathi or suryan. Vedhas accept these 6 devathas. Those who follow any of these 6 devathas fall under vaidiga madham. Siva bakthars also say sareeram as akkai and that it has to be got rid of. Thus all the vaidhika madham say that udal must be got rid of. The differences are not in this aspect. The science teaches us about what is seen to our eyes and how to do things. It does not talk about unseen athma or paramathma. Knowledge of these is got from vedic scripts

which talk only about this aspect and not about scientific phenomenon. If we get to know about how to live happily in this life, these are not permanent, we may be wealthy in this life and next may be miserable but what is permanent is athma gyanam and hence propel ourselves towards moksham if not in this life in the next or the next one. This can be obtained only from vedic knowledge. It is a permanent knowledge whose effect that of getting punyam (and even lack of it through paapams) gets carried to the next lives. Sanathana dharma alone allows praying to an idol. Thus this knowledge should not be treated as a dry topic. Alzhwars acharyargal have taken efforts to make us understand it.

4.28.2 Eighteen varthalabams Nampillai had with Nanjeer:

4.28.2.1 Different states to reach praapthi

ஸித்த ப்ரஹ்மத்தை அடையும் நிலை ப்ராப்தி நிலை முமுக்ஷு வுக்கு வேண்டிய நிலை. There are four stages to be crossed to attain that state. ஞ்யானமற்ற நிலை; ஞாயனம் பிறந்த நிலை; ஞானம் முதிர்ந்த நிலை; ப்ராப்தி நிலை.

These are the stages where one does not have gyanam; next where gyanam is obtained; next is when gyanam develops to a fruition stage; last is obtaining moksham. In these stages we get to understand who our parents are; we understand shapes and names; we understand who our relations are; we get to know which are the acts to be done and which are the ones not to be done; we get to know which are the acts which have been recommended to be performed as a natural choice விதிக்க பட்டது and the ones forbidden from being done; where do we live and (and say earn); what should we pray to get; these are the 9 things which will undergo change in these four stages/நிலை. When one is a child our view will be one which will change as we grow. When as a student it will be different. Then we look for marriage partner. So our objectives keep changing as we grow. Similarly in the four stages talked above (ஞ்யானமற்ற நிலை; ஞாயனம் பிறந்த நிலை; ஞானம் முதிர்ந்த நிலை; ப்ராப்தி நிலை) the objectives will change. This is what Nanjeer told in his kalakshepam as given in GP 82.

Relationship between the stages of extent of gyana that we possess with our own growing stages. Table description given by Nanjeer

Various stages of life	ஞ்யானமற்ற நிலை. This is also referred as dharidhram.	ஞாயனம் பிறந்த நிலை due to sasthram. This is also referred as dharidhram.	ஞானம் முதிர்ந்த நிலை happens due to an acharyan's samasrayanam. In this nilai one will not also care where one stays	ப்ராப்தி நிலை. Like a lady after marriage forgets her parental relationship and cares only for the welfare of inlaws. Perumal comes tells thirumanthiram and takes us along to moksham. We think of these 9 aspects as it would please perumal not otherwise. This is mumukshu

				disai/nilai.
Understand who our parents are.	Yes start to know		We develop knowledge that acharyan and perumal are everything	We develop knowledge that acharyan and perumal are everything and develop virakthi on wordly things
We understand shapes and names.	start to know yes			
We understand who our relations are.		Yes start to know		We develop knowledge that acharyan and perumal are everything and develop virakthi on wordly things
We get to know which acts are to be done		Yes start to know	We refine our understanding and start following them	We develop knowledge that acharyan and perumal are everything and develop virakthi on wordly things
We get to know which acts are not to be done		Yes start to know	We refine our understanding and start following them	We develop knowledge that acharyan and perumal are everything and develop virakthi on wordly things
we get to know which are the acts which have been recommended to be performed as a natural choice விதிக்க பட்டது		Yes start to know	We refine our understanding and start following them	We develop knowledge that acharyan and perumal are everything and develop virakthi on wordly things
we get to know which are the acts forbidden from being done		Yes start to know	We refine our understanding and start following them	We develop knowledge that acharyan and perumal are everything and develop virakthi on wordly things
where do we live and (and say earn)		Yes start to know	We refine our understanding and start following them	We develop knowledge that acharyan and perumal are

				everything and develop virakthi on wordly things
what should we pray to get moksham		Yes start to know	We refine our understanding and start following them	We develop knowledge that acharyan and perumal are everything and develop virakthi on wordly things

Refer to page 860 of grantham for details.

4.28.2.2 Who is prapannan?

Nampillai asks Nanjeer who is his acharyan: Who is a Prapannan? What is saranagathi, prabaththi? Gyasam? This is not as famously told in vedas? Not even in geethai that is it is not told everywhere. Krishnar talks of Karmayogam, gyana yogam and bakthi yogam only? Why then the later acharyas are giving importance to sarnagathi, prabaththi? There are not enough pramanangal for this? There are also not many saranagathars? Nanjeer tells don't say there is no pramanam. Why are you asking pramanam for everything. Some things are understood just by seeing. Parasara Bhattar heard of the story of mother Rabbit doing saranagathi from the hunter. Thus these are understood by seeing itself. There is a river and two people have to cross. The shorter man carries the taller man in shallow waters and vice versa in deeper waters. They do teaming. Another case where a tall person comes to the rescue of the shorter person who is drowning. This is saranagathi. The shorter person has complete belief that the taller person will save him. Do you require pramanam even for this? Do we need a evidence to prove this fact? Do we need an observer who will vouch that he saw the taller person pulling out the shorter person? Ok there are a few pramanams. There are some slokas which Nanjeer told and also adds I (Nanjeer) told all these (to you Nampillai) just because you asked but actually they do not need to be proved by references.

Saranagathi:

4.28.2.3 Why there are fewer pramanams for saranagathi:

1. First Nanjeer tells why there are only fewer pramanams. Then he explains why there are not many saranagathars. Only few people take sanyasam this could be a reason. It is said that if one does Jyothishtakama yogam one will get swargam. But how many people do that? But we must not denigrate the saranagathi as there are only few takers. Saranagathi is all about our acceptance of the belief that HE will protect us. There are three questions of Nampillai. They are: a)There are many pramanams for karma yogam, gyana yogam and bakthi yogam – called upaasana margam and there are many follwers for those margam. b)Saranagathi or prabaththi margam has only few takers and few pramaanams also called Gyaasam. There is only one sloka of the 700 geetha upadesam slokas for saranagathi. C)Rishi, chandhas (from anushtu chandhaha of Vishnu sahasranamaam: VS tells us who are the rishis, who are chandhas, who are bijam) like that for saranagathi who are the rishi, who are the chandas? Nanjeer says: look at the visual pramanam of taller person saving shorter person from the river. It is so obvious that it does need a pramanam. We also know the two bird story in a tree, one which ate the fruits got spoilt. The other observer bird was living happily with gyana vikasam. These are paramathma and jeevathma. Similarly the drowning person represents jeevathma and saviour is paramathma. There is no need of a pramanam for this. But still if you Nampillai insisted on pramanam, Nanjeer says, யோ ப்ரஹ்மாணம் விததாதி பூர்வம் யோ வெய் வேதாம்ஸ ப்ரதினோஹி தம் தஸ்மை தம் ஹ தேவம் ஆத்ம புத்தி ப்ரகாஸம் முமுக்ஷுர்வை சரணம் அஹம் ப்ரபத்யே– this is swetha

swethara Upanishad vaakyam. This is an important vaakyam and it is the first pramaanam. That ONE who had created brahma in the beginning; that brahmma made by HIM; that ONE which gave the vedas to Brahmma; that BAGAWAAN is shining jewel of athma; mumukshus must do charanam to THAT (jewel of athma). Sarva dharmaan prathig… of geethopadesam is only after this. In this geethopadesam the charam is not told directly. In this Upanishad vaakyam it is told directly. அஹம் அஸ்மின் அபராதாணாம் ஆலயஹ அகின்சனஹா அகதிஹி த்வமேய உபாய பூதோ இதி ப்ரார்தனாம் அதிஹி சரணாகதிஹி this is another Upanishad vaakyam Samhithaa vaakyam. This is the definition of saranagathi. The meaning is clear. I am the aalayam of all wrong doings, I do not have even a bit to offer, I do not have anywhere else to go to, I beg of you to accept my charanagathi. தஸ்மான் ஞ்யாதமேஷான் அபஸாம் அதிரிக்தமான் புஹு This is from thaithreeya Upanishad. Narayana valli. Thus saranagathi is considered supreme by these rishis. ஞ்யாஸ இத்யாஹுர் மனிச தீக்ஷினோ ப்ரஹ்ம்மோ மாணாஹ. The meaning of this that highly knowledgeable people consider paramathma as saranagathi. Krishnan dharmam sanathanam. Ramohi vigravaan saranaaha. Krishnan, Raman are saranagathars. They are sidhdha brahmmam. நிக்ஷே பாபரபர்யாஹோ ஞ்யாஸஹ பன்சாங்க சம்யுதஹ சன்யாஸ சத்யாதஹ இத்யுக்த சரணாகதி பரிக்திபிஹி. This is in Lakshmi thanthram. ஆனுகூல்யஸ ஸங்கல்பஹ ப்ராதிகூல்யஸ்ய வர்ஜனம் ரக்ஷிஸ்யேதிஹி விஸ்வாஸஹ கோத்ருத்ர வரணம் ததா கார்பண்யம் ஆத்ம நிக்ஷியேத் கூத்பிதஹ சரணாகதி. The meaning of panchanga samyuthaha: 1. Gyasam means gyasiththal or vidudhal or giving up. 2. Nikshebam means loosing some thing (bad habits). 3. Sanyaasam is extension of gyasam it means leaving out completely. 4. Parithyaagam or thyaagam (leave out everything) it means leaving out what belonged to you. Leave out what you liked most. 5. Saranagathi means your thiruadi is my gathi. (There are six parts to saranagathi. Be in the company of those who will of use to you (in athma rakshanam) leave out those who will hinder in this objective…). Nanjeer continued that there many such examples for saranagathi. Nanjeer says there are many more. Don't worry that there are very little pramanams. Nanjeer continues, listen Nampillai, I do not consider pramanams for saranagathi to be any important. I say this because: one short person and one tall person being in water it so natural for the tall one to pull up the short from drowning. Hence it is natural that HE sitting in the highest position will save us from drowning in this samsaram. No need for pramanam for this.

4.28.2.4 Why only a few are doing saranagathi:

2. Next Nanjeer explains why there are only a few doing saranagathi. There are two reasons for that. 1. Samsari is one who is desirous of living on this earth for ever. None of us is ready to accept death at this moment. We have some unfulfilled desires or the other. Only a few of this accept the superior asramam of sanyasam. Can we then say samsaries are higher class and sanyasis are lower class? Thus you will have only a few doing saranagathi. 2. Apasthamba soothram tells that to attain swargam (44.3) one must do jyothishta homam. This is in sasthram. How many of us do that? Nanjeer says I hear that maybe one in a town full of people will do that yagam (Even in Nanjeer's times. Today it is Nil). If this is the case of Swargam how many will do saranagathi? In a vegetable market there is a lot of crowd but daily sales in a shop is rs 5000. In a gold and necklace shop crowd is far lesser but the sales will be about 25 lakhs per day. In a diamong jewellery shop only one person might visit in a day but the sales would be one crore. Thus the if the outcome is valuable the crowd will be less. That is why there are only few takers for saranagathi.

4.28.2.5 Who is a rishi? Who is chandas? Who is bijam?

3. Nampillai asks who is a rishi? Who is chandhas? Who is bijam? Do we require (to know) all these for saranagathi? Nanjeer says indeed these are the so called worries which we must not have after having done saranagathi. Leave out all these (sarva dharman parithjagnya maam ekam chranam vraja) and then get hold of Perumal's feet. Leave out all these worries and then get hold of Perumal's

feet. Rishis or anganyasam, karanyasam need not bother us. Leave them first. When we follow dwaya mahamanthiram, it does not have angam, as against that is called out in anganyasam; similarly for karanyasam. There is no need of ruchi, chandas etc., for following saranagathi. There is no need of the support/angam of another rishi to follow saranagathi. Nanjeer says this is what I have understood. Gyasam or need ro give up is what is important for saranagathi. We must hence give up even such thoughts as to are there devathais, chandas or bijam which are angam. Dwayam which is sung by saranagathars does not have any angam.

4.28.2.6 varthalabam Nanjeer Nampillai: Gradation of people uththaman, madhyaman and adhaman and praayan in each category

Who is uththaman? Adhamodhaman, madhyaman and uththaman. There is a purushoththaman. One who is useless and does harm to others is adhamodhaman. One does harm to others as it benefits him is adhamodhaman. If one harms as it benefits others is madhyaman. Last is one who lives only for the good of others is uthaman. There are six types of people who reach out to bagawan. One type who seek other than bagawaan. Second is where they seek very ordinary things such as food from bagawaan. Third is ones those who follow karma gyana yogams instead of reaching out to bagawan. Fourth is those who do bakthi and does tapas. Fifth is one who consider going to bagawan for pleasure of one's own athma(kaivalya moksham). Sixth is one who considers that while reaching out to bagawan, as this reaching out is liked by bagawan he also gets pleasure as it pleases bagawan.

Uththaman		Madhyaman		adhaman	
Praayan (low)	Uththaman	Praayan (low)	Uthathaman	Praayan (low)	Uththaman
Fifth	Sixth	Third	Fourth	First	Second
Kaivalya moksham	Paramapurushartha moksham				
Eka jeevyamsam	Bagawatha anubava Preethi kaarika kainkaryam	He knows of madhavan but does not know how to seek him and does karma yogam/gyana yogam	Doing tapas (bakthi) for Madhava aiswaryam	Though he knows of bagawan he seeks others	He knows of swami but seeks food and lowly prakrithik pleasures/vishayan dhrangal
	Both paramathma and jeevathma get anadham				

4.28.2.7 varthalabam Nanjeer Nampillai: Importance of thiruman kaappu.

One day even before Nanjeer could put on thiruman kaappu perumal had come to the veedhi. Nanjeer came out running even without thiruman. Realising this he runs back and calls his shishyan. It is like a married woman going to her husband without thaali. The thiruman kaappu tells that I belong only to you. Pathivrathaa dharmam.

4.28.2.8 varthalabam Nanjeer Nampillai: Nanjeer feels perumaal should have taken him away early

Periya thirumozhi – thooviriya malar uzhakki (setting in Thiruvaali thirunagari) Kalyana Ranganathar in one side and Lakshmi Narasimhar in the other side. Nanjeer was once not well, ill. Shishyars go to him and ask him what he would like? He replies, I want to listen to Thooviriya malar uzhukkai pasuram. The fourth pasuram of the third thirumozhi. ஓர் மீனாய கொடி நெடுவேள் வலி

செய்ய மெலிவேனோ? Nanjeer thinks, perumaal, you should have rescued me before I got into trouble (some manmadan could have come and taken me away – thinking in nayaki bhaavam). Atleast when I am not well you can rescue me by showing yourself to me? In this thirumozhi alzhwar sends bees to tell perumaal of the nayagi's despair. Nanjeer says I want to enjoy Namperumal when he comes before me. I will go all around him. In the first line of 3.6.4 it means that first of all perumaal should have realised I am his soththu and cared for me. If that is not done at least he should have cared for my despair, I am thinking only of him. Meenaaya kodi means one (manmadan) who is holding the bow bent like a fish would take me away as I am beautiful and so perumal should have come to rescue me. She asks the bees to go and tell her despair to perumaal. I would not have got this illness if he had been there with me, but after having become ill atleast he should have come to ask about my welfare. (1.06.41). Nanjeer thinks perumaal could have rescued him before he got to know of all these ills of the world but at least after he got to know of these vishyandrangal of this life which made him to lead this ill ridden life, he could have recued him (Nanjeer).

4.28.2.9 9th varthalabam Nanjeer Nampillai: Perumal's uruvam is as you have thought of

One day when Nanjeer was going to Koil with Nampillai, Thiru Kurugai Piran Pillan (Ramanujar's sweekaara puthiran – sreebashyam adhikari; wrote 6000 padi of Thiruvaimozhi) was coming in front. Nanjeer asks, Easwaran has swaroopa vyaapthi, does he have vigraha vyaapthi? That is perumaal takes vyapagam as swaroopam, that is he appears in archavatharam due to his swaroopa vyapthi. Is there a vighraha vyaapthi also? The reply from Pillaan is to a large extent only swaroopa vyapathi exists. Vigraha vyaapthi is there for upaasagargal. Like in sudharshana homam, they see sudharshana upasagar some have narasimha upasagar. They think of bagawaan in their mind as Sudharshanar or Narasimhar. In dreams, perumaal comes with his vigraham. In other places, bagawan does vyapagam in his swaroopam. In all the pramaanams they talk of only swaroopa vyapagam. Dharma bootha gyana vyaapthi. In the case of upaasakargal, they have some image in their mind and they pray, then perumaal shows himself as what they have in their mind. This is because the upaasagargal like one vigraham which they want to see and perumaal shows himself as what they desire see. This happens due to perumaal's love/karunai/anugraham on them. We say that for an upaasagar that சாமி யேரிடிச்சு. It means that the person sees perumal in the uruvam that he has thought of, it could be narasimhar and so on. Dhuruvan thought of Krishna bagawan and kept telling Om bagavathae vaasudevaaya namaha. He was praying to chathurbuja vasudevan. Perumaal appears before him as chathurbuja vasudevan. Dhuruvan does not open his eyes as he does not want to lose vigraha vyapthi. If he opens his eyes he will see swaroopa vyapthi. Now perumaal to make him open his eyes, he hides the vigraha vyaapthi. Then Dhuruvan opens his eyes. He sees the same perumaal in swaroopa vyaapthi also. Vigraha vyaapthi has very less amount of pramaanam unlike swaroopa vyaapthi. Ramanujar has talked of swaroopa vyaapthi only in his kalakshepam. However Embaar (pravarthkar after Ramanujar – Govinda perumaal) one day, has told in his kalakshepam that vigraha vyaapthi also exists. In artha panchakam, it is said that paramathma is inside our body in two forms. For commoners he is there as antharyami inside our athma with all his swaroopam and that is swaroopa vyapthi. For rishis, munivars, yogis, alzhwars (also I suppose) he is inside the heart as vigraha roopam and that is vigraha vyaapthi for them to see perumaal when in yogam. Swaroopa vyapagam is understood from the rays of a lamp that fills the dark room. It is the swaroopam of the lamp. Dronacharya asked yudhishtara and duryodharan in a challenge to make their given dark rooms filled with something to remove whatever is there in the room for which he gave the necessary resources. He asked to ensure that something or the other is filled fully in the room. Duryodhanan filled his room fully with cotton and was pleased with his outcome. It removed the darkness which was there in the room earlier. Yudhishtirar asked Arjunan to go and buy a lamp which can shine brightly when lit. Yudhishtirar lit it in the room and it was filled completely with light. This is a quick, cheaper and easy solution. When Dronacharya came for inspection, he laughed at Duryodhanan now if I ask you to bring some thing from the room you will bring cotton which is of no use to any one. You have followed my question literally. You have not used your common sense.

Dronachariyar is very pleased with Yudhishtirar's effort that made it possible for him to enter even though the room is filled. It is both filled and is of use to others. Similarly antharathma filled every where fills the entire space and is of use to both chith and achith. One is swayam prakasam (light) and other is para prakasam (cotton). Swayam prakasam shows itself and also others. Vyapagam is thus not just filling the space but being of use to others.

4.28.2.10 10th varthalabam Nanjeer Nampillai: Pillai Thirunarayur arayar cried when telling thiruvaimozhi and this impressed Nanjeer most

Nanjeer who had subsequemtly done kalakshepam of thiruvaimozhi 100 times, had first heard kalakshepam of thiruvaimozhi 3 times from Pillai thirunarayur arayar (who said that you can even untie the knots in the nest of this bird (one type of bird) but one can't untie the knots of perumal in this life). Nanjeer says it is not important if I had understood the meanings from his kalakshepam, but what impressed me most was the continuous tears the swami had in his eyes when he was telling the kalakshepam. (1.16) Nanjeer says I did not understand all its meanings. However it is said in scriptures that we must pray to such bakthan.

4.28.2.11 11th varthalabam Nanjeer Nampillai: Why wasNampillai praised most by Nanjeer

One day, Nanjeer praised Nampillai in his kalakshepam. Nanjeer was speaking in praise for so long that Nampillai was shamed. Some who also expected to be appreciated were having shrunken faces. Nanjeer continues, don't think I am praising my shishyar. He quotes Thirumangai alzhwar who says that can the mother of the nayagi who is being praised by Kannan tell she is afterall my daughter? The nayagi must be treated with all respects. Nampillai's gyana poorthie is such that I am proud to be his acharyan says Nanjeer.

4.28.2.12 12th varthalabam Nanjeer Nampillai: Nanjeer asserts perumaal is thani piravi

In thiruvaimozhi 2.5 the pasurams which start with anthamaththu anbu, Nanjeer is giving vyakyaanam. Bagawaan showed his vigraha vailakshanyangal (sanku, chakram)to Nammalzhwar. In 2.5.10, Nammalzhwar says perumaal is neither male, female or even ali. Nanjeer who has heard this being told by Bhattar, replies to the detractors (who argue then he must be sunyam) to look at the stanza, the pronouns do not use correct gender except for male. It means that he is male but he is not a male like what we think of, he is purushoththaman, because only male gender has been used everywhere and he is beyond what you are used to seeing in this world. He is altogether of different male category which is only for him and no one else.

4.18.2.13 13th varthalabam Nanjeer Nampillai: Who is a srivaishnavan?

Nampillai asks Nanjeer, upon which quality one acquires, can one call oneself, sree vaishnavan? 1. When one realises Archavathaaram has parathvam. We must not consider the archavatharam perumal in a temple as a statue and that it is God. 2. When one develops worry and care regarding other srivaishnavan, atleast equal to one's own children/wife/relatives if not showing more regard than our own close ones, 3. When a srivaishnavan speaks with anger if one does not reciprocate with the same anger but is calm (and think that he has brought out one's dhoshams) then we can consider that he is a true srivaishnavan. Archavatharae parathvamum, baghavatha praemamum, thakkapadi noekki boghyadabhudhiyum are the lakshanangal of a sree vaishnavan.

GP 84:

There is only one perumal named Namperumal, only one alzhwar named Nammalzhwar, only one jeer named Nanjeer and only one pillai named Nampillai. Upadesa Rathnamalai says all of these get their names due to each one's greatness. Namperumal = deivam; Nammalzhwar = madhura kavi alzhwar's deivam;

In artha panchakam, it is said that paramathma is inside our body in two forms. For commoners he is there as antharyami inside our athma with all his swaroopam – swaroopa vyaapthi. He is spread all around due to his gyanam just like the rays of light. For rishis, munivars, yogis, alzhwars (also I suppose) he is inside the heart as vigraha roopam – vighraha vyaapthi for them to do yogam and see perumaal. Kurugai Kavalappan was one who was doing meditation and Aalavandhaar came. Through his yogic eyes he could see that Aalavandhaar had come there and asked so.

4.28.2.14 14th varthalabam Nanjeer Nampillai: Some important manthirams to be told in thiruaradhanam

When Nampillai was learning Sreebashyam from Nanjeer, one vaishnavan came and interrupted sreebashyam and said that thaligai is ready for being offered to perumal. Usual response will be to stop the sreebashyam and offer the thaligai and continue. Nanjeer being Bhattar's shishyar, he asked Nampillai to offer the thaligai to Nanjeer's most liked perumal. சொக்க தேவரை ஆராதனை பண்ணும். Nampillai afraid that he will make a mistake, goes near Nanjeer and asks how and with what anushtanam the thaligai should be offered. Nanjeer says, your question is like do we know which perumal is inside saligraamam stone in one's house. We do it casually as though it our own house property. Nanjeer says even I do not know how to do thiruaradhanam. When we are offering thaligai in our homes, we must offer to all perumals, antharyami, 108 divyadesa perumal, including paramapadhanathan in paramapadam. Follow that principle says Nanjeer. Nampillai asked we have only one prasadam how can we offer to all perumals? Nanjeer replies utter dwaya manthiram and offer thaligai. *Sriman narayanaaya charanaou, charanam prabathyae. Sarva mangala vigrahaaraya, samastha parivaaraaya srimathae naarayanaaya namaha. Srimathae narayanaaha namaha. The second line invokes all perumals of all the kshethrams. Sreem siryaayai namaha; bhoom bhomayai namaha; neem neelaayai namaha with srimathae Narayana namaha invokes devimar also. Sudharshana panchajanyadipyo namaha; anantha garduda vishwaksenadibyo namaha; sri parakala parankusa yathivaradhibyo namaha.* These must be told before; during thaligai samarpiththal and in the end. Why we include *Sarva mangala vigrahaaraya, samastha parivaaraaya* in the middle is explained by Nanjeer in 15 below.

4.28.2.15 15th varthalabam Nanjeer Nampillai: Continuation of thiruaradhanam

As perumaal is in all the places as sarva vyaapi and in 5 nilais, but as prasadam is given in only one place, how does it reach all asks Nampillai to Nanjeer. In between the poorva and uthira kandam of dwayam, add *Sarva mangala vigrahaaraya, samastha parivaaraaya.* This italic line should be sung with louder tone. In the dwayam sung in dwaya Upanishad, the poorna five nilais (para, vyuha, vibhava, archai and antharyami) of the perumal are sung and each of them is told as poornam. We have removed that phrase and are singing dwayam without those poornam sabdhas. In the end of the poorna vaakyams, the dwaya Upanishad phrase says that this archavathara thirumeni is poornam. There are three reasons for inclusion of the italic line in the middle. They are: 1. For Kainkarya (prarthanai) , vaachaga, chathurthi (aaya of narayanaaya) to be included with srimathae narayanaha namaha. 2. For Upaya narayanaya pada sidhdha vigraha samarpanam. Many vigrahams are included in narayanaya padam in the second narayanaya. This middle italic line clarifies that one has included all the vigrahams that constitute Narayanaya. 3. For Ananya prayojanathva jyothanarthvam. This kaingaryam is not for me. It is not for anyone else. It is only for YOU and your parivaram/family. It also means that I am not expecting anything in return. மடி தடவாத சோறும். It means this is not being offered as a bribe for something in return. Ananya prayojanan. So this manthiram should be told during thiruaradhanam or at least we must be conscious of it. Nanjeer and Nampillai will be happy noting this.

4.28.2.16 16th varthalabam Nanjeer Nampillai: What are uses of different avatharams

Nampillai asked Nanjeer what is the use of avatharams? எம்பெருமான் அவதரித்து பண்ணின ஆனை தொழில்கள் எல்லாம் பாகவத அபசாரம் பொறாமையாலே. This is the clear cut reason for perumaal avathaarams. Nanjeer repeats this many times. Perumal is not able to bear the abacharam faced by his follwers from other humans/asuras. Avathaaram itself means that emperumaan having all the majestic powers in vaikuntam reduces himself (of powers) and comes down for us. ஆனை தொழில்கள் means being adimai to living persons/humans. HE does lowly jobs bearing the hill (Koorma avatharam), being a pig, being a messenger as Krishnar. Out of the 3 aspects told by Krishnar in Bhagavath geethai பரித்ராணாய ஸாதூனாம் வினாஷாய ச துஷ்க்ருதாம் தர்ம ஸம்ஸ்தாபனாய ஸம்பவாமி யுகே யுகே. Why did he have to come here to this world. He could have done this by sankalpam from Vaikuntam itself. For creation and protection during pralayam HE does by sankalpam then why does HE have to show himself for these three tasks that too repeatedly. The yellow marked is for protecting the adiyavars who were depending only on HIM. HE has to show himself (Kaatchi) to those who were protected for making everyone coming later too to believe. Take the example of gajendra moksham only by HIS coming here he was able to show HIMSELF and massage the elephant's feet and the Gajendran was able to know it and it became a tale for all future generations. Similarly for Rama, Krishna avathaarams. In Rama avatharam HE gets angry as Ravanan behaves badly with Hanuman. In Krishna avatharam Bheeshmar desired to behave badly with Arjunan. Loka sarangi muni behaved badly with Thirupaan alzhwar and Ranganathar became angry. What is the definition for abacharam? It is not as badly as Hiranya kashapu, or sisubalan or the crocodile of Gajendra moksham. Perumal gives back the palan of baghavatha abacharam and takes avatharam. (It means that while in dwapara yugam and thretha yugam perumal took avatharam and gave the palans to bad people only during his avatharam period, in kali yugam he is here always with us as archa avathara thirumeni and will continuously give palans for our misdeeds to baghavathas as a minimum). (59.14) Nampillai further asks what is baghavatha apacharam? Nanjeer replies srivaishnavars should not be considered as thangalopaadhi prakrithimaangalaga ninaiththirikkum pullimai தங்களோபாதி ப்ரக்ரிதிமான்களாக நினைத்திரிக்கும் புள்ளிமை. We should not consider baghavathars as another set of persons like us or below us and consider them lowly. This is the greatest baghavatha abachaaram. In alzhwar pasurams baghavathars are called திருவுடை மன்னர். In thiruvaimozhi. If we see baghavathars it is like seeing perumaal. செழுமாமணிகள். They are to be considered not just as precious stones but very very highly prized stones. நில தேவர் குழாம் வணங்கும். We should consider them as the devars living on earth. Like nithya soories. பெருமக்கள். Very great persons. தெள்ளியார் They are the ones having clear knowledge of the deiviga matters. பெருந்தவத்தர். They should be considered as having done great tapas like saranagathi. Nirbayo nirbayosmi. உருவுடையார் இளையார்கள் நல்லார். Some people look very slim and they look like that they are young but they are good people. வேதம் வல்லார்களை கொண்டு விண்ணோர் பெருமான் திருபாதம் பணிந்து. Some of them will be well versed in tamil vaedham – prabandham, they are liked by both nithya soories and perumaal. Give all respect to them. செய்த வேள்வியர் Their velvi is saranagathi. Respect them. தக்கார் மிக்கார். They are the ones who have performed right acts (thagundha kaaryam) and hence they highly respectful people (mikkaar); respect them. வேத விமலன் Those who have understood (Unarndha) vaedham and hence have not done paapams. சிருமா மனிசன் (we have seen this as a question by Parasara Bhattar to perumaal as to how small and big exist together?) Like Mudhali Aandaan. He may be small to look at but he is big by his deeds/gyanam. எம்பிரான் தன் சின்னங்கள் the ones on the baghavathars could be emperuman's own weapons. Thus respect them. பேர் ஓதும் பெரியோர். Those who sing pasuram on perumaal are to be considered as baghavathas. Thus Nanjeer told in so many ways how and why we should respect bhagavathas. Our

alzhwars have spoken very greately of these bhagavathas. Thus srivaishnavars should be considered as one amongst us. If this is not done it is direct Bhaghavatha apacharam. Those adiyars who sing on mahabalipuram thalasayana perumal have to be regarded. Thirumangai alzhwar goes on to say that those people are his Kula deivam. If we consider that they are just equal to us (ஸ்வஸாம்ய புக்தி)itself is baghavatha apacharam. This will bring bad name to/against one's swaroopam.

4.28.2.17 17th varthalabam Nanjeer Nampillai: Do's and don'ts for srivaishnavars Quotes from Prabandham

Nanjeer tells Nampillai that one who is doing service to God by immersing himself in bagavath anubavam, will not have and more importantly should not have interest in worldly matters (Vishayandhram). Alzhwars have told about this in many places. In the following para the first sentence is on how to reach to perumaal do's and the next one is about what has to be left off don'ts.

வாசுதேவன் வலையில் அகபடுதல். மாதரார் கயர்கண் என்னும் வலையுள் பட்டு அழுந்த கூடாது. Do get caught in the net of singing in praise of God. Do not get caught in the net of beautiful women. This line is about getting caught in the eyes. This is told by Thondaradipodi alzhwar in Thirumaalai. மதுர கொழுன்சாரு கொண்ட ஸுந்தர தோளிலே அகபடுதல். (Natchiyar thirumozhi) get caught in the thoel/shoulders of Thirumalirincholai perumaal.

ஸாந்தேந்து மென்முளையா தகந்தோளிலே அகபடுதல். Thirumangai. Don't get caught in the shoulders of red lipped beautiful women. வானவர்க்கு வன்துணையான அரங்கத்து உ றையும் இன்துணைவனை துணை என்று இருத்தல். Now this is about friendship. Nithya soories' friend in need மிகவும் வண்மையான துணை. We must develop the knowledge that Arangan is our true saviour. ஆவியே அமுதே என நினைந்து உருகி அவர் அவர் பணை முளை துணை என்று இருத்தல். Periya thirumozhi. Thirumangai alzhwar. We should not fall for women calling them my dearest one etc., and be at their feet always thinking they are one's best friend. (1.13.03)

அப்பொழுதைக்கு அப்பொழுது என் ஆராஅமுதத்தை பாணம் பண்ணுதல். Perumaal is one however much you enjoy him, you never get tired of it. There is no saturation or law of diminishing returns for pleasures derived from praying to HIM. பாவயர் வாய் அமுதத்தை பாணம் பண்ணுதல். It means that we must refrain from having relationship with wrong women.

நான்கு வேத பயனை பேணுதல். We must search for and learn all the four vedhas and practice them with zeal. மாதரார் வணை முளை பயனே பேணுதல். It again means that we must refrain from having relationship with wrong women. Leave out the pleasures of your body and go after what has to be sought after.

Thus the above give the list of few aspects what we must seek and what we must refrain from. These are sung by Alzhwars. Thondaradipodi alzhwar and Thirumangai alzhwar are the main alzwars who have sung a lot on these aspects. அன்னமின் நடையினார் கலவியை அருவருத்து அஞ்சினாயேல். Don't go after maids who walk like swan even if they are beautiful. They must be left off detesting them as though it is some dirt. Thirumangai alzhwar detested them so much so that he spat them out from deep inside his stomach/lungs. Leave out these right from their root and seek that which gets moksham.

விஹித விஷய நிவ்ரித்தி தன்னேற்றம். This is a choornigai from Sree vachana booshanam. It means that one married man or woman to get together has the approval of the

society, they can get together in a particular season. Pillai lokacharyar, author of this grantham says this rule is for ordinary persons. He is a naishtika brahamachari and he can say that. He says after having gone in the path of perumall, giving it up is highly desirable. After deciding to get pleasure out of bagawath vishyam, if we find pleasure in other things it is a taboo.

4.28.2.18 18th varthalabam Nanjeer Nampillai:

Nampillai was very greatful to Nanjeer for having given all these knowledge. Nampillai did not leave Nanjeer even for a little while. In this period only Nanjeer did 100 kalakshepams of Thiruvaimozhi. On the Satrumurai day after completing kalakshepam 100 times, while there was joyful mood all around, a sathabhishekam was celebrated though it was not even shashtiabdha poorthie or any such thing for Nanjeer. This fact was well known all the people in this VSA at that time.

4.29 Last days of Nanjeer: his advices to us.

Nanjeer then lived for 100 years. In his final days, he fell ill and one Kuttikuri ilayalzhwan a shishyar of Nanjeer asks: Swami why you are not chanting dwayam? (This is adhiga prasangi vaakyam. The jeer knows what to do and what not). Nanjeer retorts why you are not telling dwayam and asking me to do? Why should only those not well tell dwayam and not those who are moving around? Kuttikurai Ilayazhwan also got embarrassed. Thus Dwayam has to be told at all times. Hearing thisTherkku alzhwar Bhattar and one more srivaishnavar went and prostrated before Nanjeer, and saw Nanjeer was in his end stages. He asks what shall I do for you swami? Jeer says perumal has to give him sarva swadhaanam. It means that Nanjeer wants to see perumaal without any abaranam or outer clothes. This state is the most adorable sight of perumal. This sight is usually seen as early morning and late night kolam of perumal when all the ornaments and his vasthirams are removed also called sayana kolam. Therkku alzhwar Bhattar informs Thirumalai thandha perumaal in Srirangam koil. The latter informs perumaal and Namperumaal (on behalf of Periya Perumal) also departs to come to Nanjeer's thirumaligai/madam. There is no other purappadu on that day. Perumal arrives in the madam. Therkku alzhwar Bhattar pleads with perumal that Jeer wants to enjoy sarva swadhaana katchi. Namperumal removes his decorative clothing, and asks Nanjeer to come out from inside the madam. Nanjeer is made to look at perumall without all decorative clothing even as therai or the screen of the pallakku is closed. Nanjeer is very happy to have this experience. Nanjeer tells Nampillai and others that Namperumal gave sarva swadhanam katchi to him. Nanjeer wants his shishyars also to see this katchi. They have a heartfilled look at the perumal. Nampillai requests a message from Nanjeer which will be thanjam to him and others. Nanjeer does sarva swadhanam of his gyanam. மணகோலத்திலே முள்ளை தெளிப்பார் போலே. It is like a newly wed husband and wife when they are leaving to their house to start a new life, instead of throwing flowers at them why should one throw thorns. Nanjeer says I am enjoying perumaal and you ask me to give upadesam words for your enjoyment. அத்ம வினியோகம் ஈஸ்வரன் என்றிராதே ஈஸ்வரன் வினியோகம் அத்மா என்று இரும். Don't be under the impression that we are doing everything to perumaal. Be of the opinion that perumaal does everything for you. Don't think it is your given vasthram that perumaal has worn but be aware that you are wearing his given vasthiram. Nampillai is not satisfied even with this advice. He is silent and is sad that Perumaal is taking Nanjeer away. Seeing this, Nanjeer asks Nampillai what is going on in your mind for which Nampillai replies I am thinking like a srivaishnavar when he sees another srivaishnavar going to paramapadam. What will happen to the left out srivaishnavars on earth upon the departure of the mahan? Amongst prapannars there are த்ருப்த ப்ரபன்னன், அர்த ப்ரபன்னன். The prapannan who after having done saranagathi requests for early departure from this world is artha prapannan. That prapannan who after having done saranagathi is happy and waiting for his udal to be taken away is dhruptha (not thruptha) prapannan. Alzhwars are all artha prapannars. When a srivaishnavar is departing, if a srivaishnavar is dhrupthan, upon the departing of the highly regarded srivaishnavar this dhruptha prapannar will get transformed to artha prapannar. If he is already arthan when another srivaishnavar of high regard is departing, he will get converted

to dhrupthan. The reason for this transformation follows. Nanjeer advices Nampillai and other shishyars to not bother about these aspects and start concentrating on Dharsanartha tasks. Nanjeer reminds Nampillai that he had brought lot of wealth to offer to Bhattar which the latter refused. Nanjeer asks Nampillai to leave out ahankaram and live with the view that Ramanujar thiruadigalae thanjam. Now Nampillai is given the title Lokacharyar/Ulagasiriyan. Don't be with the ahankaram that you have given the meanings of both 4000 divya prabandham and Sreebashyam. Rest with the thought that Emperumaanaar thiruadigalae thanjam. Nanjeer asks for the pardon of all around for any mistakes he would have done which could have hurt them. He gives his sreepada theertham to all. Nanjeer rests his head on Bhagawath Senapadhi jeer's madi and lies down looking at Srirangam Koil. Nanjeer keeps his thiruadi on Pinpazhagiya perumaal Jeer's madi. Nanjeer thinks of Parasara Bhattar thiruadi and leaves for vaikuntam.

GP 85:

Nanjeer was born in Melkote. Panguni uthiram is his birth nakshathram. Piratti was born in this month and nakshathram. Ramar and seethai got married on this day. He was born in vadamal kulam. Name vedhanthi. Another name srimadhavar. He came to Srirangam to be with is reformer acharyan Parasara Bhattar. His thiruaradhana perumal is Krishnar. His shishyars are Nampillai, Shri Senapathi jeer etc., his granthangal are: thiruvaimozhi vyakyanam 9000 padi. thiruppaavai vyakyanam 2000 padi, thiruandhaadhi, kanninun chiruthambu, thiruppallandu meanings, rahasya thraya vivaranam 108 vishayangal; vilakka urai for Ramanujar's saranagathi gadhyam, thiruvaimozhi vyakyanam 100 times and hence he is treated as having performed sathabishekam. Periya Thirumudi adaivu is a grantham which came in later years and has in brief all the alzhwars, acharyars birth, grantham in short. The above is from that book. Nanjeer only started the practice of writing down the vyakyanams which was later expanded by Nampillai.

Nampillai after Nanjeer's paramapadam got all the smaskarams done properly ending with thiruadhyayanam. Nampillai did all this as though he is son of Nanjeer as Nanjeer had taken sanyasam.

4.30 Important highlights of Nanjeer's life:

1. He is the only one who has had the distinction of sarva swadhanam katchi of Namperumal in his last stage. Perumaal came and gave this kaatchi.

2. He did kalakshepam of Thiruvaimozhi 100 times. He got sathabishekam done for this act.

3. He got rid of family life and took sanyasam as it was coming in the way of doing service to acharyan. அசார்ய அனுவர்தன ப்ரதிபந்தனங்கள். He left off his relations including property such as fields, son, his place of growing up, friends, wealth, etc., to do Acharya kaingaryam.

Nanjeer had a great speaking skills. Whatever he uttered it had veda, vedhantha meanings attached to it. His deeds were also as per vedhas. His kataksham was upon the whole world. He is madhava muni as he took sanyasam. Nathamuni, Yamuna muni, ramanuja muni, madhava muni.

Some of the important take aways from his words.

1. sarva swadhanam katchi means to show the whole thirumeni of perumaal only to select few. It is like showing his body without any cover.

2. Nanjeer did sarva swadhaanam of all his gyanam without hiding anything. மறைவு அற சர்மான விசேஷ அர்தங்களை வெளி இடுகை.

3. அத்ம வினியோகம் ஈஸ்வரன் என்றிராதே ஈஸ்வரன் வினியோகம் அத்மா என்று இரும். In simpler terms we feel thirsty early in the morning and have coffee etc., but do we think that perumaal too will need it. It amounts to ஸ்வாதந்த்ர அபிமானத்வம். If we think peruaal is also like our athma then it amounts to having swathanthra abimanam.

4.31 அசித்வத் பாரதந்த்ரியம்.

அசித்வத் பாரதந்த்ரியம். To the easwaran we should have achithvath parathanthriyam it means we should be like logs and give ourselves completely to mend ourselves as he desires. We should allow ishta viniyogam to perumal. Barathan is the best example for that. ஈஸ்வர வினியோகம் அத்மா என்று இருக்கைக்கு அடி. அபிமானியுமான ஸேஷிக்கு (ஸ்வ அபிமானத்தாலே ஈஸ்வர அபிமானம் ஒழிந்த இவனுக்கு - SVB) இஷ்ட வினியோக அருகன். (பாரதந்த்ரியன் - பர தந்த்ரன்). We should be like a property (our athma) which the owner (perumal) can use it the way he likes. It could mean that if HE gives any miserable situation, we (our athma) should accept it as though it is HIS right.

ஸ்வாதந்த்ர அபிமானத்வம் தவிர்த்து பாரதந்த்ர அபிமானத்வம் வர வேண்டும்.

4. அர்தனாகில் துர்தனாகை : when a srivaishnavan is going to paramapadham, the state of the srivaishnavargal around him can be divided into two groups. One is த்ருப்த (dhraptha not thruptha) ப்ரபன்னன், and another is அர்த ப்ரபன்னன். The second is very eager to get moksham asap. The first is ready to wait for his turn till the end of his life. The second type is dharithu iruththal – patient one. These are like lakshmanan who is the second type and barathan who is the first type. Those srivaishnavargal around the person going to paramapadham, who were artha prapannan will become dhruptha prapannan and vice versa. The change is to be understood from Kooraththu alzhwan leaving for paramapadham before Ramanujar. Kooraththu alzhwaan wanted to be in paramapadham before Ramanujar so that he can do kaingaryam to Ramanujar as and when he reaches vaikuntam. Just like Lakshmanan left before Ramar. வந்தவர் எதிர் கொள்ள மாமணி மண்டபத்து it means the above that is to be the reception party for acharyan in vaikuntam. The reverse that is if acharyan goes to vaikuntam before shishyan, the acharyan will be in the reception party for the shishyan which is apacharam. That is the arthi of Kooraththu alzhwan. Now in the Nanjeer example, acharyan has left for paramapadham. Now the arthi of the srivaishnavan will go off and he will henceforth wait patiently and thus will become dhrupthan.

Now how and why does dhrupthan become arthan upon paramapadham of a beloved srivaishnavar. All these days till acharyan was there the srivaishnavar was enjoying his company and hence he was dhrupthan. Now if a dhrushtan's acharyan is gone, he gets the feeling that all these days he was living only to do kaingaryam for acharyan, now that he is gone what is the use of living and hence he becomes arthan. (47.36) He was the upaayam and now he is gone. இழந்தோமே என்பது ஆகை.

Nampillai went to a bakthar's thirumaligai and saw that a lady bakthar/follower in the town was happy when her husband, Ammangi ammaal was losing his life. That lady in Nampillai's times was eagerly awaiting her own death when her husband was alive but now when the husband died earlier she is a changed person. That lady's husband is none other than Ammangi ammaal. Ammangi ammaal died in his house. Nampillai's shishyans seeing this were aghast. The lady replied, when my husband was alive I have done all the service to him and they were living as a happy couple. The lady had a wish to die earlier to him and do service to him in Vaikuntam too and be there to invite him

which didn't happen. She is however happy that for his/her husband's good conduct in this life he got vaikuntam. Hence after her husband's death she lost interest in dieing ealy and she turned into dhurthan. She got into the mood that let perumaal take her when he wants and hence became dhurthan.

In another incident, Nampillai's one of his shishyar attained paramapadham. His baarya came and cried over her husband's body after prostrating to Nampillai. Now the shishyars ask in one case the lady was happy on the death of her husband and in her case this lady is crying vehemently. This lady was dhurthan all these years, she became arthan. Nampillai says as this shishyan is being received with all pomp and show in paramapadham, there will be sorrow in this leela viboothie. This is like when Ramar was to have been crowned there were celebrations all over ayodhya but when the next morning it was known that Ramar is going for vanavasam, the trees in the forest immediately bloomed to welcome Ramar. If a great Srivaishnavan leaves this bhoomi, there will be sorrow all over in this bhoomi.

4.32 Nampillai charithiram:

Nampillai was learning all the meanings from Nanjeer with all the zeal and Nanjeer was very happy about it. Nampillai was gaining in poularity due to his vyakyaanams and when Nanjeer was getting old he was very happy to see the budding varthakar. நம்பெருமாள் கோஷ்டியோ, நம்பிள்ளை கோஷ்டியோ. This used to be the talk in those days. There were lots of followers for Nampillai. தீப உத்பன்ன ப்ரகாசம் போலே. The brightness spread out by a big lamp. Thus the period when both Nanjeer (who obtained knowledge from Parasara Bhattar) and Nampillai who was developed by Nanjeer lived was the golden period for all the followers of VSA. Nampillai was a very great Tamil Vidhwaan. Sreerangam became kalakshepam bhoomi. After the departure of Nanjeer, Nampillai's shishyars increased. The first shishyar to join is Periya vaachaan Pillai. Next to join is Vadakku Thiruveedhi Pillai (36000 padi). Then Pinpazhagiya Perumaal Jeer (6000 padi). In his grantham, Pinpazhagiya Perumaal Jeer never talks about himself, he talks of the events happening in those days. (59.3) Madhava perumaal was another shishyar to Nampillai.

Pinpazhagiya Perumaal Jeer had lot of liking for doing service to his acharyan which he was doing meticulously. He had left his home and even used to forgo his sleep. In the meanwhile he fell ill. He was not even able to get up from bed. This swami (Pinpazhagiya Perumaal Jeer) asked his close shishyar associates to do saranagathi and pray to perumal singing ஏழை ஏதலன், ஆழி எழ பாஸுரங்கள் for good health of his as he wanted to do more service. The other shishyars went prayed and Pinpazhagiya Perumaal Jeer became alright. Soon other shishyas went and complained to Nampillai that Pinpazhagiya Perumaal Jeer who has gyana poorthie and is also very aged, is interested in his body. Is this the lakshanam for saranagathi ask these shishyars. Is this fit for his swaroopam ask the shishyars. Nampillai asks his shishyars to go to other vidhwans in Srirangam and ask their opinion about this event of taking perumal's help to protect one's body. First he sends them to 1. Engal alzhwan who knows all the saasthrams. He tells it is against the Jeer's swaroopam. Maybe the jeer wants to be with the adiyaars in Srirangam enjoying its aiswaryam, all the uthsavams etc. Then Nampillai sends his shishyars to 2. Thirunarayana pura arayar. The arayar opins that maybe the jeer has started some kaingaryam which he does not want to leave in the middle and go and hence this interest in extending his life. Next he asks them to find out from 3. Ammangi ammaal. Ammangai Ammaal says maybe he is interested in hearing Nampillai's kalakshepam further more. Next they are sent to 4. Ammangi periya mudhaliyaar. He says that maybe the jeer does not want to miss out on Namperumal's thirumeni beauty and other alankaramas which he will not get to see in Paramapadham. This is what Parasara Bhattar had also told maybe the jeer also thinks likewise. Now Nampillai has a smile and asks the shishyars who had gone and heard the views of the four vidhwans to relate what they heard about Pinpazhagiya Perumaal Jeer's intentions and asks the jeer whether their opinions are correct? Pinpazhagiya Perumaal Jeer replies none of their comments is correct

about him. The reason is very different. Nampillai says I know why you prayed to God. Pinpazhagiya Perumaal Jeer says that his acharyan is knowledgeable of everything still I would like to tell myself. I know that you (Nampillai the acharyan) would like it to be told to the world through me (the Jeer). If that is so, then he (the jeer) goes to the river banks where acharyan does thirumanjanam (bathing himself) is done and wears the thirumanjanam clothing and says that I wanted to do this service to the acharyan for some more time. He starts these services from applying the cool vasthiram to acharyan just as he comes out of the cold water of Cauvery after a bath into the hot sun and the jeer applies the vasthiram for the comfort of acharyan. The jeer says I wanted to see the beauty of the sweat running down the acharyan's back which the jeer cools off using the vasthiram. Such a jeer swamy has written the 6000 padi grantham whose kalakshepam we are getting read in this compilation. The jeer swamy gives the new vasthiram which Acharya has to wear. He gives him the uthreeyam. The jeer swamy keeps enjoying the beauty of acharyan as he takes a walk on the banks of cauvery. The jeer will notice the sweat water forming on the acharyan's face body etc., and he wipes them off. This period of the day is most liked by the Pinpazhagaram Jeer. The jeer says do you want me to leave this off and go to paramapadham. The Jeer prefers acharyan company more than even kaatchi of perumaal in paramapadham. Nampillai also wonders why jeer is so much interested in acharyan's body. Nampillai is awed by the nishtai which Pinpazhagaram Jeer on his acharyan that is himself.

4.32.1 First charithram concerning Pinpazhagaraam jeer who asks Nampillai meanings of upaayam, upaeyam etc and his different opinion on these:

Nampillai's 35 charithrams 40 pages:

One day as Nampillai was relating thiruvaimozhi vyakyaanam, after the kalakshepam, Pinpazhagiya Perumaal Jeer, prostrated before Nampillai in the Koil near Thirupadangal of Perumaal in Dasa mahendran thiruchutru and (there is a four pillared thirumantapam in which there is a small thinnai and a reclining stone which Pillai uses for the kalakshepam) Jeer asks what are the swaroopa, upaaya, upaeya, purusharthangal please explain. So far in the kalakshepam, Nampillai had given saasthraartha meanings. Pillai explains for this athma the following are swaroopa, upaaya, upaeya and purushartham. Ichachai swaroopam. Irakkamae இரக்கமே upaayam. Inimai is upaeyam. Ichachai swaroopam means that athma should have aasai to bagawan. We should not have want for other things. Irakkmae upaayam means it is easwaran's erakkam that is perumal should have mercy on us. It is easwaran's kripai due to which we get moksham. Inimai is upaeyam means that we should not consider all kinds of ways of living as boghyam. We should have firmly in our mind that only Bagawan is boghyam. Baghavath baaghavatha kaingaryam is inimai/boghyam and is upaeyam. Parama purushartham is happiness due to kaingaryam to bagawan and baghavathas.

Jeer after listening to this says, I don't think these are right. Jeer replies after being asked by Nampillai to explain, what I think is my swaroopam is being adimai to baghavathaas/srivaishnavas. Adiyar's adimai. It is Nampillai's adiyaargal clarifies Jeer. (1.25.01) I think my acharyan's thiruadigalae thanjam. The adiyaar's abimanam or trust in me is my upaayam (for attaining moksham). Here abimanam is also adiyaar's karunai. That is while Nampillai told all these are toward perumaal, Pin Pazhagaraam jeer says these are towards my acharyan's bhagavathas/srivaishnavas/shishyas. Then Nampillai asked what is upaeyam? It is mugamalarchi/happiness of my acharyan's shishyas replies Jeer.

While what Nampillai had told are the true meanings and what Jeer has told are sampradaya meanings.

4.32.2 Second charithram concerning Nampillai and how he got the the title ulagaariyan:

In the time of Nampillai, lived Kandhaadai Thozhappar. Mudhali aandaan's son, Kandhaadai Aandaan, and his son Kandhaadai Thozhappar, (Mudhali Aandaan was thridhandam for Ramanujar) such a great vamsam. Thozhappar and Nampillai had some difference of opinion and were not going well together. Thozhappar was envious of the huge following for Nampillai. One day during Namperumal Uthsavam, Thozhappar being from the great vamsam was standing very next to perumal. Nampillai went with his goshti. Thozhappar told a few unpleasant words to Nampillai. He asked you come as a big group and disrupt the proceedings. Nampillai felt very bad. He kept pleading Adiyaen adiyaen several times. Nampillai moved away but his shishyars were seeing all this. Nampillai is such a great person that even perumaal wants to hear his kalakshepam. He is being ill treated thus think the shishyars. They go and tell to Thozhappar's wife. That lady was full of disturbing thoughts. When Thozhappar returns home, his wife was not the usual pleasant self. She does not even turn in the direction of her husband. Thozhappar is astonished that all these years since his marriage his wife was so pleasant to him then why is this sudden change. She tells that Nampillai does kalakshepam it is just as though Nammalzhwar himself is saying all that and moreover, Namperumaal is so pleased with the kalakshepam, and for such a mahaneeyar you have rebuked him in front of everyone. This is not right she says. Ok you spoke but atleast you could have asked for pardon after that why didn't you do so asks the wife. You have done apacharam to Nampillai. You can use me (the wife says) as you please. But what you have done is wrong. However I am not interested in doing kaingaryam to you any more says his wife. You have spoiled your swaroopam says the wife. Thozhappar reflects calmly and realises that out of his jealousy for Nampillai he has said what he told. Now Thozhappar tells his wife yes, what I have done is wrong. Tell me what should I do. She just says search for prayachiththam in the well where you lost it. This can be said for an ornament. Search where you dropped it. Thozhappar says I feel ashamed and asks his wife to join for which she agrees. They decide to go next morning. The wife gets up very early morning next day when it is dark and searches for the lamp to go to Nampillai's house. Even as she opens the door she finds a person sleeping on their Thinnai covered with a white dhothi. She enquires who the person is. The person replies Adiyaen kalikandri daasan which is Nampilaai's/Namboor Varadhachariyaar's another given name by his acharyan as he is born in the same nakshathiram and month of Thirumangai alzhwar who is the original Kaliyan. Kandhaadai Thozhappar who also joins his wife at the entrance to his house, asks Nampillai, have you come for fighting with me as you were insulted in the sabhai. Nampillai replies, no I must have acted in a manner which has hurt your feelings. I have come here to ask you to pardon me for the apacharam. Please pardon me says Nampillai. Thozhappan gets moved and looks at his wife and says all these days I used to think you are acharyan only to your group of people but now I realise you are acharyan for this ulagam/world. It is thus Nampillai got the title Lokaacharyar/Ulagaariyan.

துன்னு புகழ்க் கந்தாடை தோழப்பர் தம் உகப்பால் என்ன உலகாரியனோ என்று உரைப்ப...

These are the lines in the 51st pasuram of Upadesa Rathina maalai. This goes to show that emperumaan will not tolerate bhagawatha apachaaram.

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Varadhan is a name which depicts greatness of the person having the name. Varadhachariyar/Nampillai has this title from the birth itself. Varadharajan Kanchee devaraja perumal has this greatness. Vathsya varadhar, Nadadhoor ammaal also has this greatness. Varadha Vishnu, Nadadhoor aalzhwaan has this greatness.

Namboor is a small village in which Nampillai was born. It is in the other bank of Cauvery off Srirangam. Given name is Varadhar. He was born in Karthigai month in the star Karthigai. this nakshathram is also called muppuri oottina nakshathram முப்பரி ஊட்டின நக்ஷத்ரம். 3

famous acharyas/alzhwar have been born in this nakshathram. Thirumangai alzhwar, Uyyak kondaar (Pundari kakshar born in Thiruvellarai town) Nampillai are all born in Karthigai nakshathram. Hence Nampillai is also called Thirumangai alzhwar's next avatharam. Nampillai is also called Srisukthi maharnavar meaning that he is the repository of meanings of Srisuthi/Divya prabandham. He is like a big sea of Prabandham meanings. In the last GP session we saw that Nanjeer had the greatness of Perumaal himself coming and giving a katchi (sarva swadhaanam) with all his ornaments and outer wearings removed. He is also known for giving Thiruvaimozhi kalakshepam 100 times. He left off all his family, place of stay, his land ownings for doing kaingaryam to acharyan. Nanjeer also did sarva swadhanam to all others around by laying bare all the meanings of Thiruvaimozhi, and other prabandhams. We must not do athma viniyogam but do easwara viniyogam. We must practice achit parathanthriyam such that we allow perumal to use us the way he wants even if it is by bringing sorrow on to us. He talked about arthar and thripthar when a srivaishnavar sees his most reverred acharyan to pass away. Nampillai's shishyans include, Periya vaachaan Pillai shishyan who was born in aavani month rohini nakshathram. Vadakku Thuruveedhi Pillai. VTP wrote 36000 padi based on Periya Vaachaan Pillai's vyakyanams. This grantham was not released till many years later and released by Eeyunni madhavar. Today 36000 padi is called Nampillai's Eedu. There is another Alzhagiya Manavala Naayanar/Pillai who in addition to Nampillai is well quoted as great author of today's granthams. Another disciple of Nampillai is Pinpazhagiya Perumaal Jeer the author of 6000 padi GP prabahavam which we are now getting it texted in English. He has a lot of Nishtai for acharyan's thirumeni and used to enjoy the same when his acharyan used to bathe in Cauvery. The jeer did not want moksham and instead preferred to do kaingaryam to his acharyan NamPillai. Naduvil Thiruveedhi Pillai/Bhattar who is the grandson of Kooraththu alzhwan (Parasara Bhattar's son), got the anugraham of Namperumaal to release the 36000 padi of Nampillai. Khandhaadai Thozhappan who is from Mudhali Aandaan's grand son, Kandhaadai Aandaan's son, is also NamPillai's shishyar. in the last 85 GP recording we saw as the first bullet Pinpazhagaram Perumaal Jeer's bakthi to his acharyan Nampillai. The second bullet is also on Pin Pazhagaram jeer when after Nampillai kalakshepam, he asked for explanation of upaayam, upaeyam and purushartham. Nampillai gave the standard answer as doing service to Perumal as upaayam and he is upaeyam etc which the jeer disagreed and said doing service to thondar's thondar is upaeyam etc.

4.32.3 Third charithram concerning Nampillai kalakshepam and interest shown by Periya Perumaal:

Page 875. This is 3rd story. third bullet. There is a four pillar mantapam near the inner sanctum sanctorum of Srirangam temple from which Nampillai used to do his kalakshepam. Namperumal's thiruadi is also there in the mantapam opposite. The acoustics of the mantapam is such that the sound is heard all thorugh the large gathering if one is silent. One day a raja had come to Srirangam after he went into sanctum sanctorum and he came out, he saw Nampillai swami's kalakshepam had just got finished and people were seen discussing about alzhwar pasuram what it had contained and the meaning thereof. The raja asks is it Namperumal's thiru olakkam (the procession of perumaal for which there will be large gathering) or is it Nampillai goshti?. There used to be a person by the name Thiruvilakku Pichchan. He was the guard and torch bearer to perumaal inside the Koil. Nampillai kalakshepam was going on. All are listening to the description about periya perumaal who is lying inside. Perumaal is very curious and wants to see the people listening to the praise about him. One day the perumaal actually got up from his archa samaadhi. His thirumeni is big and he has to come out of this small door. Now Thiru Vilakku Pichchan notices. He is however hearing Nampillai's discourse. Perumaal wanted to avoid him and not touch him and go stealthily but could not do. Thiru Vilakku Pichchan is so immersed in Nampillai's discourse, he didn't get scared of seeing perumaal. He simply said that perumaal, you are supposed to be in archa roopam you should not get up and come like this. He pushed the perumaal even while holding the torch and asked him lie where he was. Can't you see i am doing the watchman duty. Go and lie inside.

Perumaal asks I want to hear the kalakshepam. Thiru Vilakku Pichchan says do that lying down where you were. This was the level of devotion of even perumaal for Nampillai's kalakshepam. Nampillai thus becomes very famous.

4.32.4 Fourth charithram concerning Nampillai and Kandhaadai Thozhappar and rebuke by devimaar of Thozhappar:

In this time when Nampillai was living with this Srivaishnava sris, vaishnavars, Kandhaadai Thozhappan, grand son of Mudhali Aandaan and son of Kandhaadai Aandaan, was envious (asooyai/jealous) of Nampillai's fame. He feels he is the maniyakaarar of Srirangam Koil and has come from this famous vamsam. Why then fame only to him? One day when there was a small uthsavam for Namperumaal inside the koil for which Nampillai had come with his huge ghoshti, Thozhappar scolded Nampillai for some small wrong doing several times. Nampillai became very nervous hearing this as archakar speaking is same as bagawan speaking. The news of scolding reached Thozhappar's wife/ thirudeviyaar. Rest of the story is already described. The thirudeviyaar being angry tells, the people in the town talk that Nampillai is almost like another alzhwar avathaaram. You have scolded him in perumaal's sannidhi during a thiru olakkam/uthsavam. Nampillai is also praanaboothar of Namperumaal. You did not even have remorse for the same. Just one occasion of bhagavatha abacharam has transformed the wife / thirudeviyaar to hate her acharyan like bartha. Such is the power of baghavatha abacharam as understood by the wife/thirudeviyaar having all the nishtai. If you do not like what i have told just now, the sareeram of mine which my parents have given to you on our marriage, use it the way you like. The athma belongs to one and another person does not have control on it. Even upon birth of a person it is the sareeram which the parents have produced, athma is given by the ichchai of paramathma. You are only dhaega bandhu from now on, not athma bandhu. Till now since you as my acharyan you were doing angigarikkam of my athma my athma was doing ujjeevanam due to you and followed what you told. Now it is not so. Now my athma has gone to my acharyan who did pancha samskaram to me. Even perumaal says i do not care if people curse me, but if any one misbehaves with my adiyaar i do not tolerate that and will not be kind to him for crores of lives. None of Manasu, vaakku, kaayam should be unkind to my adiyaar says perumaal in varaha puraanam. You know this from Varaha Purananm but act as though you do not know. I don't want any relationship withyou any more. 1. Nilam Pilandhaal idaiida onnaadhaal poelae நிலம் பிளைந்தால் இடையிட ஒண்ணாதால் போலே. If there is a small tear we can stich a cloth. Or if there is a small break in a solid matter we can glue it but if the land mass itself seperates we can do nothing about it. 2. Kadal udaindhaal katta onnaadhae poelaeyum கடல் உடைந்தால் கட்ட ஒண்ணாதே போலேயும். We can't join the sea waters if the sea itself parts into two. 3. Malai murindhaal thanga onnaadhaal poelaeyum மலை முரைந்தால் தங்க ஒண்ணாதால் போலேயும். If the hill is parting into two parts we can't stand with one leg on each part. 4. Aaga anudhaabam piravaadha bhaghavadha abachaaram theerthukolla koodaadhirae ஆக அனுதாபம் பிரிவாத பாகவத அபசாரம் தீர்த்து கொள்ள கூடாதிரே. If one does not repent for a bhagavatha abachaaram, there is no other way. Thus the wife/thirudeviyaar says I am going to follow my heart. Kandhaadai Thozhapaar thinks, and is aghast. Still as he is a big vidhwaan, (it is said that for any matter to be resolved one must not think with the heavy heart of emotion, one must set apart emotion and think coolly. A way out will emerge.) He sets aside his emotion due to knowledge and standing due to his lineage and thinks coolly and agrees with his wife/thirudeviyaar and decides to apologise with his wife the next morning. Aatkaiyae keduththu, kulaththilae thaedaadhae, keduththuvidaththae thaedukolveer enna ஆட்கையே கெடுத்து குளத்திலே தேடாதே கெடுத்தவிடத்திலே தேடு கொள்வார் என்ன? It means after losing a ring, instead of searching for it in the well where you lost it, you search for the place where you lost it. She says go to paramadayaalu of Nampillai and ask for pardon. Thozhappar says if i

go to him now, i am ashamed of asking as i am from a big kulam and am afraid that his shishyas will be angry with me. Thus Thozhappar asks his wife/ thirudeviyaar to come and do purushakaaram for him.

Meanwhile Nampillai, on the previous day (the day of the event in koil) after reaching his thirumalaigai, sends away his shishyargal and does not eat anything that day, and does not come out of his thirumalaigai out of shame. In the late evening he dresses himself using his anthereeyam as a head gear and goes to the thinnai of Thozhappar and lies down on his thinnai in order to ask for pardon the very next early morning. Note that Nampillai was with his group of shsishyars when he was rebuked but goes alone when he wants to ask for pardon. This is the etiquet followed those days. Now Thozhappar and his thirudeviyaar start from the house to Nampillai's thirumaligai early in the morning. They find someone sleeping in their thinnai. Thozhappar asks who is lying here, upon which Nampillai gets up. Nampillai says adiyaen kalikandri dasar. He tells this with naitchiyam. However Thozhappar asks have you come here to fight about the incident of insult? Nampillai says i have not come for doing that, then why did you come here asks Thozhappar. Namperumaal sannidhiyilae Mudhali aandaan thirupaerenaana devareer thiruullam kalangum padi varththithitha mahapaapaiyaana adiyaenukku devareer thrumaaligai vaasalai thavira kshaamanam illai முதலி ஆண்டான் திரு பேரன்னான தேவரீர் திரூஉள்ளம் கலங்கும் படி வர்த்திக்க மஹாபாபி ஆன அடியேனுக்கு தேவரீர் திருமாளிகை வாசலை தவிர கூஷாமாணம் இல்லை. This line means, Nampillai says, a paapi such as me who has conducted himself in some unacceptable manner, due to which, it has brought about unhappiness, to such a mahan as yourself from Mudhaliaandaan lineage, and as a praayachiththam where do i go if i do not come to your doorsteps to beg for pardon.

This incident has a reference to what happened to Ambareesa maharaja who on an ekadasi day, was on a vradham and next morning, Dhuruvasa maharishi came to his residence and told his wife that i will go bathe myself and then we will do dwadasi paranam with the maharaja. Dhuruvasar did not return for quite some time but it was getting late for Ambareesa maharaja. He just had water to end his vratham. Just then dhuruvasara maharishi came and saw him taking water. Dhuruvasara maharishi asked Ambareesa maharaja as to how he can have water to end the vratham without asking the maharishi's permission. The maharishi lifted his hand to give sabam/curse to Amabareesa maharaja. Ambareesa maharaja had a boon from chakraththu alzhwar which attacked Dhuruvasara maharishi and went wherever he went. Dhuruvasara went to mahavishnu who said to get abacharam of a bakthan is some thing that i can't absolve, go to the person to whom you did abacharam. Dhuruvasara came to Ambareesa maharaja and fell at his feet. Such is the effect of doing abacharam to a perumal's thondar/adiyavan.

It is for this reason that Nampillai came to the doorstep of Thozhappar. There is no other puguvasal and hence Nampillai is "maandu kidakkiraen மாண்டு கிடக்கிரேன்" in his door step. The thiruppaavai pasuran Naanaedhaan naayiduga has a direct relevance. This is the srivaishnavathvam as said by Baratha alzhwan, that is to say it is indeed me who has done some mistake even if one has not done any. Bharathan says it is the paapam which he had done due to which Raman went to the forest.

Actually Thozhappar was going to Nampillai's thiumaligai to ask his pardon. It is then that Nampillai fell at Thozhappar's feet as sashtanga pramanam. Thozhappar saw the naitchiyam which Nampillai exhibited and said idhu oru adhigari irundhapadi en இது ஒரு அதிகாரி இருந்தபடி என்? Can there be a person like this in this world exclaims Thozhappar. Thozhappar lifta Nampillai and hugs him. iththanai naalum siridhu paerkku acharyar endru irundheer இத்தனை நாளும் சிறிது பேருக்கு ஆசார்யன் என்று இருந்தீர். I was envying you for that. Ippodhu lokaththu ellaam acharyar praapthar endru arindhaen இப்போது

லோகத்துக்கு எல்லாம் அசார்யர் அ ப்ராப்தர் என்று அறிந்தேன். From now on you will be called Ulagacharyan உலகாசார்யன். He was given the title Lokacharyar லோகாசார்யர். Nampillai was taken inside his house and given all the honors. Nampillai felt very happy. Thozhappar got clarifications - all the meanings of pasurams which he wanted clarity on. The husband and wife became shishyars of Nampillai from then on. This scene is depicted in the cover page of the new grantham. As said earlier it is contained in the 51st pasuram of Upadesa Rathina maalai. கந்தாடை தோழப்பர் தம் உகப்பால் என்ன உலகாரியனோ என்று உரைக்க பின்னை உலகாரியன் என்னும் பேர் நம்பிள்ளைக்கு ஓங்கி விலகாமல் நின்றது என்றும் மேல். From this time on everyone started addressing Nampillai as Lokacharyaar which name stuck with him and did not ever get removed.

4.32.5 Fifth charithram of Nampillai's times as to how an ammaiyaar was ready to sacrifice her life for acharyan: 5th charithram

Alzhwar pasurams teach us naitchiyam means to be opposite of haughty. Learning vedas alone will make one to be proud to be with the knowledge whereas Alzhwar pasurams will make one to be humble. Nampillai and sripadhaththu mudhaligal were returning from Thiruvellari after prostrating to Natchiyar. He was at the banks of Cauvery river which was flowing in full flurry that one could not see the other bank. The water was coming from all directions makinh huge noise. He is reminded of Thirumangai alzhwar's pasuram on Kandam endrum kadinagar where it is said that the river is flowing in a great hurry to reach the seas. The water is splashing from this bank to the other. He has to cross the river and go to Srirangam island. He did not get a big sail boat but got only a parisal which is a circular boat to carry less than 10 sersons. Nampillai's ghoshti is big and all got into the boat. As they in the boat came to the middle of the river by which time the sun had set, flood waters took over. It was about to rain too. The parisal was shaking all over. The boatman announced that he is not able to control the boat as water had started to come inside the boat, and said that the boat could topple. He asked if there are any volunteers who could jump in the water. If a few jump I can save the boat else including acharyan everone has to sink. Everyone was afraid to jump into the water also it was getting dark. One middle aged woman having sathvika gunam got up and declared that she would jump in order to save acharyan swami. She also blessed the boat man to live for 100 years (as he had given this opportunity to her to do service to acharyan by jumping into the river) but she asked the boat man to ensure safety for the acharyan. He is the Lokacharyan and he alone is suffient for the world to get corrected. She called out Nampillai thiruadigalae charanam and jumped into the water. She asked boatman to do anything but save acharyan. After reaching the Srirangam bank, Nampillai is worried about her safety and enquires all around about her. The boat man also searches but could not find her. The luck would have it that the lady had hardly gone a few feet she could get hold of few bushes on a small patch of sand and she clung on to it. She hears the anxiety of acharyan swami from the banks of Srirangam and she calls out that she is on that small patch of land and she is alive and that acharyan swami need not worry about her safety. Nampillai asks the boatman to go and rescue her. He goes and brings her to safety. Nampillai is so happy seeing her having been rescued. She also falls at Nampillai's feet. ஆசார்யனை அல்லது ரக்ஷகன் அந்தரம் அரியாகை ஆவளாதாகையாலே அவளின் தீர்க நம்பிக்கை. Her faith in acharyan is so deep rooted that such people are very rare to find. Nampillai enquires about her safety and asks how she managed to escape. The woman replies that when she jumped into the water, she thought only of acharyan and the acharyan himself became a sand patch in the river and rescued her. She praised the capability of the acharyan to turn himself into a sand patch just to rescue her. அடியாள் ஆற்றிலே ஒழுகி போகிர போதும் தேவரீர் அங்கே ஒரு கோரை மேடாய் இருந்தீர். தேவரீர் வந்து ரக்ஷித்து அருளிற்றோ. என்ன க்ரிபை என்ன க்ரிபை. Nampillai wondered how to reply. If he tells that it was not so and that he did not transform into the sand patch then the belief that the lady

had on acharyan will vanish. Nampillai replied the lady that if you believe so let it be like that. உம்முடைய விஸ்வாஸம் இது ஆன பின்பு அதுவும் அப்படியே ஆகாதோ என்று அருளினார். இத்தால் 1)ஸ்வ சரீர, 2)அர்த, 3)ப்ராணன்களை அழியமாரியாகிலும் ஆசார்யனை பேண வேணும் என்னும் நிஷ்டை உண்டாகவே எந்த ஒருவன் ஷிஷ்யன் இருக்கிரானோ அவைனை ஈஸ்வரன் காப்பாத்துவான். To protect an acharyan we must give up three things. First is we must give up our life. Second is that we must serve acharyan by working hard. Thirdly, we must give him money or the things he needs. These are in the reducing gradation and last being just pass mark and the first being 100%.

In another example, on the lighter side, one day a shishyan was going with his acharyan. The shishyan lady jumped into the water telling acharyan thiruadigalae charanam. Now the acharyan thinks, this lady said, my (acharyan's) thiruaadigalae charanam and hence his thiruadi has the powers of protection. This acharyan came across a similar emergency while crossing the river by a boat and he (the acharyan) said my thiruadigale charam and jumped into the river and drowned. He should have told en acharyan thiruadigalae charanam and jumped into the water. We should not have ahankaram is the take from this example.

GP87:

Upadesa rathinamaalai 65 and 66 say, what a shishyan has to do to acharyan and vice versa. In 66 life of a shishyan who has followed this principle is described.

66:

பின்பழகராம் பெருமாள் ஜீயர் * பெரும்திவத்தில் அன்பதுவுமற்று மிக்க ஆசையினால் ** - நம்பிள்ளைக்கான அடிமைகள் செய் * அந்நிலையை நன்நெஞ்சே! * ஊனமற எப்பொழுதும் ஒர்.

Meaning of 66: perumdhivaththil means vaikuntam. He did not have interest in Vaikuntam. He was full of passion to do service to his acharyan, Nampillai. The poet Manavaala maamunigal asks his nenju/athma to think of that sacrifice and do not ever forget even for a moment.

In pasuram # 65 it says acharyan must care only for athma ujjeevanam of his shishyan. Acharyan must take care that the swaroopam of his shishyan is protected and that the shishyan continues to work for his athma ujjeevanam. That is acharyan must take care of shishyan's athma ujjeevanam. Shishyan in turn should ensure that acharyan's dhaegam is well taken care of. The shishyan should perform all the lowkeeka karyangal of acharyan. The shishyan should work for the well being of all the members of acharyan's family. (10.33) this is what Pin pazhagaram jeer did to get the distinction of an example of a shishyan to be included in Upadesa Rathinamalai.

Ok, all these are good advices but can a person live like this in these times is the question which arises in everyone's mind. How is my acharyan will one think. How am I faring as a shishyan. However these people had lived as a role model. All living around were of a very high behavioural attitude. Times might have changed. At least we must feel bad that we are not able to live like what it used to be. Let us not find faults with existing systems and focus on how we can behave in a better manner tending towards the ideal. We should avoid getting dwesham against others. Avoid doing abacharam to srivaishnavars done knowingly due to misuse of one's Vaaku, karumam or manasu.

4.32.6 Charithram 6: concerning what an ammayaar wants in return for giving up her residence in Srirangam

Page 880: In the period when Nampillai and his shishyas were thus spending their time usefully getting deeply involved in these philosophical matters, and Nampillai was taking care of the VSA

dharsinam effectively. Nampillai was doing his kalakshepam from his thirumaligai which needed expansion as his shishyas grew in numbers. There was an ammaiyaar living alone next doors whose living quarters could have helped in expansion of the kalakshepam hall. One of the close confidant of Nampillai had been constantly asking the ammaiyaar who was also brahmachari shishyai of Nampillai, to give her residence for this expansion of kalakshepam hall. The lady refused to give it as long as she lived. The lady wanted to get moksham in return for giving up her residence.

Moksham is given directly by acharyan. It is the prerogative of acharyan and he orders perumaal to grant the person moksham. However if one is not well, acharyan will pray to the God for getting the person to become well again. Same is the case for getting wealth also. Acharyan will pray to perumal to grant the person wealth.

In those days people residing in Srirangam used to live outside the seven madhil walls of the temple and hence vadakku thiruveedhi, naduvil thiruveedhi used to designate vadakku vaasal, the one leading to Kollidam (and people used live beyond the railway bridge. In the later years as the Kollidam river entered the town, people started to live inside the town itself, so much so everyone lives very close to the temple. We have thavarasan padi thurai, Aalavandhaar padithurai. People used to live beyond these thurai in those days. Thus Nampillai's thirumaligai was also outside beyond the railway bridge. Nampillai was doing his kalakshepam from his thirumaligai which needed expansion as his shishyas grew in numbers. There was an ammaiyaar living alone next doors whose living quarters could have helped in expansion of the kalakshepam hall. One of the close confidants of Nampillai, a brahmachaari had been constantly asking the ammaiyaar to give her residence for this expansion of kalakshepam hall. The lady refused to give it as long as she lived. She tells who will get even a bit of property in the Srirangam limits? She says if have to stay I will stay only in vaigundam either boologa vaikundam or mael loga vaikuntam. That sreevaishnavar also tells daily the dialog between him and the lady. One day, Nampillai asked the lady to stay back after the kalakshepam for talking to her. She did. Nampillai told her you require very less space to live, then why don't you give the remaining for bakthas to listen to the kalakshepam. The lady agreed and asked for a similar place in paramapadam. Nampillai said only Paramapada Nathan can give places in paramapadam and said that he will seek permission from Parama pada Nathan. The lady being old, a sadhu, alone was afraid that she will be cheated and hence wanted an inscription பட்டயம் on silk cloth to this effect from Nampillai. She wanted a kirayam – an agreement document. Nampillai writes the following:

அனுப்புணர் கலி கன்றி தாஸன். Xxx தெரு, ஸ்ரீரங்கம், பேருணர். பரம பத நாதன். திருவைகுண்டம். எழுதி உயர் தெரு. Xxx வருஷம் xxx மாதம், xxx தேதி, இந்த அம்மையாருக்கு திரு கலி கன்றி தாசன் அடியேன் பரம பதத்திலே ஒரு கோல் துறை எழுதி கொடுத்தேன். அகில லோக ஸ்வாமியும் அனைத்து உலகங்களுக்கும் ஸ்வாமியான பரம பத நாதனும் அஸ்மத் ஸ்வாமியுமான ஸ்ரீ வைகுண்ட நாதன் க்ரயம் செலுத்தி கொடுத்துஅருள வேண்டும். இங்கனம்: நஞ்சீர் ஷிஷ்யன் கலி கன்றி தாஸர்.

இது ஒரு ஸாஸனம் it means it is an written and signed order. Usually saasanam are written only by rajas.

The lady wanted to get moksham in return for giving up her residence. After the agreement was made, the lady then sat for the Nampillai kalakshepam first and second day. She did not even go her given away house. She was living in Nampillai's maligai. Third day she did not attend as she attained acharyan thiruadi on that day. As an information if a property or any wealth is given to acharyan thinking it is mine it is swaroopa haani for us that it is it brings down our image in front of perumaal.

Also the recipient should not think it is the property of the giver, given to him for his personal use. The giver should think all the property he owns belongs to acharyan after samasrayanam has been done. Also the acharyan should refuse to accept any property as otherwise it will amount to thievery. (Sreevachanabooshanam choornigai). Thus one must live only with what acharyan gives due to his karunai. Thus both in leela viboothi and nithya viboothie it is acharyan who gives/enables us the appropriate wealth.

Thus we see that the gains here in this world and gains in paramapadham are both due to anugraham of acharyan. Another thing is that if we are in the same town of acharyan, we may be able to visit him but if we are else where we must atleast think of him say during thiruaradhanam. We may be able to do service more easily to those acharyans still in gruhasthrasramam but those who have taken sanyasam it is difficult to serve them.

4.32.7 7th charithram advice to Maha Bashya Bhattar to have belief on sampradayam

Page 882: there was one Maha Bashya Bhattar. Everyone who is undergoing samashneeyam wear 12 thiruman and thinks he will get moksham, is it really so asks this swami. Nampillai says it is true one will get but only if one has gyanam and bakthi, chant divya prabandham, learn guruparamparai go to divya kshethram. This should be shown in anushtanam and not just nodding one's head and coolly forgetting it. Gyanam is required for carrying out the same in practice (anushtanam). Gyanam is given a) for developing viswasam/belief and next for doing as said/anushtanam. This will lead to ichchai. Only if one gets ichchai one will get bagawan's karunai. Only if you get karunai one can experience the inimai/sweetness of association with perumal.

To start with we must believe

1. Sriman Narayanan is both upaayam (the path to attain) and upaeyam (the goal to be attained).

2. Who showed us what we had lost all these years, it is acharyan. So on acharyan we must have loads and loads of nambikkai/viswasam/ belief that he is showing us the right path.

3. We must believe in visishtadhvaitham – chith, achith and easwaran which was taught to us by Aacharyan. We must understand it well.

4. We must do gunanusandhanam as given in Ramayanam. Sing in praise of gunas of bagawan. Beginning of Ramayanam is with Valmiki's question is there a person who has the 16 kalyana gunangal for which the answer given by Naradhar is yes it is Rama of Ishvaku vamsam. Even Naradhar who gave the answer (in Bittoor town on the banks of Ganges where Valmiki ashram is situated) is stunned and stands still for a few moments. Ramo Viraamoe comes in Sahasranamam. Viramoe means one who takes rest (vishram) three people have rest 1. Who gave the varan/boon can take rest. Brahmma after giving varan to Ravana takes rest after Rama avathaaram as Rama will take care of Ravanan. 2. The varan of Brahmma can take rest. After Rama avatharam the varan was not worried and knew that Rama will take care. 3. The person who was roaming around with pride/ahankaram seeing Rama's veeram/fighting ability fell down defeated and went to rest. We must read everyday Ramayanam a bit atleast say one sargam. (48.37)

Nampillai as advice to Maha Bashya Bhattar tells, sing Alzhwar's divya prabandhangal. If we lead a life like this we are sure to get moksham. After an athma which has followed the above steps and after it departs from this body which has had samasreyanam done in its life, it is sure to get paramapadham. Bhattar asks how do we believe that this will truly happen? Nampillai's reply is as follows.

1. Sreeappadhi has to be followed as upaayam and upaeyem. This has been stated in vedas. நாராயணனே நம்க்கே பரை தருவான். So he is both upaayam and upaeyam. Dwayam

also states it. ஸ்ரீமன் நாராயண சரணௌ சரணம் ப்ரபத்யே - He is upaayam. ஸ்ரீமதே நாராயணாய நமஹ. – He is upaeyam.

2. Acharyan who has shown the way to the entity (paramathma) which was lost on us for many births. Aacharyan has shown us that we have nithya sambandham (for ever) with paramathma. ஆசார்யன் பக்கலிலே ப்ரேமம், கனக்க விஸ்வாஸம் உண்டாக வேண்டும். We must develop a permanent and thick bondage with acharyan.

3. எம்பெருமானார் தரிசனமே சித்தாந்தம் என்று இருப்பது. இது தான் எம்பெருமானாரே அருளி செய்தார். This is told in Sreebashyam of Emperumaanaar. Sidhaantham means final proclamation. There is no agument after that.

4. From Sri Ramayananm learn to sing in praise of gunas of emperumaan.

5. Use Aruli cheyal of alzhwars to spend time very usefully.

If the above five are done, don't get worried/become doubtful when athma goes out of your body (Vislesham). You are sure to get moksham.

4.32.8 8th charithram: Believe that Raman's thiruadi is thanjam in as much the monkeys beleived

Some srivaishnavars came from pandya managar and asked for advice on how to conduct themselves. தஞ்சமான வார்தை அருளி செய்ய வேண்டும். Brief advice. Ramayanam in brief is said as if you follow righteous path even a monkey will come for help whereas if you follow adharmic path, even the brother will go away without helping you. Pillai said கடல் கரை வெளியை நிநைத்து இருங்கோள். It is the beach sand that Nampillai wanted him to keep thinking of. The people who came for advice asked do you mean sand dunes and some fruit bearing trees (jaamoon trees) by its side? No said Nampillai and related the following story.

In Ramayanam all the monkey army are marching during a battle and are all looking at Ramar's face who is somewhere in the front. Thus all the monkeys thought of Rama as upaayam. They reached sea shore but do not know how to cross the seas. It became dark and all were tired. The monkeys slept off being too tired. Raman did not sleep (except as a deceptive sleep to put the monkeys to sleep just as a mother does for her child and then gets up to finish her tasks) as the monkeys had come with him leaving their wives, children, with the assurance that Raman will protect them. Raman is ready with his asthram to kill if any rakshasa comes by chance. The raakshasaas are called payal. They eat the dead. Rama thinks I may even give up Seethai but not these monkeys who have come depending on him. Raman and Lakshmanan keep coming round and round these monkeys. Vibeeshanan, Jambavaan, Hanumaan ask, you being chakravarthy of dasaratha kulam, should you not sleep will you not get sleep? Raman was in tears and says, these vanarangal have come with complete faith on me. How can I sleep off? It is my duty to protect them. Raman had told in the beginning of the battle itself that not even one vanaram should die for him. If any one dies keep their body aside he tells his aides. At the end of the battle Indiran comes. Indiran asks Raman can I give any varan/boon? Then Raman tells Indiran, these vanarangal who had fought for me have lost their lives, and their wives and children will be waiting for them to return. He asks Indiran to restore their lives and that they should get back all their strength. Indiran tells thathaasthu upon which all the vanarangal came back to life and jumped in joy. He had brought 70 valla vanara sainyam with him, he took all of them back after the battle showed Rama pattabishekam and sent them back to their families. This is Rama gunam. This is the meaning of கடல் கரை வெளியை நிநைத்து இருங்கோள். After saranagathi we must be in total thought that Raman will protect us.

Nampillai tells the advice seekers ராமனுடைய திருவடி தஞ்சம் என்று இருங்கோள். ஸ்வரக்ஷணே ஸ்வாங்கமயம் ஒழிகை. (1.10.22). Niyanthan means one who will look after us.

4.32.9 9th charithram: why do we not go to Koils of ithara devathas

Why we do not go to koils of ithara devathas:

Some people come to Nampillai and say your teaching is that we should not pray to other devathas we must pray only to Sriman Narayanan. In your nithya/naimithya karma (nithyaadhi) or in yagam, you say Indiraya/agni namaha give avis to the devathais etc., should you be doing that? Also you do not go their koil? It appears you seem to respect them. Nampillai replies there is one agni (agnihothra agni) when doing homam and there is agni (smasaana agni) when we burn the body can the two agnis be the same. We do not pay obesiences/upaasanai to smasaana agni. What we get as agni in doing homam is pure and we can do nithya karma with that but going to their koils is like considering the agni resulting from burning our body to as pure as agni in homam and hence we do not go their koils. What we say in nithya karma is inciting the SN in the devathas due to their Prakara prakriyari bavam of devathas with SN. SN in vedas has dictated us to do nithya karma to the devathas treating that SN is dwelling inside them as antharyami. So we do nithyakarma. பகவானை அந்தர்யாமியாக கொண்டுறிக்கர இந்திரனே உனக்கு ஸ்வாஹ. This is what we mean when we say the manthiram of nithya karma or doing homam.

Then why are you not going to their koil. The answer is we must do nithya karma or homam with the view that the devathai has Prakara prakriyari relation with SN. However in their koil they are sitting as that they are paramathma which is not acceptable to us. The devathas say I am sitting in this koil and hence I am paramathma. So we do not go their koils. The agamam of that koil is that the devathai sitting inside is easwaran, he is sarveswaran. They (the devathas sitting inside their koils) possess thamasa gunam and not sathva gunam. They get the thamasa gunam as they possess knowledge of manthra thanthra acts about which they are proud of. When prathishtai of the devatha in that koil is done it is said that the devathai sitting inside is paramathma. The prathishtai is done as per their agamam such as saiva agamam or pasupatha agamam which are viruththa (means against) agamam. The devathais inside have swathanthra budhi as against prakaara budhi (admitting that SN is inside him as antharyami) that they should have. Even if it is said in vedas that they/devathas have separate koils we must not go there. Kritha prathishtakaaram means that these devathais do prathishtai of themselves ignoring SN. If we go to such koils we are not able to pray to SN as he is not there. If we go that koil and pray we become followers of that devathai. We must have dhoorathoe varganeeyathvam தூரதோ வர்கனீயத்வம் to these devathais. That means we must not even go near them. Such devathais reside in smasaana bhoomis. This quality is prominent in Rudran because he is against sathva gunam and has thamo gunam. த்யாஜ்யத்யா ஞாதவ்யங்களான (having got gyanam of what is to be left off) பகவத் யதிரிக்த (other than bagawath matters) விஷயங்களில் ஸ்வீகாரத்துக்கு உடலாகாது. உபாதேயதயா ஞாதத்வமான பகவத் விஷயம் த்யாகத்திர்க்கு உடலாகவும் கடவதோ? This is the question Nampillai poses to those who came asking why Pillai himself does nithya karma and incites ithara devathas. விடவேண்டிய விஷயத்தை பற்றதுவும், பற்ற வேண்டிய விஷயத்தை விடுவதும் தவரு இல்லையா? ஆகையாலே வேதாந்த விஹித (as dictated in vedas) பகவத் ப்ரகார பூத (bootharaana these devathas) ஆலயஸ்த அன்ய தேவதா (these devathas are boothars as they believe that antharyami is inside them; still they occupy a koil saying that they are srishti kartha (as through their eons of worship have got various boons so much so they have become full of thamo gunam) not considering the antharyami inside them as they think they are more powerful than SN) பஜனமும்

அனர்தகரம் என்றபடி (don't do that act – anarthagaram). Nampillai concludes that he prays to SN who is inside the devathas as antharyami.

4.32.10 10th charithram: Don't bother about one's udal

One srivaishnavar came to see Nampillai. He exclaimed that Nampillai has thinned down too much. Are you not well? Note that not all people like that comment. Some people take pity on themselves noting that they have become unwell. But some are exceptions. They take it positively. If Gyana, bakthi vairagyam increase automatically the body thins. Nampillai belonged to this category. Nampillai was happy to hear this. ஒன்று பிரிதல் ஒன்று வளர்தல் அன்றோ? Says Nampillai. நைந்து உள்கரைந்து உருகி. This is what should happen to udal.

4.32.11 11th charithram: We don't need udal as we are not going for a battle

On top Pillai asks am I going for battle that I should be physically fit. I have enough health to keep praying to perumaal and doing kaingaryam for him. ஸ்ரீவைஷ்னவனுக்கு ஆரோக்ய அபேக்ஷை வேண்டா.

4.32.12 12th charithram: Think of illness as prasadam as the end is nearing

On another occasion when Nampillai was really not well and when a srivaishnavan says "you are looking very unwell", Nampillai replies that indeed I welcome the unwellness. இஸ் ஸரீரத்தில் வந்த வ்யாதியை நல் விருந்து வந்ததாகவன்றோ நான் நினைத்து இருப்பது. Nampillai implied that becoming unwell leads to early end of life. இத்தால் க்ரித க்ரித்யஞா ப்ரதீக்ஷந்தே ம்ருத்யும் ப்ரியம் விபாதிதம். This is a vyaakyam from ithihasa samuchayam. If we have done all our duties we must eagerly await death just like we await a guest into our house. கூவி கொள்ளும் காலம் இன்னும் குருகாதோ.

GP 88:

The places on earth which give mukthi are Ayodhya which is the first of the list, Mathura, maya (haridwar), kasi (varanasi), kanchi, avanthika (Ujjain) and dwaravathi/dwaraka. Manu brought a part from Vaikuntam and established Ayodhya. Sarayu river flows around Ayodhya which is Rama janma Bhoomi. From Brahma's manasu came Manasarovar lake. This river Sarayu has connectivity with Manasarovar.

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4.32.13 13th charithram: Don't do manthiram, thanthiram for one's or other's health

Once Nampillai was not well. 2 shishyars, Pillai Engal alzhwan and Ammangi ammal wanted to perform manthiram and tie dhaayath, which, Engal Alzhwan had got made and given to them, on the acharyan's hands. Nampillai took away his hands in a hurry and asked what is this habit that you have. The shishyans said that only if do it yourself it is a mistake. Afterall we are doing it for the welfare of our Acharya swami. Nampillai refused that argument too. Nampillai says my acharyan, Nanjeer also refused such measures in his death bed and was telling dwayam. Manthirams may be many in number but the ones not inciting SN are kshuthra manthirangal. Only Dwaya maha manthiram is the topmost of all the manthiram. Also Dwaya mahamanthiram should not be used for kshudhramana vishayangal. To be used only for seeking moksham. Even thirumanthiram (om namo narayanaya) is less powerful than dwayam (srimathae narayanaya; sriman Narayana charanou charanam prabathyae). Thirumanthiram does not have a crystal clear meaning unlike dwayam. As thirumanthiram does not have clear stand alone meaning, dwayam makes the meaning clear விவரித்து சொல்லும். விடாயத்தவன் விலவரித்து தண்ணீர் குடிக்குமாபோலே இது. Telling dwayam is like an extremely thirsty person drinking water. We are thirsty of having been separated from bagawaan and dwayam is the thirst quencher.

Dwayam should not be misused for any other purpose than to seek moksham. All the other manthras can be taken and mixed with panchaksharam which is om nama sivaya. That is these manthirams have same power as om nama sivaya. Similary in the matter of praying to bagawan, or using his kripai we should not ask for our health to be set right. If we ask like that, **there are two mistakes** that we do. **One is** if I myself go and ask him to set right my disease, it is **not following parathanthriyam** that I am supposed to exhibit. I become swathanthran. Maybe it amounts to saying if I become alright I will do this for you which is swathanthriyam. Does perumal not know that he has to look after my body for me being able to do service to him. **The second aspect** is if I pray to God for another person's health then, it amounts to **not having belief in bagawan's sakthi and gyanam**. Afterall the mother (perumall is the father/mother for all) knows about the child, should others come and tell her? Thus praying both for one's own health and other's heath is improper in the eyes of the God as it amounts to asking for lower things which is kaamarthya bakthi. ஆக ஸ்வ வ்யாதீ ஸாந்த்யர்த்தமான (to get rid of one's vyaadhee/illness) ப்ரபதனமும் ஸ்வரூபத்துக்கு ஹானீ. பர வ்யாதீ ஸாந்த்யர்த்தமான (to get rid of other's vyaadhee/illness) ப்ரபதனமும் ஸ்வரூபத்துக்கு ஹானீ. These acts are against achithvath parathanthriyam (to bagawan) principles. தொடும் போதே குழையும் பூ போலே. Some flowers close their petals even as touch them. Like that perumal will want to be approached only for certain requests. பெருமாள் சுனை கேடன். He has a lot of rosham means he is choosy to be approached. He will easily withdraw himself. If we approach four other Gods he will say Ok approach other demi Gods and withdraw himself. The reasons why dwayam should not be used like other mathrams.

1. Dwayam will not accept if told with other manthirams. It will shy away. மந்த்ராந்த ஸ்பர்சம் பொராத. You can't use another manthram to tell its (Dwayam's) meaning. It is self content.
2. த்வயத்தை மற்றொன்றுக்கு ஸாதனமாக்கி விஸக்கி முஸிக்க பொறாமையும். விஸக்கி means twist it just like mixing a dough. முஸிக்க means its face will contract in disgust. ஸ்வ பர விஷய வ்யாதேச்ச ஸாந்த்யர்த ப்ரபதன தோஷ விஸேஷமும் சொல்ல பட்டன. This simply means that dwayam can't be misued for any other self/other's request to God other than moksham. If so done it is dhosham. We should not do kaamyaartha bakthi.

4.32.14 14th charithram: If someone speaks ill of you ignore it

Nampillai soon became alright and was moving around. He started his kalakshepams several sessions in a day. He was presenting thaathparyangal/inner meanings/messages of dharsana granthangal/kalakshepam/srisukthis given by Nanjeer, Bhattar, Ramanujar, Aalavandhaar and other earlier acharyans. In that period, (we saw Khandhaadai thozhappar(grandson of Mudhali aandaan who in turn was shishyar of Naathamunigal) charithram earlier. He (Khandhaadai Thozhappar) had spoken a little harshly to Nampillai. Nampillai later got the name Ulagasiriyan from him (Khandhaadai Thozhappar). This is the vamsam of dhandam to which adiyaen also belongs. Vamsam of pavithram is that of Kooraththu alzhwan. Parasara Bhattar is his son. Bhattar's son is Naduvil thiruveedhi Pillai Bhattar).

4.32.14.1 Naduvil Thiruveedhi Pillai Bhattar's charithram:

We will see how this acharyan, Naduvil thiruveedhi Pillai Bhattar, will have asrayam. Naduvil thiruveedhi Pillai Bhattar is from the Bhattar family of high standing. This Pillai wonders Nampillai who had come from a village has become so famous and is having so much of gyana bakthi vairagyam. He is having such a great following and he is able correct many people of the town. (Namperumal purappaadoe Nampillai kalakshepamoe). This Naduvil thiruveedhi Pillai Bhattar was also jealous. He was jealous of 1. Gyana bakthi vairagyam 2. Shishyar following. 3. Loka parigraham means he is able to attract new followers. 4. Shishya sampath. Naduvil thiruveedhi Pillai Bhattar

was also doing kaingaryam to perumaal being from the family. This Bhattar was also speaking roughly with Nampillai. Nampillai used to ignore that and say adiyaen adiyaen and move on. This time too Nampillai's shishyar Pin pazhagaram perumal jeer (author of 6000 padi grantham which is the basis of this kalakshepam) was going in the opposite direction to Naduvil thiruveedhi Pillai Bhattar. Bhattar asks jeer is everything alright with you. The reply is yes. Bhattar tells jeer I am going to Raja will you come with me? If it were us we would have said you are so rough with my acharyan. I will not come with you. The jeer replied politely you are from such a big vamsam of Kooraththu alzhwaan and you are going to see Raja. I will obey your command and Jeer goes with Bhattar. Bhattar was speaking feely with Raja and they were happy. The jeer was standing and Bhattar was sitting. Suddenly, the Raja who regularly listens to kalakshepams, asked a question to test the knowledge of Bhattar. Raja says we know that Ramapiran entered this world saying that he is leaving behind all divine powers and will live the life like any ordinary person. Raman was born here on earth, as the devars prayed for that to happen. But then we see that Raman is crying that he has lost his wife. If he is an ordinary person, as told by him to the devars including Sivan, Brahmma who proclaimed that he is Sriman Narayanan to which Raman replies No I am an ordinary person not devan, my name is Raman and not Narayanan and I have a father unlike Narayanan and I am son of Dasaratha, how did Raman give moksham to Jatayu if he is not paran? (Ramar tells Jatayu கச்ச லோகான் அனு உத்தமான்) Raja tells Bhattar, some thing seems to be wrong. Raja asks Bhattar what do you think? Bhattar starts to think and does not get the answer. In between Raja gets some work and attends to that person. Bhattar meanwhile asks Jeer what would Nampillai have told as reply to this question? Jeer replied ஸத்யேன லோகான் ஜயதி தீனான் காயேன ராகவஹ குரு ஸிஷ்ரூஷ்யஹ வீரோ தனுஷஹ யுதி ஸாஸ்த்ரவான். This song means bagawan wins this lokam due to his sathyam. All the commoners follow him due to his sathya behaviour. Because he was such a great follower of sathyam, God in Vaikuntam follows his utterances. It is thus even as Raman had told Jatayu you will get moksham, God in Vaikuntam followed it as Raman is such a sathyam follower. There is another meaning. Sathyan is a name. We have sathyanatha perumal in Thirumeyyam. It is Kudavarai koil. Big sayana thirukola perumal. Sath is jeevathma which is chith. Thi denotes achith. Yan means he can make them and control them. He can do niyamanam of chith and achith. It is SN. Raman kept praying to SN time and again and due to this he gets kataksham due to which he was able to give moksham. It was sung in 11th sargam of Valmiki Ramayanam. Raman was decided to be crowned and all the preparations are going on. Raman had prostrated before Narayanan perumal that he had in the Ishvaku kulam. At that time Kooni went to the first floor room of Kaikeyi. She changed Kaikeyi's manasu. Dasarathan came there by chance and Kaikeyi got the chance to influence Dasarathan and asked for the varans that he had promised in the battle field earlier. In the 12th sargam, Dasarathan's reactions of shock and awe to Kaikeyi's demands are described. Dasarathan asks Kaikeyi why do you differentiate Raman as Kausalya's son? He also asks what wrong did Raman do to deserve this sentence of going to forest. Dasarthan asks can you point even one mistake in the way Raman has behaved in the world till now. It is at that time that Dasarathan sings this verse. Raman attracted ordinary people of this world by his sathya vakyam and sathya acts. Raman gave what the poor (who were full of grief) needed and thus got them into his fold. This is what bagawan also does. By serving his Acharya with all that he needs, Raman as a prince made the acharyan, gurus also to be very pleased. They admired him. He defeats the cruel enemies with his arrows. Such is the ability of Raghavan. Raman speaks in a very likeable manner the truth and nothing but the truth. Dasarathan tells about 9 gunas of Raman. They are: Sathyam, dhanam, tapasthyathvam (steadfastness in completing the taken task)[28], thyagaha, mithratha, sowsam (thooimai, soft spoken, clean, walks slowly, behaves exactly as specified in vedas – ozhukkam that is well disciplined),

[28] Near Valmiki Bhavan in Ayodhya there are plenty of Sadhus who come regularly for their food in the afternoon. They are served in a hall opposite to that Bhavan. Many of them are highly educated (IITians, IIM graduates) and have left their wordly life styles.

arjavam/aarjawam(lowering himself in qualities of say bakthi so that the ordinary person does not shy away as displayed in all the SN's avatharams), vidhya, gurusishrooshaha. The second slokam is: க்ஷமா யஸ்மின்(if anyone falters he takes it lightly due to his vathsalyam) தபஸ் த்யாகம் சத்யம் தர்மஹா க்ருதக்ஞதாஹ (does not forget those who have helped him) அபிஹிம்ஸாஹ ச பூதானாம் (he does not harm any living being) தம்ரிதே கா கதிர் மமஹ. Dasarathan asks Kaikeyi can I live without such a Raman? These qualities imbibed by the ordinarily born Raman as son to Dasarathan had enabled him to give the boon of moksham to Jatayu. Note Ramanujar, Nampillai have also given moksham even putting them down in writing.

Pin pazhagaram perumal jeer tells Bhattar in reply to a question to him, that Nampillai will use this slokam and give his reply. It just means Raman wins the lokam due to his sathyam. Bhattar nodded his head as though he understood. Raja now has finished his work and asks Bhattar again why are you silent and not replied my question? Bhattar tells Raja you diverted your attention to some other matter and how could I have told the answer. Let me reply you now says Bhattar. Battar repeated the line of the slokam and said through this only Raman gives moksham to Jatayu. Raja was so happy with the reply that he put his head down in respect and asked for lots of riches to be given to Bhattar. Raja prostrates before Bhattar. Bhattar accepts them all. Raja asks Bhattar to come again. Bhattar and Jeer leave. When they neared Srirangam, Bhattar asks Jeer to take him immediately to Jeer's acharyan's thirumaligai, Nampillai's thirumaligai. Bhattar gives all the riches to Nampillai and prostrated before him. Nampillai got goose pimples all over his body. Nampillai says Bhattar swami you are from Parasara Bhattar's vamsam should you prostrate before me? It is apacharam. Nampillai also prostrates before Bhattar. Bhattar replies I was living like this (being haughty) all these days due to that ahankaram. Today when your shishyar helped me with the reply to Raja's question, I did not get the reply though having the knowledge imparted to me from the vamsam. Your shishyar helped me with the knowledge of how you would have replied. If your shsihyar has this much knowledge, how much you will be possessing. It is one srisukthi amongst the 16000 crores of divyasrisukthis you know. Even that one has got so much sanmanam and hence only you should get it. Bhattar says even the Raja was sitting with ahankaram and after hearing this one sukthi the Raja was so pleased that he gave all these riches. Even though I from Kooraththu alzhwan vamsam have also lived in Srirangam all these years, I have missed out on all your kalakshepams. From now on, Bhattar pleads with crying face, I will be also your shishyar though I have nothing in return to offer. Nampillai lifts Bhattar and gives him visesha kataksham. Nampillai tells all that he knows to Bhattar (Naduvil Thiruveedhi Pillai Bhattar) who listens to them intently. Naduvil Thiruveedhi Pillai Bhattar is made Nampillai's antharanga shishyar. This is how perumal curtails and corrects the spread of jealousy. Everyone of us should have naitchiyam and should not develop ahankaram.

One thing to ponder in these present days. How many are there in these days as descendants from Nampillai's vamsam whereas from Parasara Bhattar's vamsam there are some. Similarly Mudhali Aandaan's vamsam has many branches. We adiyaen's family are called khandhaadaiyaars a branch of Mudhali Aandaan. Similarly Nanjeer's vamsam are very very few. These acharyas like Nampillai did not create anything as their vamsam.

GP 89:

Thiru kurugai piran pillan wrote 6000 padi vyakyanam of Thiruvaimozhi. Then Parasara Bhattar asked Nanjeer to write vyakyanam of Thiruvaimozhi 9000 padi based on Bhattar's kalakshepams. Nanjeer did vyakyanam for Thiruppaavai and Kannunin chiruthaambu also. Nampillai, Nanjeer's shishyar faired the 9000 padi vyakyanam of Thiruvaimozhi. Sootha boudhranikar a rishi (Suthar) came from Nemisaranyam. He gave very detailed description of Vishnu puran. Like Suthar, Nampillai gave very detailed kalakshepams of Thiruvaimozhi. Nampillai has heard all the 100 kalakshepams from Nanjeer and hence has grasped the subject very deeply. He also had a great skill in writing accurately and neatly. Namboor Varadhachariyaar/Nampillai was also called Lokacharyar, Srisukthi (4000 divya

prabandham of alzhwars) maharnavar. Nampillai did not write any vyakyanam by himself. However many people heard Nampillai's detailed kalakshepam and were keen to write. Nampillai did not encourage such writings. He kept them as a secret.

So far this Guru Paramparai writing had been based largely on 6000 padi grantham of Pinpazhagram jeer. From this recording this gets over. Further writing will be based on other sources. (6.39)

4.32.15 Charithram 15: Nampillai throws 1.25 lakh padi thiruvaimozhi Vyakyanam made by NTP without permission of Nampillai to white ants and NTP did not protest

Page 889: Parasara bhattar's thirukumarar is Naduvil Thiruveedhi Pillai Bhattar. (NTP). The son, NTP, hears Nampillai's kalakshepam given in detail only for him. He sees that Nampillai is giving so many meanings for Thiruvaimozhi pasurams. Once Vagulabaranan swami and his other 3 brothers asked permission to record Velugudi Krishnan swami's kalakshepam in 1992. Velugudi swami's reply was, "in those days (1970's) big lions used to roar". He was referring to his father Varadhachariyar's, Bayangara vadhi Annagarachariyar's and Karpangadu swami's kalakshepams. There were no recording facilities in those days. Nowadays we are like foxes whining and you want to record, Velugudi Krishnan tells Vagulabaranan. If this is the feeling in 1992 it is unimaginable to think of how it used to be in Nampillai's times. In those days not even a paper and pen was there to make notes during the lecture. We can't online write on palm leaves as the kalakshepam is going on. It is like such a huge flowing river and we want to drink it all. How is it possible. This was the dilemma of Naduvil Thiruveedhi Pillai Bhattar. After him another Vadakku thiruveedhi Pillai is going to come. The person relating kalakshepam is Pillai and there are another two Pillais listening.

Naduvil Thiruveedhi Pillai Bhattar keeps listening to what Nampillai tells in the day time. On that particular rendering, Nampillai tells very elaborately. Immediately in the night he (Naduvil Thiruveedhi Pillai Bhattar) writes the same without leaving out even a word **தப்பாமல்**, in palm leaves. As he was writing after the kalakshepam, he was writing without any fear of missing out in listening **பதராமல்** while writing as it happens in our classes. He does it after absorbing **தரித்து** all what his acharyan had told. Similar thing Vadakku thiruveedhi Pillai does in later times. Why did they do this? They wanted this vast knowledge to reach all in the future times. In Velugudi Krishnan swami's times his maternal uncle Ethirajar swami used to record all of Krishnan swami's kalakshepams. Going to Ramanujar's times we in the present day do not have that bagyam of listening to his actual renderings. We are only getting to know some written material.

Naduvil Thiruveedhi Pillai Bhattar continues to record in this physical form every day till the cycle of Thiruvaimozhi kalakshepam gets over. In the end after all the kalkshepams of the entire thiruvaimozhi was over, he takes out the palm leaves all the palm leaves he has generated, and he sees that it has 1.25 lakh padi. Each padi has 32 letters. It is somewhat like mahabaratham which has 1.25 lakh slokas. 1.25 lakh padi will turn into approximately 5000 odd paged vyakyanam maybe 500 paged 10 volumes. Naduvil Thiruveedhi Pillai Bhattar takes the palm leaves one day and places them at the feet of Nampillai. Nampillai looks at them with unacceptance and expresses I did not give permission to write. You didn't even inform me that you are writing. Is it not wrong on your part? You have written it like a long song for the world. Nampillai asks can Thiruvaimozhi be made public? Naduvil Thiruveedhi Pillai Bhattar however submits that he has not written anything wrong. Maybe there are some grammatical mistakes such as where to put comma etc., Still Nampillai is not convinced. Nampillai says do you know why it should not be written so elaborately if this is let out all the people will sit and read the elaborate grantham and will not come to listen to the kalakshepam. Nampillai asks do you think is this all the meanings of Thiruvaimozhi? Can you fathom all the meanings running in my mind? Out of 100 meanings that I would have thought I would have told only 10. This could be in spoken language form and I have told it casually for you to understand but it is not worthy for a book. (31.44) Also if you give this detailed meaning, people will be reading this and will not come for kalakshepam. It is proper for a shishyan to hear from an acharyan. If this is

published shishyan will not have regard to come and sit and listen to Kalakshepam directly from acharyan and respect for acharyan will diminish. Even Thirukurugai Piran Pillan got the permission to write 6000 padi only after requesting Ramanujar so many times. Nampillai says even when I am alive you have written this even without seeking my permission. இப்படி விவரமாக எழுதினால், ஸிஷ்ய ஆசார்ய ஸம்பந்தத்துக்கு அஸம்ப்ரதாயமாக போய் விடும். He took the 1.25 lakh padi and said he is going to feed this right now to white ants. கரையான். He took the palm leaves, dipped it in water and threw it to the ants. The grantham disappeared on that day itself. Naduvil Thiruveedhi Pillai Bhattar did not react at all to this act. He calmly said whatever acharyan feels is right let that be done. He fell at the feet of Nampillai and leaves.

These days we do not have nishtai and vairagyam and that is why world is like this.

4.32.16 16th charithram: PVP writes 24000 padi. VTP writes 36000 padi. Eeunni gets 36000 padi due to Namperumal kripai.

Nampillai calls Periya Vaachaan Pillai (PVP) and asks him to write vakyaanam for thiruvaimozhi in the lines of Ramayana grantham. 24000 padi was thus born. ஸ்ரீமத் க்ருஷ்ண சமாத்வாய நமோ யாமுன சூனவே. யத் கடாக்கக்ஷக லக்ஷாணாம் ஸுலப ஸ்ரீதர ஸதா. This is the thaniyan for PVP. Nampillai did avathaaram of Thirumangai alzhwaar and Periya Vaachaan Pillai did the avathaaram of Krishnan. Thirumangai alzhwar tells Thirukannamangai perumal Patharaavi perumal, to come and sit like in a class and he will clarify all the doubts. To that perumal says yes it will happen in future times. And thus the two are born as Nampillai and Periya vaachaan Pillai. Periya vaachaan Pillai wrote vyakyaanam for all the 4000 verses of Divya Prabandham. He did vyakyaanam for Ramyanam also. He did vyakyanam for rahasya thrayam. He did vyakyanam for sthothram like gadhya thrayam etc., he is called Vyakyaana chakravarthy. If PVP had not been there prabandham would have been like noise of sea waves.

Periya Vaachaan Pillai was Nampillai's favourite shishyar. PVP also lived up to the expectations of his acharyan. He is friendly to all and liked by them. He learnt all the meanings splitting the phrases to each component (அலகலாகாக) and knew their meanings. He knew the meanings of each padham. He was even able to predict what the acharyan would tell in a given circumstance. He was born in Thiruchenganur. It is thus that acharyan asks PVP to make the vyakyaanam of Thiruvaimozhi. This will be based on what he had heard about Thiruvaimozhi hitherto from Nampillai. It is like thirukurugai piran Pillan or Nanjeer being asked by their respective acharyans viz., Ramanujar and Bhattar. These were 6000 padi and 9000 padi resoectively. Now it is 24000 padi. PVP writes and submits. Nampillai appreciates it. This is what was expected from PVP he exclaims.

After this Nampillai gives another round of Thiruvaimozhi vyakyaanam. There are first ஸ்ரீயப்பதி படி, இரண்டாம் ஸ்ரீயப்பதி படி மூன்றாம் ஸ்ரீயப்பதி படி. These are just the introductory statements for the main topic. These bring out the greatness of SN. The first day Nampillai after paying obesciences to Namperumal, sits to deliver the first introductory talk after thinking of his acharyan Nanjeer. He starts the kalakshepam uttering ஸ்ரீயப்பதியாய், அவாஸ்த சமஸ்த காமனனாய், சமஸ்த கல்யாண குணனனாய், அப்படிபட்ட ஸர்வெஸ்வரன். These are the opening adjectives used for SN. These are the opening statement for any formal kalakshepam. The first day kalakshepam was over. On the second day Nampillai found that some new members had joined. He again starts ஸ்ரீயப்பதியாய், அவாஸ்த சமஸ்த காமனனாய், சமஸ்த கல்யாண குணனனாய், அப்படிபட்ட ஸர்வெஸ்வரன். On the third day also again new members were seen and Nampillai again started ஸ்ரீயப்பதியாய், அவாஸ்த சமஸ்த காமனனாய், சமஸ்த கல்யாண குணனனாய், அப்படிபட்ட ஸர்வெஸ்வரன். This introduction that followed is called avathaarigai. The avathaarigai explains the greatness of the topic, greatness of the author and the circumstance in which the prabandham was sung. This avathaarigai contains all the

material of Sreebashyam. If this avathaarigai is understood Sreebashyam can be easily understood. The avathaarigai itself is split into first ஸ்ரீயப்பதி படி, இரண்டாம் ஸ்ரீயப்பதி படி மூன்றாம் ஸ்ரீயப்பதி படி in eedu 36000 padi kalakshepam. Eedu is the detailed kalakshepam of Thiruvaimozhi which exists even today. This name is given by Namperumal himself as will be seen later. One swami was making detailed notes every day going back to his home in the night. The person who did this (ஏடு படுத்தினவர்) is Vadakku Thiruveedhi Pillai (VTP) who is the other most trusted shishyar of Nampillai. In those days, all these people used to live on the way from Kollidam to Srirangam. No one or only the essential people lived inside Srirangam. Note Kollidam is to the north of Srirangam. NTP is having respect of Nampillai that he is elder to Nampillai and is from big vamsam, PVP is priya sishyar, VTP is antharanga sishyar. The three are differently graded in the eyes of Nampillai. Usually antharanga sishyars will not be vidhwans. Antharanga sishyar only listens to the orders of Acharyan. Antharanga sishyar VTP listens to kalkshepam in the day and writes the same in the night. VTP finally submits what he has written to Nampillai. Nampillai asks what is this (meaning you have also started writing like NTP). VTP says that this time that you told Thiruvaimozhi has been scripted here. Nampillai opens the Srikosam (the set of palm leaf writing is called Srikosam) reads and is very happy. He says it is not too short nor is it too long. அதி சங்க்ஷேபம் அன்றிக்கே அதி விஸ்தரம் அன்றிக்கே ஆனை கோலம் செய்து (after the elephant is given bath in srirangam, it is decorated with broad thiruman kaapu, vasthiram etc., if it is made to walk on the street people will be adoring the sight.)புரப்பட்டா போலே (நடை கம்பீரமாக இருக்கும்) இந்த 36000 படி உள்ளது. **In some places of eedu it can be seen as being spoken language.** Sutha Prakiska soorie is a explanatory note on Sreebashyam. It is also 36000 slokas. Now Nampillai is not worried unlike 125000 padi which he felt is too much in detail. Nampillai looks at VTP and tells you have written it well. Still, you have written without my permission. So Nampillai collected the whole grantham and kept it safely in his Thiruaradhana (box) or the mantapam.

One person Eeunni Maadhava Perumaal (EMP) who is also a sishyar keeps observing this. His full name is Eeunii Siri alzhwan Appillai Madhava Perumal. He keeps praying to Namperumaal for many days doing pradakshinam to his sannidhi. One day perumaal gets pleased and asks why EMP is so much praying to Perumaal and seems to be asking for something. EMP tells that vyakyanam 36000 padi is with Nampillai. I want that. Nampillai must take kripai on him and present that to me. Perumaal agrees. That day Nampillai goes to Namperumaal sannidhi. Perumaal asks for theertham, vastharam and prasadam and sadagopan to be given to Nampillai and then archa mukhaena tells that the grantham should be given to EMP. Namperumaal calls the grantham as Eedu and this was the first time it is called so. Eedu can give moksham. Nampillai goes to his thirmaligai and gives Edu 36000 padi grantham to sishyar Abimadha sishyar EMP. Abhimadham because the behaviour of Nampillai and EMP were similar. It was instructed to be used for use as ஒரான் வழி means it has to be handled only by a single person and passed on to the next generation. It goes to Eeunii Padhmanaabhar then on to Naaloor Pillai and then on to Naaloor Aachaan …. To Thiruvaimozhi Pillai and finally to Manawala Mamuni. This is the route to Eedu Kalakshepam in front of Namperumaal. Then the Thaniyan for Manawaala Mamuni (Srisailesa daya paathram) and finally getting to be known to all the public.

Indiran, Brahmma, Namperumal etc were all keenly listening to Nampillai's kalakshepam of what led to writing eedu 36000 and were very much appreciative of that. Why did the sreepaadha mudhaligal not mention Sreevaikuntam and SN listening to it and his apreciation? As Nampillai was still alive when Pin pazhagaram jeer, author of 6000 padi of Guruparamaparai, wrote this in his final pages of his grantham, he did not want to write about paramapadham. Pin Pazhgaram Jeer however writes that eedu was like pearls coming out of Nampillai's mouth (முத்து உதிர்ந்தது). He writes that those who read eedu are sure to get moksham. However the mudhaligal wrote a vaazhi thirunaamam poem on Nampillai. in this thirunaamam, first the tenazhwars are sung in praise of.

This set of 10 alzhwars does not include Aandaal and Madhura Kavi alzhwar both of whom considered another alzhwar as being more than God. these two showed us the way to acharya vaibhavam. then they sing in praise of acharyans starting from Nathamuni. Then the praise goes on to Ramanujar who stopped eka dhandi sanyasis (adhwaithies) in their arguments so much so they were stranded without being able to give any reply against the principles of VSA and how the views of adhwaitham were flawed. He (Pin Pazhagaraam Jeer) finally praises his own acharyan Nampillai. With this we come to the end of Guru Paramparai 6000 padi of pin Pazhagaram Jeer.

The thaniyan on Pin pazhagaram jeer itself sings about his birth being in Aippasi, sadhaya nakshathram, who was shishyan of Nampillai, and I pray to such an acharyan is what the song says.

4.32.20 Charithram 20: Nine aspects of Perumal why we should greatful to HIM

(In the original 17-19 charithram missing)

Nampillai one day in front of Namperumal sannidhi gets this idea of advicing people about ways to attain HIM. He gets these ideas while speaking with perumal. Perumal is not only head for all of us but also has the ability to control us. Sarva swami and Sarva Easwaran/niyamanan. 1. He as antharyami is doing these all the while. 2. YOU have developed qualities in me (says Nampillai) such as advaisham aabimukyam, saadhu samahvamam. 3. You have shown me an appropriate acharyan for me to follow. 4. YOU have made it possible for getting rid of samsara bandham. 5. YOU have got rid of all the paapaas that i have accumulated for many lives. 6. YOU have led me in archiraardhi margam, towards paramapadham and gave me your Gunanubavangal. 7. YOU have made me to perform appropriate service to you in paramapadham. 8. Thus YOU gave me the praapthi nilai. 9. YOU made me to be a permanent part of paramapadham. Yavadhathmabhaavi.

GP 90:

(eedu 36000 paadi written by VTP was ordered to be given to siriya alzhwan or eunnii madhava perumaal as he requested Namperumal for it. Then went to his son Eunni padhmanaba pillai. Then to Naloor aachaan and then to Naloor Pillai).

4.32.20.1 Six steps to getting gyaanam for the uninitiated

One day Nampillai in his old age was advicing the ghoshti. One can lead two types of lives. One is that of samsari or that of mumukshu.

Nampillai's advice to the uninitiated for getting gyanam

Samsaries are full of avidhya though they are chethanargal. They have gyanam but it is full of avidhya as the knowledge gained is not for getting moksham. Avidhya is made up of: 1. ahankara mamakarangal. Ahankaram is அஹம் இல்லாத தத்வத்தை அஹம் என்று கருதுதல். Mamakaram is என்னுடையது இல்லாத தத்வத்தை என்னுடையது என்று கருதுதல். Ahankaram is dehathmabimanam. Deham is not aham but we think deham is aham. aham is actually athma. Mamkaram amounts to thinking only of my udal, my manaivi, my soththu. Naan and ennudaiya are ahankaram and mamakaram respectively. This is the root cause for avidhya. this differentiates mumukshu and samsari. This leads to raga dweshangal. I like this and not that. If i am born brahmin, my likes are different from that abrahmanan. Due to this avidhya, he gets into 4 types of sareeram. devar, manushyar, thriyak (animals including insects) and sthavara

jangamam (trees). Each of these four types of sareeram has liking for five types of vishayangal. Sabdha, sparisa, roopa, rasa, gandha vishayangal. To insatiate these feelings people search for different ways. Colloquially speaking, we need money to experience these feelings. People go to any extent to earn money. They tell lies, do stealing, harm animals, treat very lowly rated person as their leader. They will continue to be in the cycle of birth, gain avidhya, die are born again...Where we are going to be born in the next janmam is also not known. We get Anantha Klesa Baajanam from Samsaram. Samsaram is full of sadness and pleasure is not permanent. It is nirantharam atradhu. Sankarachariyar writes iga samsaarae bahu dhukkaarae which means that samsaram brings with it a lot of dhukkam. There is a repeat of jananam and maranam.

s no	What should we develop and possess. Veedu or moksham. We can learn through Vedas or through acharya Hridhayam. It needs acharya sambandham.	What should we leave? Samsaram which is full of dhukkam. It consists of following 7 steps.
	a. anaadhi ayana (narayana) sambandham	1. Samsaram which is full of dhukkam. leads to 4 types of sareeram due to birth/janma
	b. it gets easwarasya sowhartham of perumal	2. we get it due to anadhi achith sambandham.
	c. we get to see it due to HIS edhurcha sukrutham, karunai/kripai	3. leads to avidhya
	d. He shows it through Jaayamaana kaala kataksham. Vishnoer kataksham(If Perumal sees a worthy jeevathma at birth and HIS thirukann kataksham falls on this athma at birth then he is full of sathvika gunam, sathu vignyaeyaha, sadhai moksharthaka chinthanaha)	4. we do paapa punya karmas in the janma
	e. It leads to build up of sathwa gunam. It is same as having adhvesham, aabimukyam, saadhu samaham – aacharya samasrayanam. After getting samasrayanam done we get artha panchaga gyanam.	5. we die and get another janma
	f. it leads to clear understanding of artha panchaga gyana bhavam.	6. which results sathva gunam and rajo thamas gunam in proportion to type of janma determined by residual papa/punyam.
	g. it leads to moksham	7. artha panchaga abhavam

The other type who are mumukshus search for ways to get to moksham. Artha panchaga gyanam is to be known to all especially those who are interested in mukthi that is being a mumukshu. One who does not know it is samsari. how does a jeevathma get release from bondage from this life after becoming a mumukshu.

Pancha samskaram fundamentals:

4.32.20.2 Phase 1 steps to be followed to release of jeevathma to become mumukshu: Achith ayana sambandham. Getting yourself ready to join acharyan.

The same grantham that we have in page 892 onwards contains material from 12000 padi Guru Paramparai. Who are samsaries and what is achith ayana sambandham. They are as follows.

What is 1. Easwarasya sowhaartham, 2. Yedhurchaath sugrutham, 3. Vishnoeth Kataksham, 4. adhvaesham, 5. aabimukyam, 6. saadhu samahvamam. These are the six steps to attain knowledge leading to attaining moksham. These are described as "a to g" in the left hand side boxes of the above table. There are upper steps and lower steps in Srirangam. The steps from which Perumal descends or ascends to Garbagraham is called upper steps and that we the bakthas climb to and from is called lower steps. Both of these put together are six steps. They signify what is given above in 1 to 6. It is said that we must climb 3 steps and Perumal will climb down 3 steps to receive us. First Perumal takes his 3 steps and climbs down expecting us to be there after climbing 3 steps. Perumal's three steps are 1. Easwarasya sowhaartham, 2. Yedhurchaath sugrutham, 3. Vishnoeth Kataksham. Regarding quality 1, Sowhartham is the pious gunam of Perumal the word comes from Sukruthu. Perumal thinks good for all of us. Quality 2, Yedhurchaath means accidentally/giving us the benefit of doubt he sees positive in whatever we do. Even if we accidentally do pradakshinam of the koil for the reasons of say traffic, he counts it out as our good. En paerai chonnai, en oorai chonnai, en adiyaarkku odhunga nizhal koduththaai என் பேரை சொன்னாய் என் ஊரை சொன்னாய் என் அடியார்க்கு ஒதுங்க நிழலை கொடுத்தாய். Madi maangaai ittu மடி மாங்காய் இட்டு. This phrase means making 10 out of 1. Perumal considers 10 times of what we would have done and gives us the benefit of doubt. He also blesses us with Yedhurchaath sugrutham, and Vishnoeth Kataksham. What must we do in return. We should not develop dhvesham/hatred or going away from him (God) and his care for us. We should practice adhvesham that is negative of dvaesham. Advesham is also about not speaking ill of avatharams treating them as earthly persons. Next is aabimukyam. We should develop liking to going towards God by constantly practicing the acts that take us to him. We should keep at liking God and make it a habit to develop aabimukyam. We should look for saadhu samahamam and be only with them and avoid actually totally eliminate bad relationships.

For such a samsari who is continuing aimlessly in the cycle of birth and death, 1. emperuman's souhartha gunam falls on him at one stage. Without the person's knowledge, some thing good happens. En paerai chonnaai, en oorai chonnaai for that perumaal madi maangai ittu (amplifying one good deed to 10 times. The actual story is: a person notices that mango is being stolen every now and then from his grooove at the back of his house. He was not able to catch the thief. One day he catches a boy walking on the street in front of his house. He ties 10 mangoes on his body and exclaims loudly that the boy is the thief and that he has caught him. Whereas what perumal does to us is the opposite. He without our knowledge adds to the list of good deeds done by us. Perumaal does good to the person due to HIS souhartha gunam. 2. He shows his pity on us. Even if the person has told the name of perumal koil in some other context, perumal treats it as deliberate attempt of the person to praise HIM and hence does good to the person. Even if the person tells the names of his friends when asked and if they are perumal's names, perumal counts as good act of his and gives credit. The thinnai made for playing cards otherwise, if on one day it is used by a srivaishnavar to take rest is considered by perumal as the good act of the owner that he has constructed it for HIS bakthas to take rest and gives the owner credit. Such acts of God are called Sugrudham. One person chases a cow to give it a whip. The cow makes a pradakshinam of the koil. He also comes as pradakshinam while chasing the cow. Perumal considers this act of the person, as performing a pradakshinam of the koil and gives him credit. This yedircha sugrudham.

Through the yedircha sugrudham, perumaal kept on increasing our punyam list. However we don't realise that we are wasting our life. We may become aged say 80-85. Still we spend our life in worldly things like morning coffee and newspaper. Perumal thinks differently. He thinks he is so near to dieing but is wasting his life. This jeevathma is "anarthamaaga poeraanae அனர்தமாக போரானே". 3. Perumaal becomes very sad (nondhu poi நொந்து போய்) and looks at him with kind eyes (kulira kadaakshiththu குளிர கடாக்ஷித்து). Vishnoer kataksham. All the three above are performed by perumaal without any effort of ours. These are the three steps that perumal

to come down for us. This perumal does due to his nirhethuga kripai. He does for all (be it Ravanan or Hiranya Kashapu) but only some accept it.

Now looking at the three steps that we must climb, Due to this nirhethuga kripai of Perumal, we develop adhvesham. This is the **first** step. We do not talk ill of perumal. We do not refuse accepting him. We develop liking for Perumal. In the recent past, kavignyar Kannadasan went into wrong paths in the initial days. He later became a big Krishna bakthan. Now due to the adhvesham we exhibit, Perumal's thiruullam brightens. Due to this action of perumal, sathvam develops in the person concerned. This is the aabimukyam stage the **second** stage/step. We develop love for Perumal. Aabimukyam means HE alone is mukyam. Now perumal thinks that HE must do good for us. Now we start developing sambandham with sathvikars leaving out old friendships. This is the **third** stage/step Saadhu Samaagamam. This is the first phase of the efforts to attain moksham. It contained three steps by Perumal and three steps of ours.

Easwarasya sowhartham edhircha sugrutham vishnoer kataksham advaesham aabimukyam saadhu samahamam ஈஸ்வரஸ்ய சௌஹார்தம், எதிர்ச சுக்ருதம், விஷ்னோர் கடாக்ஷம். This is the verse that we must memorise. Now the jeevathma is ready. We have come upto step 'e' in the LHS of the table. Now the person looks for an acharyan to learn further. He looks for sadhacharyan. Than nenjil thoendridhanai solli idhu sudhdha upadesa varthadhenbar moorkaraavaar தன் நெஞ்சில் தோன்றிதனை சொல்லி இது சுத்த உபதேஸ்வர வார்த்ததென்பர் மூர்கராவார். Acharyan should not be like one who tells than nenjil thoendri. He gets artha panchaga gyanam.

4.32.20.3 Phase 2 of the steps to be followed to release of athma to become mumushu. Joining acharyan and learning from him. How does the acharyan transforms us:

Next is phase 2 of reformation of the individual. How acharyan transforms us. He will tell very useful meanings and advices from the vedas and upanishads to the individual. He gives artha panchaga gyanam. it consists of 1. Athma is all that matters and not the body that we have and see. You are identified by your athma and not this body. First one should get to understand this deeply. Leave out athmabimanam. 2. I am not swathanthran. Athma is parathanthran. Athma belongs to SN. This defines paramathma swaroopam too. With this pranavam's (ohm) meaning has been defined. The athma's goal is to reach paramathma. However you are not just servant to perumal but also to his adiyar's adiyar. 3. palam of this is purushartha swaroopam upaeya swaroopam or praapya swaroopam. Doing service to Emperuman. Baghavath anubava janitha preethi kaarika kainkaryam பகவத அனுபவ ஜனித ப்ரீதி காரிக கைங்கர்யம். 4. What hinders this progress? Viroedhi swaroopam? ahankara, mamakaarangal. sareera sambandham. 5. Upaayam? Ways to attain HIM. Uppaya swaroopam, praapaga swaroopam, Avan thiruadigalae endrum irukkai அவன் திருவடிகளிலேயே என்றும் இருக்கை. Sriman Narayana charanou charanam prabathyae ஸ்ரீமன் நாரயண சரணௌ சரணம் ப்ரபத்யே.

This is the artha panchaga gyanam given by acharyan. These are all described in rahasya thrayam. Mumukshapadi. He hears these advices and becomes devoted to acharyan (nandri unarvoedu sathvigaroedae sangathi pannum நன்றி உணர்வதோடு சாத்விகரோடேயே சங்கதி பண்ணும்) and stays with him.

4.32.20.4 Phase 3: To conduct ourselves as acharyan has adviced us:

Phase 3: Aacharya upadaesam is classified into two parts. He tells us what is to be sought and also what is to be left out. ishta praapthi anishta nivrithi. I should get what i want and what i don't want should leave me. The content will differ with each individual. For a common man he wants food and drinks, sugam for draegam and he does not want poverty and enemies. A munivar

will want differently. For upanyasakars they aspire a good throat during margazhi month. They do not want any illness or other disturbances during this month.

For us mumukshus, when we do acharya kaingaryam, we should leave out what acharyan does not like in us. First in the list is ithara devatha sambandham. We must at all costs leave it. If we do not do it acharyan will ditch us and if that happens, bagawan will ditch us. If that happens we will go the RHS table of anadhi achith sambandham. We should conduct ourselves such that we attract HIS karunai and not his Leelai. When we are not doing what acharyan likes, it leads to upaekshikkum alavu உபேக்ஷிக்கும் அளவு. That is acharyan will only feel sad and will express so. However if we do what he has prohibited he will leave us and so will bagawan and we will reenter the endless cycles of birth and rebirth. To know what Acharyan will like and what he will not like, it can be learnt from sasthiram and also by remembering what acharyan adviced. Nithya naimiththika karmangal must be followed. We can infer what acharyan likes and dislikes from the expression in his face. If we do what acharyan likes and leave out what acharyan dislikes, it is a tool to paeru/moksham. That is it is upaayam for getting moksham. It is also a bagawath bhagawatha kaingaryam while on this earth. It is kalakshepam in this life. It is also supportive of what is expected of our athma's swaroopam. **However do not think that this is the sadhanam (way to attain the goal) for attaining moksham.** It is because we have done saranagathi and bagawan will give moksham if and when he likes. Bagawan's kripai alone is upaayam. Karmamum kaingaryaththilae pugum கர்மமும் கைங்கர்யத்திலே புகுரும் means just that. Karma is not upaayam. If there is an adhikaarai having these attributes, he is sure to get praapyam. This is paeru or moksham.

The meaning for the phrase that it is our swaroopam is: Its (thath swaroopam's) ultimate is thatheeya seshathvam. Para swaroopam's ultimate limit is archavathaaram. Viroedhi swaroopam's limit is ahankara mamakarangal. Aham ilaadhadhai aham enbadhum maham illaadhadhai maham enbadhum அஹம் இல்லாததை அஹம் என்பதும், மஹம் இல்லாததை மஹம் என்பதும். Dehathmabimaanam and sareera sambandham should be got rid of. Upaaya swaroopam's limit is bagawath kripai. Upaeya swaroopam's limit is bagawath muka ullaasam.

4.32.21 21st charithram: Bharatha alzhwan's parathanthriyathvam:

Some bakthas ask Nampillai why did Baratha alzhwan's charanagathi to perumal in chithrakoodam when he had brought so many ayodhya vaasis with him did not fructify? Barathan had called Raman back to Ayodhya but Raman did not go why? Nampillai replies it (the charanagathi) indeed got fructified. Barathan asked for Raajyam to be taken back. It is swa swathanthriyam to be ruling the raajyam. He is forced to be made as King which truely belonged to Raman. Barathan had come running out of fear to Raman. Why are you keeping the raajyam on my head. I do not want to be swathanthran. I want to be subjugated to parathanthran. Raajyam was swaroopa viruththam to Barathan. Barathan wanted to get rid of ahankaram that would come with being King. At that time Raman by giving his thiruadi nilai alzhwargal (Paadugai/sandals) to Barathan, he helped Barathan to get rid of being swathanthran. Thus Barathan's charanagathi fructified says Nampillai. Barathan's fears got removed. Barathan becomes parathanthran to Raman. It is said so by Valmiki. Barathan goes back happily keeping the padugai on his head with Shathrugnan.

Seeing it in detail in the first look it appears that Raman refused to go back to regain rajyam and thus disagreeing with Barathan. Thus it appears that Barathan's saranagathi did not fructify as afterall barathan did not do saranagathi to get padhukai, he wanted Raman to come back. Why did Raman refuse to go to Ayodhya? It is because, all the rishis of Dhandakaranyam begged Raman to stay back in the forests and protect them. Raman asks the rishis, why are you not able to eliminate the asuras through sabams that you can give? But then Rishis said that they want to be parathanthran and want Rama to protect him (same as seetha wanted Rama to come to Lanka and take her back, though she could have used her swathanthric powers and saved herself which she did not want to do). Rishis were in tapas having sathva gunam and if they come out of tapas and give sabam they will get Rajo

gunam and their tapas will be destroyed. They/the rishis are accumulating their good deeds for moksham and do not want to waste it for killing asuras. The rishis are saranagathars to Raman. Raman afterall is saranagatha vathsalan. That is the reason why Raman refused to Barathan's request for meendum ezhundharula vaendum மீண்டும் எழுந்தருள வேண்டும் or going back to Ayodhya and rule the kingdom. It is just like a couple who have some rishis as their guests, give away all the delicious food that they have prepared for the special occasion, to the rishis, and they go hungry. Raman and Barathan give away the hunger of Rajyam for the sake of Rishis who have done saranagathy. Sri baratha alzhwanukku swa visleshavaththanilum ஸ்ரீ பரத அழ்வானுக்கு ஸ்வ விஸ்லேஷவத்தினிலும் காட்டில்,(due to being away from Raman) kaattil, Raamanukku Barathanai vittu pirindhilum vislesham adhigam ராமனுக்கு பரதனை விட்டு பிரிந்திருக்கும் விஸ்லேஷம் அதிகம்(dusahamaaga irukka). Indha irandaiyum vittu Rishigalin kaapaatri kodukkum saranagathiyai balikka vaeduvadhu mukyam இந்த இரண்டையும் விட்டு ரிஷிகளை காப்பாற்றி கொடுக்கும்.

GP 91: (aacharya lineage in one line)

Alzhwargal (10 of them) have done saranagathi to Thiruvengadamudayaan. However, acharyargal had established Srirangam as their capital. Nathamuni – Uyyakondaar – Manakkaal Nambi – Aalavandhaar – Periya Nambi - Ramnujar – Embaar – Parasara Bhattar – Nanjeer - Nampillai – vadakku thiruveedhi pillai - Periya vaachaan pillai – Pillai Lokachaariyar – Manawala maamunigal. Those who were listening to kalakshepam were maximum in the period of Parasara Bhattar – Nanjeer – Nampillai. Those 400-500 years were the golden period for srivaishnavism.

4.32.22 Charithram 22: We should not seek aiswaryam from perumal

Nampillai gives this advice to Appullai Pillai in reply to why we should not ask aiswaryam from bagawan, there are three reasons/dhoshams which will accompany it. 1. We can ask what is appropriate for our status and capability. sidhidhiyaadha amsaththil snithanaagavum ஸித்தியாத அம்சத்தில் ஸ்னிதனாகவும். don't ask for what a raja has. It is like yearning for things that you can't get. Just because perumal has everything you must not want something beyond your reach. Note perumal will not give everything to everyone. 2. Do not ask for what will not go for your swaroopam. The swaroopam is such that we must live only for HIM, whereas if we ask something for our need it is against our swaroopam. 3. When paramathma wants to come and stay with you, if you show interest in things other than him, HE will become extremely sad. Nampillai also gives examples to illustrate this. Abaekshidhal அபேக்ஷிதல் means requesting perumal for some thing. Paraswaroopa samaadhaanaththukku samaadhibandham pannugai பரஸ்வரூப ஸமாதானத்துக்கு ஸமாதிபந்தம் பண்ணுகை. In Sivan koils, bakthas seem to get what they ask for but not in Vishnu koils, HE will give only what will suit your present status. He will give what each one needs and can use. If a srivaishnanvan shows interest in samsaram alone, HE will grant him what is due to him. It is like you go to a doctor for treatment and the sincere doctor is tough and he advices the best practices to be followed. Perumal is like that HE will give what is needed and good advice. The doctor knows and tells if one is like the other set, the disease will continue to be there.

Details of point 1 above:

Perumal examines the person who prays even after doing saranagathi, if he is not sincere and is not following what vedas say, Perumal will wonder how to give him moksham. To correct such a person Perumal removes the aiswaryam from him. This is done to make even a sincere devotee/srivaishnavar on whom Perumal wants to do anugraham, to be focused in doing things which only lead to moksham. He will remove the aishwaryam from such a person. யஸ்ய அனுக்ரஹம் இச்சாமி தஸ்ய வித்தம் ஹராமி யஹம். It means Perumal will

snatch away wealth from one whom he wants to do anugraham. Perumal thinks and makes it easy by snatching away his wealth, from a person to be able to leave away everything without any worries of property transfer when going to moksham. When the mudhalis ask Nampillai can there be such persons, he says yes there will be people like that in those days. Those who have joined a good acharyan after leaving out everything. A true sishyan. When we do samasrayanam we tell acharyan, I am giving myself and my belongings. என்னையும் என் உடமையியும் உன் சக்ரபணி ஒற்றி கொண்டு is what we say during samasreeyam. பண்ணின ப்ரபதனத்துக்கு விருத்தம். It means that what the person does now is against the intent of samasreeyanam he has done.

Details of point 2 above:

If the person tries to ask for some thing that will not go well with his swaroopam (for eg if a person comes well dressed in suit and coat daily to office and one day he comes in shorts, the people around in office will say this dress does not suit you). The persons argue that jeevathma which decides the swaroopam is of the same capability for all and hence everyone's swaroopam must be the same. Nampillai agrees that swaroopam for all are the same but ஸ்வரூபத்துக்கு விருத்தமாக ஒன்று தோன்றுகின்றது but some thing shows up which is against one's swaroopam. There was a raja once. He had a son. The son, rajakumaran was living well eating well throughout the day. If such a rajakumaran goes to a poor man's hut and drinks kanji/porridge out of necessity it will be odd. Nampillai tells if we ask for something that doesn't suit our swaroopam it will be that odd. Asking perumaal for our wishes is as per our choice, which could be different for different persons even though they possess athma whose swaroopam in the unhindered form is the same, may be they are guided by their poorva janma vaasanais or more appropriately not listening to our athma's final wish. This is the very purpose of our life to be able to control our 5 senses and 5 karmendriyangal. The athma coming into our body looses its polish due to sareera sambandham. Nammalzhwar was able to win over this at his youngest age. He was able to control his satam. Going after our sareeram pleasures makes us கூழாட்பட்டு நின்னீர் that is a commoner. அப்ராக்ருத அனுபவ அன்வயியாக்கு ஈடான ஆகாரங்கள் லபித்த சேதனன் உயர்ந்ததான பகவத் அனுபவம். This is what is there in the original book. It just means a person yearning for food which is not fit to be consumed while considering his swaroopam. The person should yearn for apraakrutha anubavam which is moksham. Instead if he wishes for worldly pleasures then it amounts to living against one's swaroopam.

Details of point 3 above:

பரஸ்வரூப ஸமாதானத்துக்கு ஸமாதிபந்தம் பண்ணுகையாவது நெடு நாள் இழந்த சேதனனை நேராக கிட்ட படுவதே என்கிற க்ரிதார்தநான இருக்கிர ஈஸ்வரனை ஹ்ருதயத்தை வ்யாகூல அஸ்ரயம் ஆக்குகை. We are all soththu of bagawan who has para swaroopam. He is purushan and we are his manaivi/wives. We are supposed to be pathivratha wives. That is not to think of another man. When the husband approaches her to speak nicely to her, if the wife goes after other men in the neighborhood, what the person does in this life in going after other Gods is like that. There can't be a more telling example. Srivaishnavism is pathivratha dharmam. When perumal wants to give himself if we go and ask for some thing else, it is like asking for another man.

4.32.23 Charithram 23: Nampillai was so happy seeing the wealth of Thaen Kol Dhaasar as he was considering it all as perumal's soththu

Nampillai was in Thiruvellarai தேன் கொள் தாசர் – thaen kol dasar's thirumaligai. Pillai saw all the wealth the swami had and was happy. Nampillai takes Yethiraja Dasar who is his shishyar. This type of writing of grantham shows the arjavam or the enthusiasm of the writer. The writer does not

hide anything. Just now Nampillai had told that having interest on such worldly pleasures of wealth is against our swaroopam, now he finds this thaen kol dasar to be having so much wealth. Actually Nampillai was happy seeing this wealth. We will find out the reason for Nampillai's happiness. Yethiraja Dasar asks Nampillai how come you are happy seeing this wealth? You had only preached that we should not have interest in worldly pleasures such as wealth. You had in detail told the dhoshams that come due to such belief in the charithram 22 above. Why then this change of mind? Nampillai says some people get aiswaryam. Some people may have been born in a place full of aiswaryam. Some might have a lot of gyanam. These happen by themselves and not by seeking them by undue methods. If someone is a Brahmin he must follow his varnasramam. If due to bagawan's kripai someone gets aiswaryam even while if the person has not asked bagawan for that, which happens due to the karma vinaigal and bagawan's kripai. Even if he gets these aiswaryam, it is due to bagawan's kripai but bagawan chooses with whom the aiswaryam has to be kept. Bagawan does not keep much of aiswaryam with someone whom he is going to take to moksham. If the person having aiswaryam keeps it all to himself then bagawan does not like it and will not grant moksham. If the person distributes the wealth amongst others just as Kooraththu alzhwan did bagawan gives wealth to him. Amongst moksham deserving persons, Bagawan gives aiswaryam only to those who give it to others. There are three cases of people having aiswaryam. 1. Those who consider that aiswaryam is only theirs. 2. Second type of persons is those who consider that the aiswaryam is for them and for bagawan or baghavathargal. 3. The third type thinks that the aiswaryam is for baghavathargal only.

The pleasure that one gets from aiswaryam can also be of three types tells Nampillai. 1. This pleasure is mine/one's. This type is the one who can be considered that their life is equivalent to what one will experience in narakam. 2. The second is the one who consider that half of the aiswaryam belongs to him and other half to perumal. Such people will experience life as in swargam. 3. The third group considers that the aiswaryam is solely that of emperuman. These people will experience life as though they are in Vaikuntam/paramapadam.

Thiruvellarai தேன் கொள் தாசர் was of the type 3 due to which Nampillai was very happy. This swami did not have any ahankaram or mamakaram that this aiswaryam is mine but believed that it is meant totally for bagawath, baghavatha kaingaryam.

4.32.24 Charithram 24: Perumal likes bakthi of a person and not how he does the worship. Beetle nut box and salagram story

பொன் உலகாளீரோ புவனி முழுதாளீரோ... is the pasuram which Nampillai refers in this charithram. Nammalzhwar in 6.8.1 Thiruvaimozhi sings this. He is sending message to perumal through birds considering himself as the nayagi. He says I will give you the reward first itself as I consider that you will fulfil my desires. Alzhwar gives moksham to the birds. He gives both leela viboothie and Nithya viboothie. One asked in the discourse of Nampillai or PVP, if Nammalzwar gives away all these places where will the alzhwar live? Also did both these belong to Alzhwar to be able to be given. There was a poor woman who got married and the woman leads a life of pathivratha dharmam. As all the property of the husband belongs to the wife also here alzhwar gives all that belongs to Perumal. The Nayagi says after she is taken to Perumal and she gets married the whole wealth will come to her which she is offering to the birds. When asked where she will live, he/she replies the bird is a good one and will partake the wealth it got.

6.8.10 Alzhwar asks two love bird swans to go only when piratti is with perumal. Tell them about my status my despair tells alzhwar. I have got discoloured and have become pale and dried. Piratti will speak in my favour to Perumaal. Get me the reply from perumal. Nanjeer has also given vyakyanam. But what Nampillai has told is this. உம்முடைய தேவாரமோ என்னுமாபோலே கிடக்கிராள். Devaram here means the small vighraham in the Koil alzhwar we have in our homes. The devar who is in our agam/home. If on one day we are not well and we are lying down

and have not got up, and have not done the thirumanjanam, the perumal is not going to get up and ask us where is the bojanam that you offer regularly. He is archaka paradheenan in our home. உம்முடைய தேவாரமோ here means, the archa thirumeni that each of us have in our homes, for the archavatharam that they are in, they are parathanthrar to their adiyavargal/bakthars in the home and to do not ask specifically what the perumal wants each day. He accepts whatever we give. Suddenly we give payasam if it is our birthday. He does not react and ask if nothing is given on some day or if the person celebrates only his birthday and not perumal's. பெருமாள் அர்சக பராதீனனாக இருக்கிறார். Dependant on archakar. This naayagi described by Nammalzhwar never complains. She is ever looking for HIS kataksham even though people around ask her and warn her, of her mad love for HIM. Alzhwar asks the amsa pakshi to tell about his despair when piratti is also there. Piratti will understand the nayagi's despair as she belongs to the same woman group. Nayagi is piratti's vamsam, her friend and hence it helps.

This pasuram is being sung by arayar swami. One day the arayar, who is in habit of chewing paan, takes out what he thinks is a round beetle nut but it indeed is a saligram. He used to travel and hence uses this salagram moorthie to do thiruaradhanam during travel. Realising this from the hardness he felt in his mouth, he removes cleans it (அலம்பி as said in the book) with water, wipes it with his uthriyam, tells one alzhwar pasuram and puts it back in his box for paan/beetle leaves and beetle nut doubling as space for saligram. This happens often. Those around see this. One srivaishnavar notices it. (When arayar sevai is going on we should not look at Namperumal but look at arayar). Most forgiving aradhana perumal for aradhanai is salagram stones. The srivaishnavar comes to the arayar and tells him why are you doing this apacharam so many times. The srivaishnavar asks for the salagram while telling that he will keep it safely and will not do apacharam to the salagraamam. The arayar gives it with arulapadu announcement to the srivaishnavar. The srivaishnavar takes it to his home and keeps it on a golden plate and he has a golden mantapam for doing aradhanam in his home. He does aradhanam with all the kramam with hot milk and all the accompaniments. The wife in the home is asked to make new prasadam once in every 2 hours and perumal is thus looked after. That night in the srivaishnavar's dreams, perumal asks him, did I tell you that I will come with you due to which you have brought me here to your house. Perumal says leave me in my home. Srivaishnavar asks which is your home? Perumal replies, give me back to the arayar who puts me in his mouth. The srivaishnavaer asks why do you like him? Perumal says it is the same mouth which is singing alzhwar pasurams and I like them. I like the அழ்வார் பாசுரங்களுடைய ஈர சொர்கள். I like the pasurams to be sung by the arayar and I like his வாய் எச்சில். Perumal asks the srivaishnavar why have you put me in this jail? The next day the srivaishnavar went to the arayar asked him to open his beetle nut box and returned the salagram. Thus we see that bagawan is archaga paradheenan. Salagram is called theertha vigraham as it is very easy to do thirumanjanam to the vighraham. Just put two tulasi, sprinkle water and prostrate before it and keep it back. Thirumanjanam is over.

4.32.25 Charithram 25: 12 bagavath abacharangal of which baghavatha abacharam is the most cruel.

One shsishyan asks Nampillai which are bhagavatha abacharangal. There are 12 of them as told by Nampillai. These are same as those 12 told by Ramanujar and given earlier in detail. However one of those 12 is given below as a story. These have been given in pages 689 to 692 of the grantham. These are given under the title six kattlaigal of Ramanujar in this book (pages 619,620). These 12 are so bad that one is worse than the other. Of these 12, Vaasa niroobana abacharam is being described below.

The gist of the tale is that the place of stay of an adiyavan is to be treated as divyadesam. Maybe due to force of circumstances a baghavathan might be forced to live in a poor man's colony. We must not think why is this bhagavathar is living in the midst of such lowly people. Saying so is a big

abacharam. Iruppidam vaikuntam vengadam malirunchola ennum poruppidam. We must treat such a person equally as a person from Srirangam, Kancheepuram, Thiruvengadam or Melkote. If a person says he is from Bangalore one should not say so you are not from a divya desam is it? We should not dismiss it as so you are from a kugraamam.

There was a person by the name Kalavan. He is an andhanan. He goes to Viswamithrar learn vidya. Viswamithrar teaches him well. On the day of departing, Viswamithrar wishes him well and says you are one of my best students. Viswamithrar asks him to leave. Now the student tells Viswamithrar, like Krishna paramathma asks Saandeepini if he wants anything after Sandeepani teaches Krishna paramathma, like that he asks Viswamithrar to ask for something. Viswamithrar tells the student several times, I do not need anything. Still the student insists. Viswamithrar gets angry and tells I need 800 horses. The student says I will arrange. Viswamithrar says wait these horses must all have pure white body and their ears must be green coloured. Now the student realizes his mistake. He now prays to God. Garuda bagawan (Vainadeyan) being the student's friend comes that way and asks the student is there any thing I can do for you? Garudan asks Kaladevan not to worry and takes him on his belly to search. They search all over do not find and reach a Rudra malai/hill called Rishaba malai. In this hill only mlaechees (people of lower rung) live. They (the student and Garudabagawan) come down to rest. They see a small hut. They go inside with garudan taking the form of Srivaishnavar and find a bhagavoththimi lady. She is called Chandilee. She sees garuda bagawan/Srivaishnavan and prostrates before him. She is very happy that a Brahmin has come to her hut in this undescript hill. She offers argyam, paakyam and acahmaneeyam to garuda bagawan. She prepares prasadam and gives. They were all happy. Garudan goes to sleep for some time. Garudan thinks in his sleep, why is this baghavathothami in this place? Should she not have in some divya desam thinks Garudan. Garudan thinks that when he gets up, he will take the lady and transport her to Srirangam. Even as Garudan thought of that its both the wings got burnt. Kalavan asks Garudan hey your wings are burnt what happened? Even you can be affected by doesham is it? I thought dhoesham is only for us mortals. Then Garudan tells that he wanted to transport this baghavathothami Chandile to Srirangam. Kavalan asks what is the prayachaartham. Garudan says if we undergo bhagavatha abachaaram, we must get prayachiththam from their karunai. Kavalan goes and tells the baghavathothami. The place of stay of such a baghavathothami is vaikuntam. I thought of transporting you to Srirangam. That is the abacharam. This is desa vaasa niroopanam. Garudan asks kshamiththarula vaendum to Chandilee. She pardons him and garudan gets back his wings. This is told in Sree Vachana Booshanam. This is 203'rd choornigai. 195 says பாகவத அபசாரம் தான் அனேக விதம். 196: அதிலே ஒன்று அவர்கள் பக்கல் ஜன்ம நிரூபணம். 203: தமர்களில் தலைவராய சாதியந்தணர்களேலும் என்கையாலே. 204: இவ்விடத்திலே வைநதேய வ்ருதாந்தத்தையும் பிள்ளைப்பிள்ளையாழ்வானுக்கு அழ்வான் பணித்த வார்தையும் ஸ்மரிப்பது. Here alzhwan is Kooraththu alzhwan and Pillai is Nampillai. The proof for this is: this is told in Mahabaratham when Kannan goes as dhoothar of Pandavas to Kauravas before the war of Mahabaratha. Narathar does upadesam to Dhridharaashtran that he must not go for war. Naradhar says understand the mind of Kannan when he himself has come as dhootan for Pandavas. You are refusing to give even a bit of land to Pandavas. At that time Naradhar tells Dhridharashtran about this story. Duryodhanan thinks that Pandavas are living in such a low place and mistreats them. Duryodhanan thus has got the abachaaram of Bhagavoththamars. With this we understand that Bhagavatha Vaasa niroobana dhoesham/abacharam is really cruel. (1.26.12).

Pillai Lokacharyar vaibhavam:

4.32.26 26th Charithram: Pillai Lokacharyar avadhariththal.

Vadakku Thiruveedhi Pillai was Nampillai's shishyan. VTP was married off early to Aachi ammaal. (Naduvil Thiruveedhi Pillai also Bhattar as he is from Parasara Bhattar's vamsam, is having respect of

Nampillai that he is elder to Nampillai and is from big vamsam, Periya Vaachaan Pillai is priya sishyar of Nampillai, VTP is antharanga sishyar. NTP wrote 1.25lakh padi of Thiruvaimozhi which was thrown to ants. VTP wrote 36000 padi which Nampillai took away and kept secretly). After the early marriage, at an appropriate age of Aachi ammaal(rithu kalam), the boy and the girl have to live together. VTP seeing Aachi ammaal started to sweat all over and he was weeping and was shouting. People all around get scared and rush to see what happened, VTP tells his mother Ammi ammaal, I feel that I have seen a snake. Aachi ammaal was separated that night. Ammi tried to make them to live together another night and the same result happened. After a few days, VTP's mother, Ammi tells the happenings in her house with VTP and asks Nampillai what is to be done as Nampillai had only got done the marriage of VTP to Aachi ammaal. Nampillai laughed and asks Ammi why are you worried. Looks like VTP does not want family life. Ammi tells that she wants them to have a child in order that the lineage grows and the knowledge of VTP gets passed on. Nampillai asked the couple to come to him on the auspicious day and time. The couple come and Nampillai when present in a gathering, does some meditation and touches the girl's (Aachi ammaal's) stomach with his palm and tells her you will get a child having fame like me. Nampillai asks them to leave. Nampillai tells VTP in the evening see, I have solved your problem. You dreaded seeing your wife Aachi ammaal. I have touched her and now you can be fearless as she has your acharyan's sparisham. விஹித விஷய நிவ்ரிதி வைராக்யத்திர்கும் தன்னேற்றம். It means as follows: It is true that for a prapannan he should not have interest in family life. VTP looking at Aachi ammaal and thinking of the family life dreads it as it is like a snake. By Acharyan touching the girl's stomach, this vairagyam/fear due to steadfastness of VTP not to have family life will be gone. Now Aachi ammaal is going to give birth to a child even without sambandham with VTP. Still for loukeekam, spend tonight with the girl Nampillai tells VTP. The world should not think otherwise. VTP followed the instruction. They then got a child in Aippasi masam, onam nakshathiram. The child wasborn after 12 months in garbam which is strange. It is like that for Raman and his brothers. Onam is thiruvengamudayaan's birth star. It is also Poigai alzhwar's nakshathram (the first of the three). Swami Vedantha Desikan was born as avatharam of Gantam in this same nakshathram. As the child was born due to Nampillai/Lokacharyar anugraham, he is called Lokacharyar Pillai. In usage the name got converted to Pillai Lokacharyar. The child on its 12th day was taken to be shown to Namperumal. Now perumal comes to contention with Nampillai. Perumal tells Nampillai through archakar, due to your anugraham you gave a child to VTP. Should I not get a chance? Nampillai does aseervaadham again and Aachi ammal gets another child who is called Alzhgiya Perumaal Naayanaar (the child wrote Acharya Hridhyam in its later days). Pillai Lokacharyar grew as a naishtika brahmachari. Actually both the brothers were naishtika brahmacharis. They wrote rahasya granthangal. They were instrumental for growth of Srivaishnava sampradhaayam. Pillai Lokacharyar gives 8 rahasya granthangal. Alzhgiya Perumaal Naayanaar is called thus after Namperumal who had another name Alzhagiya Manavalan on whose karunai this chils was born. He later is going to save the Ranganathar's uthsava moorthie from falling into Moghul's hands. He also wrote vyakyaanam for alzhwar pasuram and Acharya Hridhayam as told above. Pillai Lokacharyarhas given a lot of grantha kalakshepams.

92 GP:

4.32.26.1 Brief charithram of Nam Pillai's life:

Nampillai was born in Prabha varsham, Karthigai masam, krithika nakshathram. He was from Vadamal kulam. Namboor kudi was his village. His names were Varadharajan, Thirukalikandri dasar, Kalivairi dasar, Sookthi maharnavar, Nampillai, Lokacharyar, Jagadhacharyar, Ulagasiriyar. He had 2 wives. Sri Ranga Natchiyar and Andaal. He primarily lived in Srirangam also called Koil. His

Thiruaradhanam perumaal is Vayalaali Manavalan[29]. His acharyan is Nanjeer. Nampillai had a son from the second wife by the name Ramanujachariyar. First he trans scripted Nanjeer's 9000 padi. Nanjeer gave Thiruvaimozhi kalakshepam based on which VTP wrote eedu 36000 padi. Namperumaal heard this kalakshepam with great interest. Nampillai also wrote a vyakyanam of Thiruviruththam. Kannunin Chiruththambu Vyakyanam. He also wrote vyakyanam for Thirunendunthandagam, Myvanna Narunkunji pasuram #21. Thirupallandu. He wrote Srivaishnava prakaram which is a book on how Srivaishnavars must live. He lived for 105 years. He had a big shishyar group. The prominent shishyars of Nampillai are his son 1. Ramanujachariyar, 2. Khandhadai Thozhappar(Mudhali Aandaan family), 3. Naduvil thiruveedhi Bhattar (from Bhattar vamsam-grandson of Kooraththu alzhwan, son of Parasara Bhattar), 4. Periya Vaachaan Pillai (who gave vyakyanams for all the 4000 verses of divya prabandham in addition to many works. Next to Nampillai he is the most revered person on Vyakyanam whose discourses are being told today), 5. Vadakku Thiruveedhi Pillai (he transcribed eedu 36000 padi which was taken away by Nampillai later given to Eunii madhavar on instructions from Namperumal), 6. Vaeru vetti Pillai, 7. Eunni Madhavar, 8. Pinpazhagiya Perumal Jeer, 9. Yaeru Thiruvudayaar dasar, 10. Vaanamaamalai dasar, 11. Thirukurugoor dasar, 12. Praapya sthala Nivasar, 13. Praapya saha vasar, 14. Praapya Kalakshepar etc.. Sarartha Sangraham, Rahasya thrayam are some granthangal of Nampillai which his son Ramanujachariyar helped in bringing out. These details are given in the grantham Periya Thirumudi adaivu.

4.32.27 27th charithram: Gyana poorthy is important which the first wife og Nampillai had and she cooked for Perumal and himself and not the second wife. Second wife considered Nampillai as just Husband.

Nampillai swami has two devimar (wives). They used take turns in cooking. One day the first one cooks and the next day the second one cooks. One day Nampillai calls them, the two wives, and asks them what do you think of me? You think I am a good man is it not? The first wife folds her hands to him and says with shyness and fear and says with great regard to him, I consider you as my acharyan and Namperumal. I consider that kaingaryams done to you is like kaingaryams to Acharyan. The second wife however replied withpout any shame or fear that she thinks of him as her husband. The second wife behaved like a common woman. After this incident, Nampillai asks the first wife to cook prasadam for him and perumal from hereon. The second wife is asked to help the first wife and do household helping duties starting from looking after guests. On the three days when the second wife has to cook, Nampillai used to offer the food to perumal after sprinkling water on it. Then he called his very respected dasar who has similar thoughts as him, and is having necessary nishtai, and asks him to eat first and he (Nampillai) used to eat the remains. அந்த தாசர் தனக்கு (நம்பிள்ளைக்கு) அபிமதராய், உத்க்ருஷ்ட ஜன்ம ஜாதராய், பரம சத்வ நிஷ்டராய், ஸ்ரீ வைஷ்னவ அக்ரகண்யராய், இருந்தார். அவர் பேயர் பிள்ளை யேரு திருவுடைய தாசர். The elder wife as she has gyana poorthie, she is allowed to cook for perumal and himself however the second wife as she did not have gyana poorthie is given this treatment.

4.32.28 Charithram 28: Thirupaer Aachaan dances when Nampillai gets a child.

The second wife only gives birth to Ramanujacharyar their son. He is going to be named also as "Thooviyam pul" Thirumangai alzhwar has sung of this in Periya Thirumozhi.(30.41). This name means the sacred garudan bird. One shishyar by the name Thirupaer aachaan was very happy and dancing to celebrate that acharyan had a son. In those days the shishyars considered the child as

[29] Thiru Kurayalur near Thiruvali Thirunagari is the birth place of Thirumangai alzhwar. Even today, Thirumangai alzhwar's thirumeni is in Thirunagari. Narasimha perumal in Thiruvali is called Vayalaali Manavalan and hence Nampillai has named his Thiruaradhana perumal after him.

their brother as they consider acharyan as their father. Thinking of those days, we in the present era will think that there is no chance for us to get moksham as we have not been able to detach ourselves from family life, love for the children etc.

4.32.29 Charithram 29: We get moksham due to HIS Kripai/arul and not our efforts. We need not have to have anything.

One day Nampillai was entering Pin pazhagiya perumal Jeer's madam and he heard the adiyars to be talking amongst themselves in whispers. Nampillai asked what is the matter? The shishyas had just then heard kalakshepam of 10.10 thiruvaimozhi. Suzh visumbu pasurams. They think of vairagyam of Nammazhwar due to which perumal had entered his body. The alzhwar was always thinking when he will get moksham, and he cries a lot for that. We have not got that arthi/paraparappu/burning desire towards moksham. When we do not have it will we get moksham is what they think. How can we change this ruchi on life. We still keep thinking of our wives, people around, children etc., when will we get alzhwar's thought state? Nampillai says don't be afraid. Perumal himself will remove this sthoola sareeram, will give you sukshma sareeram for the athma and will take it to moksham. Perumal takes us through the 12 lokas to moksham and on the way HE shows his soundaryam and he makes jeevathma to forget all the past. This is the way to remove that fear. **We do not get moksham by our effort. It is due to his karunai/kripai. Thus Acharya samasreyanam is a must who does arul/sadha Acharya kataksha visaeshaththaelae – அருள்/சதாசார்ய கடாக்ஷ விஸேஷத்தாலே to you and that points you to Bagawan**. Even if we are not having gyanam as much as alzhwargal, HE will finally take you to moksham. HE took even sisubalan. HE took Gantakaranan to moksham, the man who never even wanted to hear the name Narayanan and hence he wore bells on his ears. Avasthai here means nilai/state of mind (of Nammalzhwar) Praapyathil thurai means interest in getting moksham. HE takes out our sthoola sareeram shows HIS wonderful thirumeni and gives us sukshma sareeram. In this process he instils in the athma, para bakthi, para gyanam, parama bakthi. Nammalzhwar had to struggle hard to get to this stage. He had to sing 4 prabandhams and only in Suzh visumbil he got parama bakthi. It is in parama bakthi stage that one gets the feeling that one can't live without HIM. He takes us to Vaikuntam. In the intervening period between leaving out sukshma sareeram and our doing kaingaryam to perumal in Vaikuntam, HE shows/gives us the avasthai of alzhwargal which was absent in us. It is thus that we need not fear that we do not have the avasthai of Nammazhwar to be able to get moksham. We will get it on the way to moksham if we have the kataksham of Acharyan which too need not be present always. It is the kataksham that Acharyan gave us during samashneeyam. Thus it is seen we need not have to anything. HE does all the things. In sruthi it is said all those who have opted for perumal/adiyavars of perumal and have done as per what has been said so including being under an acharyan, these people need not have yama bayam. Mudhal Thiruandhaadhi 55th pasuram is on this. அவன் தமர் * எவ்வினையராகிலும் * எங்கோன் அவன் தமரே * என்றொழிவது அல்லால் ** நமன் தமரால் ஆராயபட்டு * அறியார் கண்டீர் * அரவணை மேல் பேராயற்க்கு ஆட்பட்டார் பேர். avan thamar means HIS adiyaar. எவ்வினையராகிலும் * எங்கோன் அவன் தமரே means whatever paapams they have done eman says my perumaal is HIM and this person is adiyavan of HIM. என்றொழிவது அல்லால் means there is no other way than to think like that. HE is worshipped by Yeman(King of hell also called naman in tamil). So people of the world know this and be HIS adiyaar. நமன் தமரால் ஆராயபட்டு * அறியார் கண்டீர் means the eman kinkarargal do not do too much research on SN bakthargal. அரவணை மேல் பேராயற்க்கு ஆட்பட்டார் பேர் – means yamen kinkarar will not do too much of researching on those who are followers of SN.

4.32.30 Charithram 30: Perumal when he takes avatharam feels dejected as he does not find worthy persons here.

One day a shishyar asks Nampillai what will bagawan when taking an avatharam think? 1. The reply is Perumaal initially becomes dejected and pales out. He searches for some good people to advice. He doesn't and becomes sad. Nampillai says it is like a curd rice/chakra pongal ready to be eaten and just then the hungry person finds lots of hair strands in it. He did not get Ramanujar, Bhattar, Nampillai in those days and hence he is dejected. Even those whom he got were ப்ரயொஜநான்ந்தர பரர். People like Arjunan, Yudhishtirar, even Draupadhi, were not filled with bakthi. They were doing bakthi only wanting some thing. One didn't want to fight. Other asks for vasthiram, One says I forgot what you said (Gita). They did not ask for bagawan. They were interested in other things than attaining moksham. Bagawan searched for adiyargal but what he got was others, so much so that Krishnan sang that it is very difficult to get bakthan even after searching for many lives. One bakthan who will readily say Vasudevan is all. He tells this to Arjunan and even then Arjunan was filled with his own thoughts of how to go about killing his such near and dear ones. Arjunan did not tell Krishnar, here I am your bakthar. Arjunan thought Krishnar as his firend and his equal. Even Prahaladhan or Dhuruvan did not ask perumal for moksham even though they too saw perumal. They asked for vishayanthrams. Whereas alzhwar whose avatharm was just 42 days after dwapara yugam ended and mudhal alzhwars, Thirumazhisai piran asked for moksham. These alzhwars are born only after Kannan had gone to paramapadam and were all singing that Kannan is everything, the food that we eat, the beetle leaf that we chew etc., அனன்ய ப்ரயொஜனம் இருக்கும் அதிகாரி, யார் ஒருவன் ஆசார்யனே தெய்வம் என்று கருதுகிரானோ, மற்றவர்களில் பக்தனை எம்பெருமான் தேடி பார்கேன் துர்லபம்.

4.32.31 Charithram 31: 5 marks of a Srivaishnavar.

Vaishnavars traits

One day shishyas of Nampillai, went seeking Vallalaar (a swami) of Srirangam koil, and ask him why people call some as Srivaishnavars some others as siva bakthars etc., Nampillai replies there are 5 distinguishing marks of Srivaishnavan. They are: 1. They are Sriappathi's children; 2. HE is the father and mother for the Srivaishnavars, and that is how SN and Thaayar also think; 3. They know the vaibhavam of SN, thaayar that they have a lot of sympathy for the Srivaishnavars due to purushakaram of Piratti. Purushakaram is the Sriman Vaibhavam.; 4. They are born in Srimath padham. It means we are born in Thirumanthiram and grow up in Dwayam. It means gyanam gets born in us. 5. All are Sri sambandham, there is nothing without Piratti sambandham. It is for this reason they are called Srivaishnavars.

4.32.32 Charithram 32: Believe in dwayam and develop interest in SN. Have an acharyan.

Thanjam adivice for ujjeevanam

What is thanjam artham (means the trusted advice one should follow) for prapannan is what some srivaishnavars asked Nampillai. He replies I have searched all over. 1. Believe in dwaya mahamanthiram which is manthira rathnam. 2. You will then attain SN-means you will develop interest in SN. Seeing the crowd that comes to the Koil, we may get a doubt that this perumal is also like other devadhais giving whatever one asks for. 3. After that you will get to have Acharya sambandham as he will refine you and make you believe in SN. 4. If you live very closely and with dedication with acharyan then you will get srivaishnavargal sambandham. Now perumal will start getting interest in you seeing that one is with both acharyan and srivaishnavargal. Perumal will get to know that you are interested not just in aishwaryam like all others who come to him but you are interested in moksham as you have got hold of an acharyan. Perumal will become mad in trying to have you. When you get into the company of srivaishnavars, acharyan too will get interest in you

and show you to SN. Due to this one gets தேசிக ததீய சரம நிஷ்டை. Desika means Acharya. Thatheeya means of srivaishnavars. (That is how Thatheeya aaradhanai got formed). When this happens all the three (SN, acharyan and srivaishnavars) will show interest on you. Thus one should live like this.

4.32.33 Charithram 33: 11 aspects shown by Srivaishnavars due to which they are called that. They are equivalent not only to the tongue of perumal but any other avyayam too.

Srivaishnavars : 11 aspects shown by them to be called srivaishnavars

After doing saranagathi when we look at srivaishnavars how should we see them is the question posed to Nampillai. There are 11 aspects which the prapannan sees in the srivaishnavars whom he sees as angangal of Perumaal. Sri vaishnavars should live up to these similarities with bagawan. Actually Perumaal sees Srivaishnavars like this. Perumal has said so in mahabaratham and other places. Nampillai tells that we the prapannars must think of Srivaishnavars with these similarities to Perumaal. 1. athma samanar 2. Praana samanar 3. Dhrishti samanar 4. Baaghu samanar (shoulders like lakshmana kaingaryam) 5. Aabarana samaanar 6. Ayudha samaanar 7. Paadha samaanar 8. Paadha rekha samaanar 9. Paadha raksha samaanar 10. Chaaya samanar 11. Jigwa (tongue) samaanar. 1.Gyaaneethu aathmaiva maematham; ஞானீது ஆத்மைவ மேமதம் 2 mama praanavi paandavaha; மம ப்ராணவி பாண்டவா 3 yeh prapannaha mahathmanaha thaevae nayana sampathaha; யே ப்ரபன்னா: மஹாத்மனா: தேவே நயான சமாப்த: 4 raamasya dakshino baahuhu; ராமாஸ்யோ தக்ஷினோ பாஹூஹூ 5 jaathamaathaaya vibooshanam (abaranangal); ஜாதமாதாய விபூஷணம்.....;6 Srivaishnavars are like weapons and are used to win over the arguments put forth by prathikoolars; 7 jangama srivimaanaadhi hrudhayaani maneekshanaha (bhagavadhars are walking representatives of perumaal- srivaishnavars walk like vimanams of temples that is they are scattered like vimanas of temples); ஜங்கமா ஸ்ரீவிமானாதி ஹ்ருதயானி மனீக்ஷனா: 8 & 9 Just like satagopan of a temple which represent padukai of perumal, sri vaishnavars must be considered thus; 10 Similarly the shadow of Perumal is represented by Srivaishnavars; 11 rasam jaathasya jigwasa – means that perumal drinks what Srivaishnavars tell using their toungue. ரசம் ஜாதஸ்ய ஜிக்வாசா He likes when people tell his thirunaamam and sing pasurams of him. Not only tongue, srivaishnavars are equivalent to other avayavayam of perumal tells Nampillai. So srivaishnavars are to be considered as different parts / avayavayam of perumal.

4.32.34 Charithram 34: Srivaishnavars sathkara, sahavasa and sath anubava. Table explain it.

Srivaishnavars sathkara, sahavasa and sath anubava

Srivaishnavars are like three types of persons. 1. One type will be magnanimus to look at wearing 12 thirumans but will do ill acts. To such persons we must end our interaction with just namaskaram. These are the beginners in attaining bakthi. They are Sathkara yogyar. They are also of the type who will do good sath type of work. they are roopa nama pradhaanar, uthsaharana pradhanar abimana pradhaanar. they have para bakthi. 2. Some are with gyana poorthie. We will feel like interacting with them. With this second type, we can give and get knowledge. The second type is the one who can be good to be in their company. These are called Sahavasa yogyar. They are gyana pradhaanar, anushtana pradhaanar, angeegara pradhaanar – they accept good views of others. They have para gyanam. 3. The third type is the persons whom we like to follow as they are the role model to society. The third type will worthy to be followed. The third are called satha anubava yogyar. They have parama bakthi. They are abinivesa (highly interested in perumal and adiyars)pradhaanar. They are also abiruchi pradhaanar.

Sathkara Yogar	Sahavasa Yogar	Sathaa anubhava yogar
Beginners, Well dressed	Knowledgeable	worthy to be followed
End conversation with just namaskaram	Give and get knowledge	Worthy of following. Role model to the society. Abinivesa pradhaanar, abiruchi pradhaanar
para bakthi	para gyanam	parama bakthi
They do not know about Thyajya upaayam. What to leave and what to hold on to.	Some people live like brahmachari though they are married. They have a lot of gyanam.	Sadha achaarya sadhu samam. They go well with their good acharyas. Udhyesya dhaya anuvardhaneeyar. We should behave like them and do kaingaryam to them.
They have only sampath. They can only say that they have had samasneeyam.	Worthy of bodhayantha parasparam. (Talk to interact)	
they are namaskara yogyar.		
Though they are in begining stage we can't do abacharam to them. Should not do abacharam through Mansa(thinking), kaayam(through words), karma (through acts)		

One who has a shikai, wears poonal and is born in brahmin family he is a brahmin irrespective of his deed with all these external identities. roopa naamadhaara vaishnathvatham are enough to be considered as srivaishnavars. abacharam to such srivaishnavars is baghavatha abacharam. Thus we can't have abacharam to any of the three types above. If we do abacharam to them we will have as much sorrow as that comes when uyir departs from udal. Sruthi, smrithi, ithihasa and purangal have these injenctions in many places. If brahmins, srivaishnavars are spotted the rakshasas and asuras go into hiding. Yemen leaves the way for brahmins, srivaishnavars go about freely. It is like thieves hiding when they see police is what Nampillai says.

4.32.35 Charithram 35: Nampillai attains paramapadham. Description of that day.

Bhattar shaves off his head when Nampillai is no more though not his son and from Kooraththu alzhwan kulam and he is questioned for that.

We must use our aiswaryam only for thathiyars/ baghavatha adiyars. Thus Nampillai has spent his life correcting people and made them to follow thirumal. He lived for 95 years. It was as though kritha yugam had returned. At this stage Nampillai fell ill. He called all the adiyaars and prostrated before them and arranged for a thathiaradhanai. Nampillai gives theertham to them. Nampillai also takes the sesham of their meals. When he was departing for paramapadam, Sreepada mudhalis sang brahmmavalli, brigruhavalli, anandavalli, suzhvisum panimudhal pasuram, he kept his head on Pin pazhagaram Jeer's thighs and his feet on Periya Vaachaan Pillai's thighs and closed his eyes. Nampillai thought of Nanjeer his acharyan at this point of departing. All the Nampillai's shishyas cried seeing this scene of departing of Nampillai's athma from his body. They could not bear the vislaeshan (getting seperated) from acharyan.

After a while realising the reality, the shishyas started doing the last rites starting with perumal prasadams like maalai, paryattam etc., Nampillai's kumarar Thoovium Pillai does

brahmmamaedhaththaalae samskariththu, he is seated on pallakku. Sreepadhaththu mudaligal (those who had their /pancha samskaram done by the acharyan) remove their thirumudi (clean shaven of head. These people are supposed to grow their beard and remove only on 12th day), even Naduvil thiruveedhi pillai Bhattar (grand son of Kooraththu alzhwan) also removed his hair (clean shaven) at which time Naduvil Thiruveedhi Pillai Bhattar's direct brother asks his brother is your action not demeaning Kooraththu alzhwan Kulam? Bhattar replies sarcstically that i have spoiled your kulam's prestige. He asks his brother to take prayachiththaartha action. The brother is not able to bear this and goes to Namperumal sannidhi and asks what is to be done? Perumal asks Bhattar when I am there why did you do this? Bhattar replies to Namperumal in front of all those assembled. He tells perumal you must hear what was running in my mind. Bhattar tells Namperumal, look at the sambandham I had with Nampillai which you know but you did not look at that. I was having acharya shishya sambandham with Nampillai since the day i went to his thirumaligai. Though i was a designate for parathanthriyam and seshathvam of Alzhwan's kulam, i should have gone further than just the shaving off of my head, maybe i should have removed my beard etc., shaven the hairs in my hands, chest etc., like a dasan. I have done as a puthiran and have done this in my ahankaram. He tells Namperumal that he should have been angry that he did not behave like a dasan. Hearing this perumal is happy (as perumal wanted us the future generation to know how one should behave) and says you have proved that you are a true grandson of Kooraththu alzhwan. Perumal blessess Bhattar also with prasadams.

After this Nampillai had a grand thiruadhyayanam. His greatness is 1. from the title Lokacharyar. 2. Doing kalakshepams of Aruli cheyal meanings. 3. Paramapadham tham chirumudikku chellapatta thannaetram. பரமபதம் தன் சிருமுடிக்கு செல்லபட்ட தன்னேற்றம். He had written an order for granting a place in Vaikuntam to a lady who had sacrificed her house property in Srirangam. There are many more. His vaibhavams are plenty. Karthigaiyil Karthigai. His thaniyan is explained in the grantham. It is because of Nanjeer and Nampillai that we have the granthams/Sri sukthi/Vyakyanams for Aruli Cheyal today. People hearing the discourse of Nampillai were mesmerised that they did not know if they were in Vaikuntam or in this leela viboothie. Nampillai got the name of Srisukthi maharnavar.

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General

There are 24 divya prabandhangal in all having a total of about 4000 pasurams. For about 3000 to 3500 years prabandham was lost to mankind. Nathamunigal got these from Nammalzhwar. Madhura kavialzhwar did purushakaram for us to get it. Nathamunigal did iyal and isai for these pasurams. After Nathamuni, Aalavandhaar, Ramanujar, Thirukurugaipiran pillaan, Parasara Bhattar, Nanjeer, Nampillai used to spread these pasurams and their meanings. Thirukurugaipiran pillaan first brought out 6000 padi vyakyanam of thiruvaimozhi. Nanjeer wrote 9000 padi which Nampillai faired it. Nanjeer wrote a few more granthangal which were all hitherto being passed on by word of mouth. These vyakyanams were still not made public. Destiny was waiting for swami Periya Vaachaan Pillai for them to be published. PVP was the first person to write vyakyanam for all the 4000 verses of Divya prabandham.

4.33 Charithram of Periya Vaachaan Pillai:

PVP's 11 charithrams in next 10 pages

Thiruchenga Nallur or Chenganur as called today was his birth place. It is near Thiruvelliangudi. He is avatharam of Krishna bagawan. Sarvajith varusham, Avani masam, rohini nakshathram. Poorvasigai kulam. His father was Yamuna Desikar. Mother Natchiyar ammaal. His other names Periya aachaan Pillai, Avayapradharaachar (Namperumal had given this title). He is also called Krishna paadhar. This is for having written vyakyanam of Vibeeshana charanagathi. His

thiruaradhana perumal is Kannan. He went to prostrate before Thiruvengadamudayan. That perumal gave his vigraham for PVP to worship with. PVP did the prathishtai of that vigraham in Chenganur. PVP heard greatness of Nampillai and went and joined him. He then continued to live in Srirangam. This is all the charithram of PVP.

The major charithram of PVP is his writing meaning of 4000 verses of Divya prabandham. This must have taken a lot of effort. First he should have understood the pasurams well. Then he should have byhearted them and should have got the ability to recite them. He then should have heard their meanings as kalakshepam. He then would have researched Veda Vedhanthangal, Ithihasa Puranangal. Then when he undertook the task of writing the meanings of alzhwar pasurams, would have obtained the inner meanings of the words which alzhwar has used referring to what these meant in vedha vedhantham. Vedham, Bhagavatham, Vishnu Puranam, Hari vamsam would have been some references he would have used. Thus PVP's gyanam must have been exemplary. We can't even imagine the geniousness of PVP. He has a koil in Srirangam. Not many people know about it. If PVP had not been there in those days and if he had not done all his works/Vyakyanams, many vidhwans today doing kalakshepams would have been jobless. He has been such an authority that every one today follow PVP's vyakyanams. Now today everyone is bound to be within what PVP had written. It is near thaayar sannidhi in Srirangam Koil. In front of it is Vedhantha Desikar's sannidhi. 1000 pillar/kaal mantapam is next to it. There is a karuthurai mantapam next to it. Karuththu uraigindra mantapam means the mantapam from which the take away/gist/morals of the writings of the earlier years are preached there. There is a Rukmani Krishnan sannidhi there. In front of the Krishnan sannidhi in the right side is PVP sannidhi. He is with thiruvengadamudayaan. Visit him in aavani rohini. PVP has written the meanings in manipravalam which is a mix of Tamil and Sanskrit. The letters will be like mani/muththu – rounded. The oasai/ speaking of manipravalam is considered to be good. It will sound like ringing of temple bells. We must remember each of the acharya purushan and not restrict to one or two. Ramayanam and mahabaratham are called vedha upabrahmanangal. Just as Ramayanam and mahabaratham are there to learn about vedham, and bagawath geethai gives the vedha vedhantha (and upanishad) sarangal, (vedha vedhanthangal are the cow, Krishnan is the calf and geethai is its milk), PVP (represents Valmiki maharishi of Ramayanam, Vedha Vyasar of Mahabaratham and Krishnar of Bhagawath geethai,PVP is avatharam all these three put together) gave us the treasure of meanings of the 4000 verses of Divya Prabandham. PVP has taken avatharam in the same month and nakshathram of Krishnar. Note Nampillai is Thirumangai alzhwar's avatharam and PVP is avatharam of Krishnar. Just as Krishnar had promised Thirumanagai Alzhwar that he will be born as shishyan to him in future. It is this Nampillai and PVP acharya, shishyan combination. Thirumangai alzhwar looks at Paththaraavi perumal in Thirukannamangai to listen to his pasurams. The perumaal says he is in archa thirumeni how can he remove that and come to listen to the alzhwar's upadesams. He says that in future you will be born as acharyan and I will be born as shishyan and then i will listen to you. Incidentally there is a confusion every year when is srijayanthi. We must look for PVP's jayanthi day and that is the srijayanthi day.

The Pillai thrayam is Nampillai, Vadakku Thiruveedhi Pillai and Periyavaachaan Pillai. They lived in the same period. The latter two are the two prominent left hand and right hand shishyars of Nampillai. if we include Naduvil Thiruveedhi Pillai Bhattar they are four Pillais. This period was the golden period of Srivaishanvism. They were not troubled by anyone from other sects. During Ramanujar's times Saivers were troubling him. In Parasara Bhattar's period Veera Sundara Brahma Rayan was troubling the Bhattar. Alzhwar pasurangal, Sreebashyam and pasurangal Vyakyanam and kalakshepam was the order of the day. After paramapada praapthi of Nampillai, Periya Vaachaan Pillai was made Pravarthga Acharyar/Darsanam Nirvaanagar. Many Srivaishnavars started joining PVP upanyasams.

4.33.1 Charithram 1: Reasons behind a big followership for PVP.

Naduvil Thiruveedhi Pillai asked PVP, we find that you have a lot of following. You have said that those acharyas who have told the meaning of Guruparamparai and Dwaya maha manthiram are great persons. We should also treat all Srivaishnavans equally and with respect. These parama sathvikaraana Srivaishnavargal to be your followers, what is your opinion on that. It is due to 1. Anuvarthikippikara bagawan's kripai that the followers are pleased with my upanyasam and 2. have good opinion of that (anuvarthikkira srivaishnavargal abipraayam). It is due to this that they are joining in numbers. 3. Thirdly though i am a person with ahankaram (sathvika ahankaram), due to which i am always with srivaishnavas, in my opinion, that i am with adiyars is also bagawan's kripai. In conclsion my opinion is that this is called srivaishnavathvam. This is called **muppori ooettina srivaishnavathvam**. முப்புரி ஊட்டின ஸ்ரீவைஷ்ணவத்வம். One is I am pleased with myself. Second is Srivaishnavars join my group. Third is bagawan's kripai. Due to these three I like srivaishnavathvam. Perumal, adiyars and finally myself think of srivaishnavithvam and hence i like srivaishnavithvam.

4.33.2 Charithram 2: Bagawan shows his kripai if we believe we are caught அகபட்டோம் in samsaram and he does leelai on us if we think we are involved உடன்பட்டோம் in samsaram.

leelai of perumal when we do not leave out ahankaram amd mamakaram

Some srivaishnavars in PVP's ghoshti tell PVP, Perumal does 2 things for us and they are Kripai and leelai. The question then is should we become vishayam of bagawan's kripai (means should we become a subject of bagawan's kripai) or should we become vishayam for perumal's leelai (means should we become a subject of bagawan's leelai)? Leelai here means the play he does on us due to which he keeps us at a distance. Should we want that bagawan shows his kripai on us or want that he do leelai on us? If we are udanpattom உடன்பட்டோம் (to be involved in smsaram/enjoying the day to day aspects/vishayandharams of life) as seen by bagawan we become object for his leelai. He will leave us to keep enjoying life more and more. He will not come near us. He will say let your karma take you in the path of this life. He will however be udhaseenan. If we think we are agapattom அகபட்டோம் (if we are caught in some despair of samsaram/hearing alzhwar's pasurams we think that it is an evil samsaram/if we feel like a trapped rat) as seen by perumal he shows his karunai. Perumal is waiting for us to get rid of our ahankara mamakaram of this samsaram, develop virakthi of life and think of him so that he can show his karunai on us. swamathuryakarunya leela vishayamakki viniyogikkum ஸ்வமதுர்யகாருண்ய லீலா விஷயமாக்கி வினியோகிக்கும். He shows mathuryam and karunyam if we get rid of Ahankaram & Mamakaram. If not he shows his leelai on us.

4.33.3 Charithram 3: Kalakkugiravanum, Kalakkugiradhum, Kalangikidakkavargalum கலக்குகிரிவனும், கலங்குகிரிவனும், கலங்கி கிடக்கிரவனும்

Sreevaishnavars came to PVP's ghoshti (Periya Vaachaan Pillai's) and asked for "thanjamaana vaarthai" தஞ்சமான வார்தை for them. It means tell me something which i can absorb and use it for my coming up spiritually. Kalakkugiravanum, Kalakkugiradhum, Kalangikidakkavargalum கலக்குகிரிவனும், கலங்குகிரிவனும், கலங்கி கிடக்கிரவனும் (Some one is doing the mischief of wrong advice, someone is getting spoilt due to this advice and some sone is already spoilt and is lying helplessly). Thelivikkiravanum, Theligiranum, Thelindhikkiravanum தெளிவிக்கரவனும், தெளிகிரனவும், தெளிவிக்கிரனவும் (Some one who is clarifying and advicing good practices, some one who is just benefitting from this and someone who is already fully clarified). In real life the influencers will drag the otherwise well adviced person from a home, call him A, to get into bad habits and join bad company. This is one type. One of the good fellows, call him B, later calls this spoilt person and asks him look your parents had adviced you so

nicely, why are you getting spoilt? Read well and prosper in life. Achith is responsible for getting directed into bad ways (anadhi achith sambandham). Jeevathma is the one getting spoilt. Kalangikidakkaravargal are samsaries having such spoilt jeevathmas. Thelivikkiran is Acharyan. Chethanan having the spoilt jeevathma, theligiran. Thelindhaeirukkaravan is Easwaran. He is waiting for us to return. Mudhal chonnavargal are Kalakkugiravanum, Kalakkugiradhum, Kalangikidakkavargalum. Leave them. You must be in the company of Thelivikkiravan and Thelindhaeirukkaravan. Be in the company of acharyan and easwaran. Leave out achith and samsaries sambandham.

Bad			Good		
Kalakkiravan	Kalangu giravan	Kalangi kidakkiravan	Thelivikkiravan	Thelingu giravan	Thelingi irukkiravan
Achith/prakrithi	Athma	Samsari	Acharyan	Chethanan	Easwaran
Vida vaendum		Vida vaendum	patra vaendum		patra vaendum

Thus Thelingu giravan, chethanan must keep away from kalakkiravan achith/prakrithi, kalangu giravan that athma which can be influenced into bad ways and kalangi kidakkiravan samsari.

4.33.4 Charithram 4: Swaroopa parathanthriyam like seethapiratti.

One srivaishnavan asks PVP about swaroopa parathanthriyam. Swa sakthi nivrithi poorvakamaaga ennidaththil sakthi illai endra gyanaththoedu. ஸ்வ சக்தி நிவ்ரிதி பூர்வகமான என்னிடத்தில் சக்தி இல்லை என்ற ஞானத்தோடு. Like Sitha piratti did not use her sakthi, she waited for Perumal to save her. Swa rakshanam should not be adopted. Should not think i have sakthi to save myself. If you have this beleif, you need not go searching for a sakthi for you to be saved. Perumal who is sarva sakthi will automatically save you. You have to surrender to HIS lotus feet (andai kondu) which is not the same as Patrudhal. It means that you are sure that HE will save you, all you have to do is to wait for it to happen. Leave out the impression that the surrender is the upaayam you have taken. Having such an opinion is like pulling a chariot with torn clothes. Don't have any doubts on Upaeyam (Perumal). It is like if one asks how do you think you will get moksham when you have not done anything, the reply should be that the very fact that i have not done anything qualifies me for moksham. if i do any thing it amounts that i have shakthi. One should just wait for HIS karunai. This is parathanthriyam, parathanthriya gyanam. This is like an inanimate property which does not bother for its safety. It knows that the owner will take care of its safety. This amounts to Nivrithy praeragaththoedu (does not have connection with?) pravrithy praeragaththoedu vaasi illai. I have adopted this method (for moksham), I have left out these things don't make any differences. Vaasi means difference. If you have left it to HIS discretion it does not matter what you adopt or what you leave. But be aware one should be in the good category of the above table and not the bad. That is a sufficient condition. We should be true paraadheenan = para adheenan means dependance only on paran to do it for us. HE will conduct the proceedings as per HIS wish. Do not think of any thing. Have faith that it will happen. The achith things don't care what happens to them. If you drop them they may break but don't care. They follow what is asked for them to follow. The law of nature. We should have a parathanthrium like that achit parathanthriyam. Whereas a samsari when he falls (both physical and philosophiical sense) he will make such a noise. If we have achit parathanthriyam we won't make this noise.

4.33.5 Charithram 5: moksham fit for our swaroopam or should our swaroopam be fit to be given moksham

When we get moksham will we get a moksham fit for our swaroopam or should our swaroopam be fit to be given moksham. A boy goes to a doctor and should he ask for a medicine to his liking or should he change his liking to suit the medicine? Periya Vaachaan Pillai replied. He said it depends. If he is a mumukshu then he will get moksham suiting his swaroopam. In the later years when he is going to get moksham/praapthi then his swaroopam will change as per praapyam. In the end perumal will change one's swaroopam to suit the needs of praapyam/perumal.

4.33.6 Charithram 6: Don't go about telling mistakes of another Srivaishnavan.

There are two persons in Srirangam Koil. Each person keeps complaining to Periya Vaachaan Pillai about the other when the former is not there. This is a big abacharam. This goes on for some time. Those around PVP ask PVP why is this person is always complaining about the other when the other is not there. PVP replies yes, what is wrong in his doing so? PVP says, if he also does not complain about the other srivaishnavan who else will? People listening to this say that they do not understand. Then PVP says, if his mistakes have to be found out first yemen should find out, but then yemen tells his assistants don't go near srivaishnavars even if they commit mistakes. What does Thaayar do, she says all have done paapam. (Sita thus tells Hanuman in Ashoka Vanam). Perumal does not beleive that his adiyargal can do kutram. Alzhwars say that even if Srivaishnavargal do kutram they are above all. Alzhwargal still praise the srivaishnavars. So who will have to find out the mistakes of Srivaishnavars? So PVP says that this srivaishnavar has to point out the mistakes done by the other. PVP says this, taking a dig at the complaining persons meaning that this person thinks he is above all those mentioned above (Yemen, sita piratti...). PVP is called aachaan Pillai in those times. The gist of this is, even if you are great srivaishnavar no one tells the kutram of the other.

4.33.7 Charithram 7: Bhagavathars are bigger than perumal and hence nothing wrong in talking about their greatness even at the cost of speaking of Bagawan's greatness.

One day PVP was talking about Bhagavatha prabhavam (greatness). One swamy got up and started telling about bagawan's greatness. PVP tells him when i am speaking about greatness of a viseshamaana person why are you telling about greatness of saamanyamaana person? PVP meant that Bhagavathars are bigger than even perumal. PVP was angry and told this.

4.33.8 Charithram 8: PVP says it is his job to give moksham. Leave it to him.

PVP's aunt (younger than his mother) is about to die and at that time people had gathered. She was very worried if she will get moksham considering the bad that she had done. Will i get another janmam worries the aunt. PVP asks what a great thing you have done to expect moksham. You have not done anything which perumal has done be it creation, avatharams, saving munivars from rakshasars etc., when that is so, why are you worried. HE will give and what is there for you to do. Oruvanai pidikka oorai vazhiththavaarai poelae ஒருவனை பிடிக்க நினைத்து ஊரை வளைவாரைப் போலே வ்யாப்தியும் means that for getting one person who is worthy of getting moksham, bagawan searches the whole town. PVP says it is his job to give moksham. Leave it to him. Perumal when gets a person who can be given moksham he thinks that he has got a chaethanan which is rarest of the rare thing and he is so happy.

4.33.8.1 Works of PVP:

PVP gets recollected of the vyakyanams he has written. He has given vyakyanam for the entire 4000 divya prabandha pasurangal. Some parts like Perialzhwar thirumozhi got destroyed due to eating away by white ants. Manavala mamunigal wrote the vyakyanam for those parts alone. That is why it is sung by Manavala Mamunigal in upadesa rathinamalai Periya Vaachaan Pillai pin pulla vaikkum theriya vyakkiyaigal cheivaai ariya arulicheyal porulai ariyarkku ippodhu aruli cheyalaai arindhu.It means what PVP is so clear that people like us in the later generations do not have any doubts at all on these verses. Say when i write this Guruparamparai (in English) my son in the later years will say what kind of writing is this. I am not able to follow. Whereas PVP's writings are very clear even today. PVP had 4 simhasinadhipadhis which are vyakyanangal of the previous works. They are 1. Alzhwar's pasuram. 2. Ramayanam 3. Sthothra granthangal 4. Rahasya thrayam. After this Pillai Lokacharyar writes only about rahasya granthangal. Swami Vedantha Desikan later writes a lot of sthothrangal. Only PVP has given the entire set. Others are in parts. Manavala Mamunigal gave vivaranam of Vyakyanams.

4.33.9 Charithram 9: Reasons behind PVP's vaishnavathvam.

His (Periya Vaachaan Pillai's) vaishnavathvam can be due to the four reasons. 1. Bhagawath praemam by him(PVP) or is it due to love that Bagawan has on him(PVP) 2. Sidhoepaaya sweekaaram. This means that PVP by himself did sidhdham of devoting his entire life to Perumal. He sought Perumal's thiruadi as upaayam 3. Ithara vishaya vairaagyam. Disinterest in worldly matters. Virakthi. 4. Sarva upaaya soonyathvam. My effort is nothing, it is all due to his arul. All these four aspects are covered in Karavaigal pin chendru pasuram of Thiruppaavai.

4.33.10 Charithram 10: Of the four reasons given above, not worshipping any other God is the main. 4 attributes of Srivaishnavathvam.

So the question is what of these four given in 9 above or do all the four qualify for srivaishnavathvam. ananyaarga seshathvaththil undaana dhaanthi viseshanamae vaishnavathvam. அனன்யராக சேஷத்வத்தில் உண்டான தாந்தி விஸேஷனமே வைஷ்ணவத்வம். The word dhanthi comes from dhaanth – teeth which are powerful. Stout beleif in ananyaarga seshathvam is the ultimate definition of Vaishnathvam. PVP says Viashnathvam has four attributes viz., nirbarathva anusandaanam, nirdoshathva anusandanamum, upakara smirthiyum, kripaiyumaam.

Nirbarathva anusandaanam நிர்பரத்வ அனுஸந்தானம் means the thought that i can't save myself. That baram of saving myself i have passed on to you SN. I am totally dependant on SN. The best example for this just as the kitten is fully and fearlessly dependent on its mother in snatching it and carrying it. The little one does not shout be careful nor does it say do not bite me, It trusts the mother completely. We should be like kiiten fully dependant on SN and not be like little one of a monkey which snatches the belly of its mother. It thinks that it is saving itself. When someone is coming to save you do not show your strength in being able to save yourself. We can't easily climb on to the elephant. Trust the trainer and sit on elephant's trunk. The elephant will lift you and make you to sit on it.

Nirdoshathva anusandanam நிர்தோஷத்வ அனுஸந்தானம் means I do not have any blemish. All my kutram is due to samsaram sareera sambandham. Another person will scold or harm us it is all due to sareera sambandham. He shouts at us or harms only the sareeram and not the athma. Athma is pure it will not be affected. Athma does not have kutram. All these dhoshangal will not affect athma. Athma is nirdhoshi. We have waste in our house. We clear it the next day. We do not think about the waste when it was in our house and we sleep with it. Another example is our food what we eat and the excreta in the body are not far away to each other but still we continue to eat and eat well. We should consider what others have done to us as harm or scolding to be only to the sareeram, the wasteful material of the house and flush it out.

Upakara smirthi உபகார ஸ்ம்ரிதி means to be greatful for all that perumal has done for us. We do not do this due to our ahankaram and mamakaram. We act outwardly just as in Thirumalai pasuram vilavara chirithittanae. We act outwardly as though we are showing upakara smrithi to God but inwardly do not feel like that and laugh it out heartily that we have decived God. We think that dhosham we have done is not known to God and laugh it out thinking we have deceived God. Whereas God helps us even though we are inwardly deceiving him. This is true for our behaviour to other srivaishnavars – the acting outwardly. We have to be careful when some srivaishnavars praise us though we have not been true in our actions. They may be praising us even if they know that we have indeed done some wrongs which they will not show externally.

Kripai க்ரிபை means the karunai which bagawan shows on us. For endless times till today, i have been distancing myself from you due to which i am taking birth again and again. I however request you God to show mercy on me. Do katasham on me. Perumal could in turn ask us what were you doing all these eons? We will say don't ask questions and show your kripai on me.

In conclusion the above four aspects constitute srivaishnathvam and we should accordingly behave. These four are not just for srivaishnavargal but for all. All the religionists including Jainers (Digambars) and even for kaivalya moksham seekers. Some times even samsaries will tell what is there in my hands it is all bagawan who has to do it. Of these four there is one which is most importanat. Emperuman oruvanukkae naan adimai enbadhu dhaan srivaishnavathvin visaesham. Being subjugated only to SN is the essence of srivaishnavathvam. With urudhi/strongest beleif that only SN can save us is srivaishnavathvam.

4.33.11 Charithram 11 Vadi Kesari Azhagiya Manavala Jeer:

Vadi Kesari Azhagiya Manavala Jeer and musala kisaleeyam

There was one swami by the name Vadi Kesari Azhagiya Manavala Jeer with PVP. maasi maasam magam nakshathram. He was 32 years old and he used to cook for PVP. He was totally unread and did not even know any alphabets. He used to make excellent meals but can't read or write. Once he saw that many vidhwans were conversing and he went near them to hear them. He asked them what they were talking? We are talking about musala kisaleeyam it means ulakkai kozhundhu. Tulasi kozhundhu is a tulasi sapling which will grow but ulakkai which means a pounding stone can't have kozhundu or sapling and it can't grow. It is with use of such words that they made fun of Azhagiya Manavalan. Manavalan thought that they are talking something big. PVP came that way and asked Vadi Kesari why he went there? He replied that he wanted to know what they were talking about and they said it is musala kisaleeyam. PVP was sad and told him that they are making fun of you. Vadi Kesari hearing this started to cry. He fell at PVP's feet and asked him to teach. PVP like abaya pradha rajar (title used for Ramabiran considering Vibeeshana saranagathi) asked him not to cry and told him he will teach him reading and writing and in one year's period not only that he taught him kavyam, natakam, veda vedhantham, tharkam, alzhwar pasurams. With this Azhagiya Manavalan became a head of a vidvath group. Alzhagiya Manavalan wrote a play musala kusaleeyam in sanskrit. PVP went to this same party who had made fun of him and showed him the skit. They were amazed seeing this and at Vadi Kesari Azhagiya Manavala Jeer. They hung their heads in shame. Azhagiya Manavalan bdeveloped virakthi in life and left gruha ashrama life and became a sanyasi. Vadi kesari means he is a lion in vadhams/debates on vedic matters and wins many debates on these matters. In the later years he takes the thiruvaimozhi vyakyanams of all and writes a 12000 padi vyakyanam of Thiruvaimozhi. 12000 padi to be in line with 12 skandas of Bhagavatham. He is mentioned in Upadesa Rathinamalai.

4.34 Complete list of Vyakyanams of Thiruvaimozhi with author

This completes the Thiruvaimozhi vyakyanams starting with 6000 padi by Thirukurugai piran Pillaan, 9000 padi by Nanjeer, 24000 padi by periya vaachaan Pillai, 36000 padi by Vadakku thiruveedhi pillai, 12000 padi by Vadi Kesari Azhagiya Manavala Jeer. 12000 padi is famous with present day kalakshepa karthas. Velugudi Krishnan follows this for pada padhartham.

S no	Padi vyakyanam	Author
1	6000	Thirukurugai piran Pillaan
2	9000	Nanjeer
3	24000	periya vaachaan Pillai
4	36000 (eedu)	Vadakku thiruveedhi pillai
5	12000	Vadi Kesari Azhagiya Manavala Jeer

He wrote Deppa Prakasikai, Thathva Niroopanam etc.,

GP94:

Page 919 Nainaar/Naayanaar aachaan Pillai is PVP's son. Vaikasi Chithrai. He is adopted son. He has written Charamopaaya Nirnayam. It is mentioned when we wrote about Bavishyad acharya

(Ramanujar's) thirumeni. This Nirnayam grantham traces how Ramnujar's thirumeni changed hands and where these have been kept (prathishtai). He only showed udayayavar thiruadigalae thanjam is to be told ater (if) we have done a baghavatha abacharam and we repent for it. He becomes the next pravarthaka acharyar. Thus lived PVP (Periya Vachaan Pillai). Thaniyan of Periya Vaachaan Pillai: Srimath Krishna samavathya namo yaamunaaya soonavae; Yath katakshaiga lakshaanaam sulabas sreedharas sada. ஸ்ரீமத் க்ரிஷ்ண ஸமாவத்ய நமோ யாமுனாய சூனவே ; யத் கடாக்ஷிக லக்ஷாணாம் ஸ்லபச் ஸ்ரீதரஸ் ஸதா.

In the time when PVP lived another swami of his (PVP's) age lived. He is Vadakku thiruveedhi Pillai. PVP and VTP are both shishyars of Nampillai. After PVP's period, through VTP and PVP's son Naayanaar Aachaan pillai the oraan vazhi of acharya paramparai is going to extend. Eedu and Sreebashyam are the two most important granthams of VSA. With these two granthangal two sampradhaayams got formed. Thengalai and Vada Kalai. We should not point out any differences amongst these two sects as it amounts to baghavatha abacharam.

Next to this 6000 padi grantham of Pin Pazhagaraam Jeer on Guru Paramparai, Yathindra Pranava Prabhaavam is going to be referred to continue these Guru Paramparai kalakshepam by Shri Vagulabaranan Swami and transcribing given here.

4.34.1 Eedu Paramparai:

Eedu 36000 padi was transcripted (**faired from Nampillai's kalakshepam) by Vadakku Thiruveedhi Pillai**. Once Nampillai goes to VTP's thirumalaigai and finds a lot of Olai chavidi and Nampillai asks what these are. VTP says these are the transcription of Devarir's Thiruvaimozhi kalakshepam. I used hear in the day time and used to make these palm leaf writings in the night. Nampillai examins and finds that are too good and very exact replica of his (Nampillai's) kalakshepam. Nampillai says it is neither too brief nor is it too elaborate. Still even such an elaborate writing should not be published as yet. Since you have written it without my permission, give them to me and he takes those palm leaves. **Nampillai deposits it in his Thirumaligai's thiruaradhana perumal premises**. Eunni Madhava Perumal another shishyar of Nampillai, prays to Namperumaal and the perumal instructs **Nampillai to issue them only to Eunni Madhava Perumal**. Eunni Madhava Perumal had a **son by the name Eeunii Padhmanabha Perumal**. The eedu **goes into the hands (one person recepient)** of Padmanabha perumal who is also told all the meanings of Thiruvaimozhi by his father. Nampillai gives the eedu to Eeunni Madhava perumal and makes him Dharsana Pravarthakar. **Eeunni Padhmanaba Perumal has an antharanga shishyar by the name Kola Varaha Naayanaar/Naaloor Pillai**/Kolaesar/Ramanujarya dasar and **Eedu goes into the hands of this shishyar (again one to one handing over – oraan vazhi)**. This is the paithruga dhanam (family property). Naloor Pillai learnt the meanings well and used to do Kalakshepam of Thiruvaimozhi in those days. While Eunni family lived in Srirangam, note this antharanga shishyar Naaloor Pillai hailed from Kancheepuram and hence the eedu went to Kancheepuram. It went to Mael Padagam in Kancheepuram may be same as Thiru Padagam of today. It is Kanchee Deva Perumal who is going to publish it to the world. That is what we enjoy as Thiruvaimozhi kalakshepam today. Naaloor Pillai's avathara sthalam is Mael Padagam. He hails from Naaloor Kudi, Kashyapa gothram, Yajur saakai (Gothram), aaswalaanasya suthram, Vadamaal Kulam. Naaloor Pillai wrote a grantham on Periyalzhwar Thirumozhi vyakyaanam. Echaan enapadum Yagnyaesar kulam's Thilakam is Naaloor Pillai. Yagnyaesar is Paruththi Kollai ammaiyaar's greedy money lender. (She honoured Ramanujar and his shishyas with prasadam made using money got from a greedy Yagnyaesar near Thirukolur. Later Yagnyaesar got reformed and became a dasar of Ramanujar. As a prayachiththam for the ill intensions of Yagnyaesar, Ramanujar asked him to wash the clothes of all brahmins in the small town. After the reforming process, Yagnyaesar became one of the 74 simhasanaadhipathis established by Ramanujar). **Naaloor Pillai is now going to give the Eedu vyakyanam to his son Naaloor Aachaan Pillai (again one to one). Naaloor Aachaan Pillai is directed by Kanchee Deva Perumal to give the eedu to Thirumalai alzhwan/Thiruvaimozhi Pillai and another swami from Melkote by the name Aayi Jananyacharyar (oraan vazhi is broken from**

now on). Both of these are acharyas of Manavala mamunigal and give him the eedu. **Manawala mamunigal did a kalakshepam of Thiruvaimozhi for over an year in Srirangam. It is from that period that eedu vyakyanam of Thiruvaimozhi had been widely circulated which we benefit from these days.** This flow is written by Manavala mamunigal in Upadesa Rathinamalai.

4.35 Vadakku Thiruveedhi Pillai charithram:

After the demise of Periya Vaachaan Pillai when Vadakku Thiruveedhi Pillai is the Pravarthaka acharyar, his shishyas ask him the meaning of athma swaroopam. Our athma is paled by the dust on it. If we clear the dust we will get to see athma swaroopam. The dust is due to ahankaram, mamakaram. To believe in Adiyaen is the athma swaroopam. In SVB 78th choornikai shows this. Ahankaara magira aarpaththai thudaithaal aathmaavukku azhiyaadha paer adiyaan endrirae. அஹங்கார ஆர்பத்தை துடைத்தால் ஆத்மாவுக்கு அழியாத பேர் அடியான் என்றிரே. The thought that i am my own easwaran must go for athma to take shape as adiyaen. Athma swaroopam is thus seshathvam. We are not just adiyaar for perumal. We are adiyar's adiyar's adiyar's adiyaar. Degathbimaanam and baghavathabimanam are both equally unpardonable. Don't go directly to bagawath seshathvam by passing baghavatha seshathvam. VTP says when we research vedas, sasthras, alzhwar's pasurams, acharyar's vachanams, for a srivaishnavan to get moksham there is no other way than to get hold of an acharyan thiruadi. VTP used to say that his acharyan Nampillai used to say, ஆசார்ய அபிமானமே உத்தாரகம். VTP's son is Pillai lokacharyar. Pillai Lokacharyar wrote 18 rahasya granthangal. His best grantham is Sri Vachana Booshanam. VTP says Bhagavatha abacharam is the deadliest virodhi. Thus VTP concludes that to get Lokacharyar's abimanam (Nampillai's) we must follow what we have heard from grantha kalakshepam. What we have heard through Kalakshepam is that acharyan is both praapyam and prapagam; upaayam and upaeyam; aarum and paerum. When we do bhagavatha abachaaram we should go and seek pardon from the bhagavathan or atleast we must repent for it. If we don't do both it will stick to us like பிணம் படுத்தி தத்தக படமாக்கி உயிர் மாட்டி நஸிப்பிக்கும். It means "that when you burn a dead body, you get ashes. It will have bone structure like a person but when you near it and touch it the ashes will fall apart and one gets only bone structure". Alzhagiya Perumaal Naayanaar is Pillai lokacharyar's brother. VTP is both acharyan and father to Pillai Lokacharyar which is upaya (two) sambandham. VTP trains both the sons to be darsaka pravarthagar. First Pillai Lokacharyar becomes pravarthaga achaaryar. Then Pillai Lokacharyar hands over the responsibility to his brother Alzhagiya Perumaal Naayanaar. At this point VTP attains paramapadam thinking of his acharyan Nampillai. His thaniyan is: ஸ்ரீ க்ரிஷ்ண பாத பாதாப்தே நமாமி ஸிரஸாஸ் சதா. யத் ப்ரஸாதத் ப்ரபாவேன ஸர்வ ஸித்திரஸ் பூர்மமா. His anthima samskaaram is done with full respect.

4.36 Avathaarigai of what is to follow about Pillai Lokachariyar:

Swami Ramanujar had thus far ensured establishing vedha vedhaantha vishyangal. He also ensured that 4000 divya prabandham obtained by Nathamunigal to be in use in all temples etc., From Nanjeer's times what used to be in Sanskrit started to be expressed in Tamil. Nanjeer – Nampillai – Vadakku Thiruveedhi Pillai. In these three swami's period, Alzhwar pasuram meanings used to be told in tamil. There was a great emphasis on meanings of Alzhwar pasurams. Sreebashyam was not left out. Now three great mahaneers are going to be born. There are three ways of looking at this. One set of people say many types of advices. People were exposed to Puranangal, Divya Prabandham, Sree Bashyam and Bhagavatham. Suddenly there was too much to hear. When someone has heard all these for 5 years and is asked what is the gist of what you have learnt he is speechless. There is saram, saara tharam and sara thamam. To tell the saara thamam of all these Pillai Lokacharyar was born. Pillai Lokacharyar stopped the practice of writing pasuram, sthothram, vyakyaanam. He thought that there is no use in showing pandithyam to commoners. He wanted to give advice to commoners. These are contained in rahasya thrayam. Thathva hitha purushaartham. Artha Panchaka gyanam and thathva thrayam Thirumanthiram, dwayam and charama slokam. He

has heard vyakyaanams from Nampillai, Periya Vaachaan Pillai, Vadakku Thiruveedhi Pillai. If one hears 18 of his granthams they are serious advices. We will not waver in our thoughts after hearing the 18 rahasya granthams. Pillai Lokacharyar is Kaanchi Deva Perumaal's amsam. He was born due to Nampillai's anugraham. He wanted to give saram of all the teachings to us and thus he wrote differently. But when you say these in a sara thamam manner even in Pillai Lokacharyar's days it will not be able to be directly followed. In those days people were judged by in what kulam he is born. Being higher graded due to birth. Brahmins for instance. Lower grade due to birth the fourth varnam. Even in these times he spoke with vehemence about equality. One is not born great. One has to follow these in our day to day life to be worthy of the title. He analysed vedas, vedhanthas, what previous acharyas have told, analysed them all and then wrote. Don't look at his kulam of birth look if he is bakthan. This is very clearly brought out in Sree Vachana Booshanam.

As what Pillai Lokacharyar was preaching, was against the superiority complex of brahmins, noise was made by the brahmins. To suppress that noise, Alzhagiya Manavala Perumal Naayanaar, Pillai Lokacharyar's brother acted like Lakshmanan for Raman and like Balaraman for Kannan. Alzhagiya Manavala Perumal Naayanaar, Pillai Lokacharyar's brother took avatharam just to be like Lakshmanan or Balaraman. Naayanar was the true brother who helped Pillai Lokacharyar. Alzhagiya Manavala Perumal Naayanar wrote Acharya Hridhayam as what Nammalzhwar has said in his thiruvaimozhi. All the people living in those days, especially from higher kulam went and complained to Namperumal. They asked perumal for justification of SVB written by Pillai Lokacharyar where he says don't look at diffrences in Kulam etc. They say if these given in SVB are followed, dharmam will decline. Namperumal asks the people to bring Pillai Lokacharyar. At that time Pillai Lokacharyar had gone out and Alzhagiya Manavala Perumal Naayanaar is there. Perumal asks Naayanaar what happened? It looks like you have broken away the fencing. Why are you preaching that which are against Varnasramam? Have you spoken anything against vedham? Naayar tells perumal you are in purappaadu. Continue. I will give explanation says Alzhagiya Manavala Perumal Naayanaar. It is at this time that he tells Acharya Hridhaym even as people were walking. Four parts. Each part was sung in each of the four veedhi purappaadu. It is about what Nammalzhwar would have had in his mind when he sung his four prabandhams. Do we see Nammazhwar was born in which varnam do we see in which kulam he was born? Do we see if Nammalzhwar has sung in Tamil which is inferior to Sanskrit? Alzhwar's pasurangal are equivalent or even superior to Geethai, veda/vedhantham, alzhwars are superior to vedha vyasar, Valmiki Bhagawan. Alzhagiya Manavala Perumal Naayanaar explains the greatness of alzhwar's pasurams, it gives the meaning of dwayam. (36.45)

Pillai Lokacharyar wrote all the 18 rahasya granthams in mani pravalam format which is half tamil and half Sanskrit – the written language in those days. He took pramanams from Alzhwar pasurams, ithihasams and vedangal. Sri Vachana Booshanam amongst them is the highest of philosophical grantham existant today. It has four parts. (Acharya Hridhayam has 6 chapters). Upadesana Rathinamalai pasurams (7 of them) speak about Sree Vachana Booshanam's greatness. To assert that indeed SVB has told correct things and it is not against Brahmins Acharya Hridhayam was recited by Alzhagiya Manavala Perumal Naayanaar while walking in the Namperumal's purappaadu. Alzhagiya Manavala Perumal Naayanaar has also written 6000 padi vyakyanam for Thiruppaavai. He wrote vyakyanams for Kannunin chiruthaambu, amalanadhipiran also. His vyakyanams are elaborate.

Pillai Lokacharyar was born amogst greats like PVP, VTP. He did not want to marry as even his father VTP did not want to live with his wife as he considered family life as like living with a snake. Vihitha vishaya nivrithy thannaetram. விஹித விஷய நிவ்ரிதி தன்னேற்றம். Vihitha = vidhikka patta or that which is convention of society agreed to by sasthiram. But no acharyan has spoken greatly of it. However only two have openly detested it - Pillai Lokacharyar and Alzhagiya Manavala Perumal Naayanaar. They are naishtika brahmachaari. Naishtika means to take it as nishtai. Bhishma Pithamaha is not naishtika brahmachari as he gave in to someone else's

requirement to not marry, whereas naishtika means of one's own free will. After learning vedas at the end a yagam is done by every individual and at that time one has to decide if one wants to marry and settle or be a brahmachari. Nishtai = niyamanam that is to take decision. Hanuman is naishtika brahmachari. விஹித விஷய நிவ்ரிதி = showing disinterest in traditional ways. தன்னேற்றம் means that this quality is his distinguishing feature. Many shishyas join him. Pillai Lokacharyar lived for 125 years. The younger brother died early. Pillai Lokacharyar used to teach rahasya matters to his shishyas when alone. He did not care much for other kalakshepams like arulicheyal etc. Pillai Lokacharyar looked after the administration of Srirangam koil well. There used to be a koil, by the name Kaattu alzhagiya singar, near Srirangam. Narasimhar Koil. It used to be lonely and was suited for Pillai Lokacharyar's rahasya kalakshepam. Ramanujar in his times got 9-9-9 koils constructed. 9 narasimhar koils of which mettu alzhagiya singar inside Srirangam koil, kaattu alzhagiya singar near the railway gate (many have been lost after Ramanujar's times and only these two are left), 9 ramar sannidhi (find out where it is in Srirangam?), 9 Krishnan sannidhi. Pillai Lokacharyar takes the people to Kaattu alzhagiya Singar koil and gives kalakshepam of rahasya matters. Even today as we enter the koil to left of Dwaja sthambam there is a place which is marked Pillai Lokacharyar did rahasya kalakshepam here. In this koil manavala mamunigal sannidhi is there and a mantapam where manavala mamunigal did kalakshepam. There is Thirumalai alzhwar koodam at its back. This koodam has a stone platform center of which only mud is found resembles a missing slab. This is the place where, mud from the place where Pillai Lokacharyar used to sit and do kalakshepams, is brought and kept there. This was done by Manavala mamunigal. People even today bow their head to this mud. This is called ரஹஸ்யம் விளைந்த மண். Mud on which the rahasya kalkshepams used to be conducted.

In this period of Pillai Lokacharyar there used to be a Manapaakaththu Nambi from Kancheepuram. This Nambi being a Kanchi Deva perumal bakthan used to talk to perumal. The Nambi was requesting for meanings of rahasya grantham. The perumal was giving kalakshepam to Pillai. The perumal stopped in between and asked Nambi to go to the land between two rivers and listen. The Nambi wonders which is the place between two streams and realizes it is Srirangam. Thus perumal in his dreams asked him to go to Srirangam and hear Pillai Lokacharyar's kalakshepam which he finds out only in Srirangam after a lot of search. Even that the Nambi finds out only by chance when he wants and goes to a secluded place which is Alzhagiya Singar Koil. He was sitting in a corner and is meditating about Deva perumal and Narasimhar. Now Pillai Lokacharyar arrives with his shishyas and starts kalakshepam. The Nambi listens to the kalakshepam hiding behind a pillar. The Nambi finds that Pillai Lokacharyar starts the kalakshepam exactly from the place where Kanchi deva perumal had left. Hearing this Manapaakaththu Nambi is shockingly surprised. He comes out of hiding goes near Pillai Lokacharyar and asks அவரோ நீர்? It means Are you HIM? The reply is ஆம் ஆவது என்? Yes so what? Manapaakaththu Nambi just falls at the feet of Pillai Lokacharyar and listens to the kalakshepam. Manapaakaththu Nambi thinks of this in the night and such a great grantha kalakshepam, nobody is writing this down for use by future generations. The perumal replies in the dreams why ask me? Ask him. Next day after kalakshepam, Manapaakaththu Nambi stands shyly next to Pillai Lokacharyar and asks him if he can undertake the task of fairing his kalakshepam? Pillai Lokacharyar in turns asks who told you this? Manapaakaththu Nambi replies அவர் சோன்னார். சரி ஏடு படுத்தும் is Pillai Lokacharyar's reply. Tacitly Manapaakaththu Nambi has obtained Kanchee Deva Perumal's permission for these secret meanings to be written down for use by future generations and hence Pillai Lokacharyar agrees for them to be written down. Of Pillai Lokacharyar and Vedhantha desikan one saved pramaanam (Desikan swami saved Sree bashyam) and other saved pramaeyam(PLC saved Namperumal moorthie) (from Muslim invasion in 1323 AD). Pillai Lokacharyar at his 120 years of age saves Nampillai vigraham. Vedhantha desikan saves Sri Bashyam grantham taking the help of Sutha prakasikai and Sudharshana suri his (Desikan's) two sons in Sathya Kaalam near Melkote.

தம்பியுடன் (lakshmanan) தாசரதி (Ramar) ஆனாலும், சங்க வண்ண நம்பியுடன் பின் நடந்து வந்தானும் (fair colored nambi – balaraman behind whom Krishnar walked), பொங்கு புனல் ஓங்கு முடம்பு உலகாரியனும் அரன் தாங்கு மணவாளுமேதான் (ulagaariyan is Pillai Lokacharyar who is from Mudumbai vamsam and Manavaalan his brother who upheld the aran or righteous way of SVB shown by his brother – by advising Acharya Hridhayam to Pillai's detractors) என்னும்படி சௌப்ராப்யத்தை (brotherhood) எழுந்தரியுள்ள காலத்திலே many shishyars were follwers of Pillai Lokacharyar. Manavala mamuni tells in Upadesa Rathinamaalai that those who understand and tell SVB and follow it, if there is some one it is a great wonder. His shishyas include Koora kuloththama dasan, Manapaakaththu Nambi, Kolli Kaavala Dasar Alzhagiya manavala Perumal Pillai, Kottur Annan, Vilaancholai Pillai (Vilancholai Pillai wrote saptha kaadhai which is a summary of SVB), Thirumalai alzhwar/Thiruvaimozhi Pillai's (acharyan for Manavala MaaMuni) thiruthaayaar (a lady who is going to travel upto Jyothish kudi where Nampillai vigraham was hidden. Later Thiruvaimozhi Pillai brings the vigraham back) and some more ladies. These people were doing thondu to Pillai Lokacharyar and were always behind him listening to his kalakshepam. Later Pillai Lokacharyar invited them made them antharanga shishyars and taught them Thiruvaimozhi meanings taking from all the versions available 6000/9000/24000/36000 padi. Pillai Lokacharyar and Alzhagiya Manavala Perumal Naayanaar lived with a lot of virakthi. Alzhagiya Manavala Perumal Naayanaar lived for lesser number of years and attained paramapadam. Pillai Lokacharyar was like Raman without Lakshmanan – baghavatha vislaesham. For ujjeevanam of all on earth, Pillai Lokacharyar showed us charamapramaana (granthangal), pramaeya (perumal to whom the grantham points), pramathru (acharyan is the one who gave the grantham). At this time in 1323 (the first Muslim attack was in 1313, 2nd attack was in 1319) due to continued trouble from Muslims (Ulu Khan), a huge wall was constructed in front of periya perumal and a duplicate vigraham of Namperumal was installed. The real vigraham of Namperumal and ubaya Natchimaargal were taken away by Pillai Lokacharyar and his team and go towards south of Srirangam. Four people carried the vighrahams in pallaakku/palanquin. They reach Jyothish Kudi a cave near Yaana malai off Madurai. To this extent is what is given in 12000 padi grantham of Guru Paramaparai.

4.36.1 Pillai Lokacharyar"s charithram continued:

He was born in Krodha varusham, Aippasi masam, Thiruvona nakshathiram, in Vadamal kulam, Mudumbai kudi, srivathsa gothram, yajus saakai, abasthamba sooktham. His names were Ulagaasiriyar, Lokacharyar, Thiruaradhanam Sri Rangarajar, (his thiruaradhana perumal too). Nampillai did pancha samskaram to him and gave the name Pillai Lokacharyar. Vadakku Thiruveedhi Pillai, his father taught him Thiruvaimozhi, eedu, Divya prabandhangal. (3.09). His mother is Thiru Ranga Natchiyar. His shishyargal are Alzhagiya Manavala Perumal Naayanaar, Koorakuloththama dasa Naayanaar, Thiruvaimozhi Pillai, Vilancholai Pillai, Manalpaakkaththu Nambiar, Thigazhakidandhaan Annan etc., he wrote 18 rahasya granthangal. Some of these 18 are not available today. Of ashtadasa rahasyangal, some are available today. His brother Alzhagiya Manavala Perumal Naayanaar was also born in Srirangam. His father taught him Nithyanusandhaanam. Sree bashyam etc., were taught by Nampillai. He learnt Thiruvaimozhi and other divya prabandham meanings from his brother Pillai Lokacharyar. He wrote Acharya Hridhayam, Thiruppaavai 6000 padi grantham, vyakyanam for the three thiruandhaadhi, Kannunin chiruthaambu, arulicheyal rahasyam.

4.36.2 Pillai Lokacharyar's granthangal:

Pillai Lokacharyar's granthangal including SVB's selected meanings

Pillai Lokacharyar and swami Desikanaar were like 2 eyes for our sampradayam. The granthams which these swamis have done are like the two boundaries. Pillai Lokacharyar wrote only rahasya granthangal. Brahmma suthram had 545 suthrangal. Sankaracharyar, Madhvachariyar and Ramanujar wrote bashyams of (brahma suthram0, actually on Brahmma suthram's vruthi grantham

of Bodhayanar and established their religious sects. Bodhayanar gave vrudhi granthams for Brahmma suthram originally written by Vedha vyasar. Geetha bashyam was written by Ramanujar and a meaning for geetha bashyam (thaathparyam) was written by Desikanar. Similarly Pillai Lokacharyar wrote rahasya/suthra grantham in mani pravala nadai based on what alzhwars have told in Divya prabandham, what is told vedhas, and what acharyas have told as srisukthis. It is called Sri Vachana Bhooshanam. This is one of the most important sri Vaishnava prabandham. It is suthra grantham. Bhooshanam is a maalai, abaranam. Acharyas srisukthis, sri vachanam means preachings/advices from elders. Upadesa rathinamalai by Manavala mamunigal gives chronology of avatharam of alzhwars, their works etc. It talks a lot, seven pasurams, on Sreevachana booshanam of Pillai Lokacharyar and its greatness. It is a rahasya grantham and hence its kalakshepam is also secretive. In upadesa rathnimalai it is brought out clearly in pasuram #53 annal ulagasiriyan (PLC) of mudumbai kulam that SVB is the greatest of all works. Manawala mamunigal says that this is not told just to praise him. It is true. In 54 it is said that SVB is based on vachanangal which earlier acharyas have spoken. (Guruvor means acharyas). Chamaiththavar means amaiththavar or the person who composed it (PLC) named it SVB. In 55 it says those (very few) who understand the indepth meanings, will follow in action/practice it,(12.06) there will be only one or two, it is not a grantham which everyone will read. If one wants to raise in spiritual status read SVB. Here vaiyya guru means lokacharyan. Vaiyam is ulagam. Katru adhanakkam nilayil nillum arindhu. Learn the meanings and follow it. In the next #57 pasuram desikar means acharyan. Learn the meanings from an acharyan and let it sink into you, keep thinking of it and act as per that. #58: don't let your mind wander to either very high level (staunch brahmins who were caring more for rites and not bakthi) or low level which will be demeaning, be a median person. SVB was being criticized in those days. Don't lean to either sides of strict brahmins who wanted untouchability or the very lowly persons who were not having good habits be a median person. #59 pasuram, those who know the meaning of SVB, have it firm in your mind, say it aloud, if you say like that PLC says I will be very happy. Whatever happiness I got in thinking of it you will also get is what PLC says. Acharya abimaanamae uththaaragam. Having belief/trust in Acharyan is what will take you up the spiritual ladder.

Other granthams of Pillai Loka Chariyar: ashtadasa rahasyam in total. 18 of them. They are classified as: the first 8 are: rahasya thrayam :thirumanthiram, dwayam, charama slokam. These three are further expanded into 8 granthangal giving their meanings. PLC starts to share rahsya meanings with his shishyars casually. This sharing leads to the first grantham 1. **Yadhurichikka padi**. This comes from yedurchai meaning that it came spontaneously. It was very compact. 2. **Parandhapadi** being the second is the details of Yadhurichkkapadi. 3. **Sriyappadhipadi** is the third. It begins with Sriyappadhiyay. It also contains thirumanthiram, dwayam and sarama slokam. It had a lot of Sanskrit. The first three had one for males, another females etc., but one common for all came as 4. **Mumukshupadi** being the fourth. Here padi means poelae = (போலே)like this. This is the most popular grantham. 5. **Thani pranavam, 6. thani dwayam, 7. thani charamam** are independent or split granthams of the contents of mumukshapadi. 8. **Saara sangraham** is the eighth. Dwayartham, dheerga saranagathi are contained in Saara sangraham. Thiruvaimozhi gives the meaning of Dwayam. This is the eighth. All these 8 talk of rahasya thrayam.

Next five are: Thathva thrayam, describing chith, achith and easwaran 9. **Artha panchakam**, describing upaayam, upaeyam. Vagulabaranan swami has given kalakshepam of artha panchagam. It is the first of the five granthams. We must know about five things. They are: paramathma swaroopam, jeevathma swaroopam, upaaya swaroopam, upaeya swaroopam and viroedhi swaroopam. Each one of these has five divisions in each. For eg Paramartha swaroopam has five nilaigal of perumal - para, vuyha, vibhava, archa and antharyami. 10. **Thathva sekaram** describes only about easwaran which is mani/jewel of thathvathrayam. Next is 11. **Thathva thrayam** which is expanded version. It is a very expanded volume. 12. **Prapanna parithranam** ஈஸ்வரனை ஒழிந்தவர்கள் ரக்ஷகனை ஒழிந்தவர்கள் என்று ப்ரபன்ன பரித்ராணத்திலே சோன்னோம். This is a statement/choornigai in SVB. It is a urai nadai grantham means it is

spoken language and is fast reading. 13. **Pramaeya Saekaram**. All vedhas and vedhaarthangal tell parama purushan as SN who is pramaeyam. This grantham talks in detail of Easwara thathvam.

Next five are sampradaya granthangal. Emperumaanaar dharisanm. 14. **Archraardhi** how a mumukshu after leaving the body goes in archiraadhi gathi. Leaving sareeram, on the way to vaikuntam(crossing 12 lokas), entering vaikuntam(vrajai nadhi) and lastly doing prayers inside vaikuntam after presenting himself to paramapada Nathan are the four components to archraardhi. 15. **Nava vidha sambandham** pithacha, rakshaha, saeshi, bartha, nyaeyo(ariya vaendiyavan), mahapathihi -swathaamya(our swami), dhaaroe (our aadhaaram), mama athma, bogyaasa, anupoodhihi. These are 9 relationships between jeevathma and paramathma. This is also urai nadai nool/grantham. 16. **Nava rathina maalai** (after becoming mumukshu while being in samsaram how should we behave with our bandhus, how should we behave with samsarigal, with srivaishnavargal, vishayaandharangal, like this 9 types of persons). 17. **Samsara Samrajyam** Our body itself is a samsaram. We have to manage it/do samrajyam or control it. How we should get rid of it. We should not become its raja and start enjoying it. We should be able to give scant care for it and look at means to seek what will take us to vaikuntam. 18. **Sree Vachana Booshanam**. This is the torch light grantham for all the eighteen granthams.

4.36.7 Short summary of Sree Vachana Booshanam and meanings of some choornigais:

6 prakaranangal. புருஷகார வைபவம்ச, சாதனஸ்ய கௌரவம், தத் அதிகாரி க்ருத்யமஸ்ய, ஸத் குருப்யஸ்ய ஸேவனம், அதி தயாம் உபயூதுகீம், குரோர் உபாய தான்யச, வசன பூஷணே அவதத் ஜகத் குரும் தமாஸ்ரயே.

1. Prakaranam: Purushakara vaibhavam means greatness of piratti (4th to 22nd choornigai) and also how (various means by which) she helps us by recommending us to perumal, why piratti was separated from perumal three times, what happened when she was with perumal (Kaagam got moksham) and what happened when she was not present with perumal (ravanan was killed).

2. Prakaranam: Saadhanasya gowravam: What is our upaayam – Prabaththi/Saranagathi. (23 to 80)

3. Prakaranam: Adhikari nishta prakaranam. We are the adhikaris/mumukshus what should we do to get moksham. (81 to 308).

4. Prkaranam: Acharya anuvarthana prakaranam. How should we do kaingaryam to acharyan. What should we consider him to be. (309 to 368).

5. Prakaranam: Bagawan nirhethuka krupa prakaranam. Mercy/affection shown by bagawan on us without any expectation from us. That is what is going to help us to get moksham. (369 to 409).

6. Prakaranam: Charama praapya praabaga prakaranam. Charama means last resort. Achaarya abimaanamae uththaaragam means our devotion to aachaaryan is what is ultimately going to help us in getting moksham. It is both praapyam and praabagam. It is both the way to get moksham and also the final goal of attaining moksham. (410 to 466).

Choornigai #450 is the most important choornigai. Aachaarya abimaanamae uththaaragam. Is the choornigai. Vedhaartham aridhiyaavadhu…. Aachaarya abimaanamae uththaaragam. The first line of SVB (Vedhaartham aridhiyaavadhu) and this choornigai put together is the essence of SVB as written above.

Pillai Lokacharyar got inspiration to write SVB due to: some advices which no one else has given previous to him, PLC spoke very boldly. These statements are hidden in vedha, vedharthangal, they are not explicit. Baghavath geethai in many places talks of 4 varnas by which the higher and lower class people are described. In the modern view this is the start of discrimination. We the sanathana dharmis talk of castes such as brahmins and sudhran and you call some as chandaalan too. So it

should not be followed is the popular views by some. (A Tamil Nadu minister calls it Dengue, Malaria). It will not suit the modern times. Bagawan says chathur varnam maya srishtam. It means I have only formed the four castes/varnams. HE says I divide them due to the poorva janma papa punyams/due to their gunas. It is there in particular on Srivaishnavism. In Vagulabaranan swami's pracharam he observed that in many villages, the locals say, even in saiva madham this upper caste/lower caste division is less whereas it is more in Srivaishnavism. That brahmins see too much of differences, is the ill behavior of us and it is to be blamed on us. That is also the reason that, not many abrahmanars are found in Srivaishnavism. Both the parties are making a mistake in this. Brahmins should also not consider themselves to be superior and non brahmins also should not consider themselves to be lowly placed. That it is not true is told in some places in vedha vedhanthangal. Other than that, ithihasa puranangal also show these caste differences in some charithrams. However those who warned us from discriminating by caste, clearly are alzhwars. Nammalzhwar sang in payilum sudoroli in 9th pasuram first line kulam thaangu jaadhigalilum naalilum keezh izhandhu… He tells that amongst the four varnas even if there are chandaalars and if they are bakthas of perumaal then I become their adiyaar's adiyaar. (41.06) Nedumarkkadimai and Payilum chudoroli murthy are the main pasurams to bring out Alzhwar's views on equality of varnas in society, if their members have same amount of bakthi as needed to get moksham. Even if they are chandalans but having bakthi as considered by perumal they must be respected and considered perumal's adiyars. They are baghavathars. Kulam is not important. Thirumangai alzhwar also has sung thus in 2 pasurams. Kulasekara alzhwar has sung. Even the alzhwargal have not taken birth in higher kulams. Nammalzhwar is from Vaisya kulam. His satari is accepted by all bakthas today. Thirupaan alzhwar was from the 4th varnam. Thondaradiipodi alzhwar though from brahmana kulam says exactly this. Don't see kulam their being adiyaar is all that is required. Pillai Lokacharyar quoted Thondaripodialzhwar to argue his case with maemporul pasuram of Thirumaalai. If someone has understood the inner meaning of dwayam, irrespective of his kulam in which he was born, he is a superior being, and is adiyaar. 6 pasurams of 45 in Thirumaalai is on baghavatha prabaavam. If he is a bakthan then kulam does not matter. Even if this is spoken by other acharyas one who has clearly written in a grantham is Pillai Lokacharyar. In SVB there are choornigais pointing to this which created a stir amongst Srirangam Brahmins of those days. These people go and complain to Namperumal who in turn summons PLC. PLC is not present at his thirumaligai at that time and his brother Alzhagiya Perumaal Naayanaar comes, defends and sings Achaarya Hridhayam instantly. Maranaer Nambi's samskaram was another incident in these lines. Kasiga mahathvam in which Nambaduvaan was elevated to get rid of paapams of Brahmma Rakshasu. Thondaradi podi alzhwar being asked to be brought by Namperumal on the shoulders of Saarangamuni a brahmin inside Ranganathar Koil is another incident to point that what matters is if he is a baktha and not in which kulam he is born. Perumal eats in Vithurar's kudisai and not with Kauravas including Dhrishrashtrar. Ramar eats out of the hands of Sabari. Perumaal accepts Vibeeshanan from rakshasa kulam.

Even though so many examples and illustrations are there, comparison and gradation as higher caste and lower caste exists even today. This is inside the minds of people today but in PLC's days it was openly opposed, and gradations were practiced.

SVB choornigai 193: Easwaran avadhariththu pannina aanai thozhilgal..Perumal when he does avatharam, HE comes for a baghavathan not seeing which kulam he is born, for eg. HE came for Prahaladhan who is from rakshasa kulam, other examples are Arjunan, Sugreevan etc.

195: Bhagavatha abacharam are of many types (12 which we have recorded here). Janma niroopanam means exactly in which lower varnam one is born. Now people woke up. They said Oh my God. PLC might break the varna barrier. Look at that he is a bakthan and nothing else.

197: He(PLC) grades this abacharam of looking at one's caste. He says don't look at with what material the perumal vigraham (archa thirumeni) is made stone/clay/brass/silver/gold. Even this abacharam is lesser than to see a bakthan's jaathi.

198: mathru yoni means of your mother's womb. Discrediting a baktha is equivalent to questioning him are you born to your mother's womb?

199: Thrisanku was born in Raghu kula/dasaratha/Ishvaku vamsam. This raja was wearing yagyopaveetham. He went to Vasishtar. He wanted to go to swargam with his udal. Vasishtar said it can't be done. Thrisanku then went to his shishyars and asked. They too refused and quoted the same reasons as told by their father. Thrisanku said if you don't do something to solve my problem yours and your father's reputation will be lost. The sons not being able to bear the discredit to their father give sabam to Thrisanku. They tell "you shall become a sandaalan". As soon as the sabam was given,the poonal he was wearing became like a leather thread. His body started to get disfigured and became like that of a sandaalan. Such a person is called karma sandaalan as due to his karmas he became sandaalan. If you are born sandaalan you become jaadhi sandaalan but Thrisanku became karma sandaalan. After death he could neither go to heavens nor come back to earth as a rebirth and is in Thrisanku swargam.

200: Jaadhi sandaalan can in the course of janmas get even moksham but there is no recourse for karma sandaalan. He can't become because he is aarooda pathithan. Aarooda means going up the steps. Pathithan means falling down the steps. Thus even as he tries to go up he is pushed down. Karma chandaalan, as he was born in a higher kulam he has climbed many steps, when he is pushed down he gets more hurt than jaathi chandaalan who has not climbed that many steps as he is in a lower kulam.

203: PLC then quotes Thirumaalai pasuram of jaadhi andhanar. It says that you might have been born in topmost jaadhi but if you speak ill of baghavathas in that very instant you become chandaalargal.

204: Vainadeva vridhaantham (which we have spoken of in this grantham) Garudan spoke ill of the place of stay of a bakthar Chandili. His wings got burnt immediately.

207: This is told in two other vridhdhaantham like Kaisiga Vridhaantham (Nambaaduvaan) and one more. Perumaal moved dwaja sthambam aside to hear Nambaduvan's songs. Nambaduvaan being a chandaalan can't go inside the temple. Nambaduvan was also responsible for a brahmin Brahmma rakshasu to get moksham.

208: Very important choornigai. PLC wrote this with a lot of Dhairyam/bravery though he will be abused due to this writing. Brahmmanan gets all the respect due to learning Vedhas. You have been blessed with the admission to this school of learning of vedhas just by your being born as a brahmin nothing else. Use it to seek moksham. Otherwise if you develop head weight it will be a wasted effort. You will not be able to attain moksham if you develop head weight. In snakes and ladders if you have come upto 98, you should not fall into the trap of snake in 99. You will get to that due to your ahankaram. You should exhibit naitchyam (politeness and even down playing your position/achievements and saying it is all because of being with other baghavathas like ones opposite to you) due to which you will mix with other adiyaars and jump off to 100.

Brahmins living in Srirangam caught hold of this choornigai and went to Namperumal and complained of PLC. They said PLC is scolding Brahmins. He is breaking the varnasramam told in vedas. We have built a fence around us preventing lower castes to come and PLC is breaking it.

213 & 215: Uthkrishtam; apkrishtam. Uthkrishtamaana brahmiththa janmam means having that ahankaram or superiority complex that I am born in a higher kulam. Apakrishtamaana janmiththa

uthkrishtam means those bakthas born in lower kulam who will exhibit natchiyam saying adiyaen adiyaen often which means I am lesser than you or in a rash language saying yes boss in a true sense and not as making fun of. PLC says neither a brahmin needs to have the head weight that he is born in a higher kulam nor baghavathar needs to keep expressing naitchyam saying adiyaen adiyaen often. Both are going to get moksham due to bagawan's nirhethuga kripai and not because they are born in this or that kulam.

Now people started to debate with PLC. They said there are two brahmins. Both are well read in vedhas and are following it. Who is bigger of these? PLC said both are equal. Then the next question. (57.10) Then there are two learned brahmins well versed in vedhas and one of them follows vedic principles and other doesn't. Are both equals and if not, who is higher? Certainly one who follows is higher. There is a brahmin who has learnt vedhas and obeys its restrictions and then there is a baghavathar who learns vedhas but does not follow then who is higher in stature? Answer is Brahmin is higher is the reply. Then there is a brahmin who learns vedhas but does not follow and there is a baghavathar who has not learnt vedhas but follows all its restrictions. Who is higher? Pillai Lokacharyar clearly tells that one who is lower in caste since he is following vedic principles, he is higher in stature. Brahmin is not higher in stature here though by kulam he may be higher. One of the last questions there is a brahmin, he is well versed in vedhas and is following it and there is a lower caste person say sudhran who has not read vedhas but is following all its restrictions then who is higher? Pillai Lokacharyar clearly replies Sudhran is higher. In today's terms a well reading student if he gets 99.99% there is no wonder but if a student capable of getting only 50% if he gets 80% that later one is greater. The reason that lower castes are given preference is because they have janma sidhdham as naithchiyam. He (Suthran) is born with humility.

227: This meaning (that suthran is considered higher due to his born humility) is given in ithihasa puranangal, by alzhwars in payilum chudaroli murthy, nedumarkadimai, Kannchoravengurudhiyilum, Nannaadhavaalavuna, thaettrunthiralthaen, maemporul pasurangal of Alzhwars.

228,229,230,231,232: Viswamithran who was a kshathriyan became brahma rishi. Vibeeshanan was called kulabamsan by Ravanan. Vibeeshanan was out casted by Ravanan as he did drogam to Rakshasargal by speaking for Ramar of human ishvaku kulam. Raman accepted him into his kulam calling him brother. Ramar from human kshathriya kulam did anthima samskaram to Periya udayaar(jatayu) = Garudan of animal kulam. Dharma puthithirar (Yudhishtirar) listening to asareeri deavthais and due to his own knowledge of vedhas does brahmmameda samskaram for vithurar of fourth varnam.

232: Rishis stop over at the doors of the person of a fourth varnam person who is a butcher by the name Dharmavyaadhar, but a well knowledged person to get their doubts on vedhas clarified. A brahmin Kausalyan who is well read has some doubts. He goes to different people but does not get needed answers. He is standing under a tree and a swan sitting on a tree dirties his clothes. He gives sapam to that bird, burns it off, and proceeds. He is proud of the Sakthi he possesses. He on the way is asked by bystanders whom he asked to go a butcher's shop in a remote village who can clear his doubts. On the way, he goes to a house and asks for bikshai. The lady from inside tells, yes, I am coming. It was getting late, and he wanted to give sabam to that lady too. He lifted his hands to give sapam. Just then the lady tells "did you think I am the swan bird that you can give sapam?" The rishi asks how did you know that I gave sapam to the swan bird? The lady answers did you know why I took time to come out. I had to cook for the elders and my husband and I took time. The pathivratha dharmam protects me and told me about you. You being a brahmin have a dharmam. Your brahmanic dharmam is lower than my pathivratha dharmam. So the sapam that you give will not affect me says the lady. The rishi asks the lady, where did you learn all the vedic principles? She replies there is one person called Dharmavyaadhar. Go and learn from him. The rishi searches and comes to the place of Dharmavyaadhar. That place is a lowly locality full of slush. The rishi asks

where is Dharmavyaadhar's house? They direct him to a butcher's shop. The rishi wonders how, a butcher can know about vedhas. Still, he goes there. He sees a queue of rishis behind his shop waiting to get their doubts cleared. Meanwhile Dharmavyadhan's business for the day got over. Dharmavyadhan comes near Kausalyan and asks so did you come here as directed by the lady? Kausalyan was again aghast as how this butcher/Dharmavyaadhan knew that the lady had directed him here. Kausalyan after some talks asks why such a learned person as yourself are you doing the job of a butcher? He replies I have got this job as dictated by my karma. I do not eat meat. I am born in a kulam who sell meat and hence I am doing it. I have not gone beyond my dharmam. It is due to my previous janma sukruth that I know the vedic matters. The butcher invites Kausalyan to his home. In reply to Kausalyan asking for his doubts to be clarified the butcher reples he has to finish certain tasks and asks Kausayan to wait. The butcher/Dharmavyaadhan went inside and did all types of sisurushai to his aged parents including cleaning their toilets without even feeling ashamed a bit. To a question from Kausalyan how, he got this fame, the butcher/Dharmavyaadhan replies, it is due to the service I do to my elder parents. The rishis get their doubts clarified waiting with patience at the doorstep of Dharmavyaadhan.

238,239: Kulasekara Perumal of brahmana kulam wanted the janmam of thriyak/sthavaram in his next birth. Periyalzhwar and Andal wanted to be born as gopika sthree though they were born in Brahmana kulam. Thus they did not attach any importance of being born as brahmin.

The summary of this writing on SVB is, as long as one is baghavadhar, don't see if he belongs to higher caste or lower caste. Amongst various abachaaram baghavatha abacharam is the worst if one goes about discriminating that he is of lower caste. These choornigai show the courage of Pillai Lokacharyar in being able to bring out what is given in vedhas about baghavadars though they seem to be against brahmins' wishful thinking about holding on to their supremacy.

4.37 Charithram of Vedhantha Desikar

200-300 years after Ramanujar's avadhariththal/birth, in 1268 Swami Vedhantha Desikaraar did avadhariththal/was born. In this 200 odd years passage after Ramanujar, Visishtadhvaitham was being criticised by a few people who spoke against VSA. They were interpreting themeanings wrongly. Even Sreebashyam was being attacked. His avadhariththal was for winning over such persons who were against VSA. This required the person to have good knowledge of vedic and vedhantic matters. Such was the swami Desikanar. Pandithyam, kavithvam, good in doing tharkam are the requisites which Desikan possessed. He is the avatharam of Thiruvekatamudayaan or his gantam/temple bell. His original name was Sri Venkatanatha sarma. His father's name was Anantha Suri/Anantha Somayaajiyaar and mother Thothaadri ammai. Thooppool kudi, vadamal kulam, Viswamithra gothram. He had the names as: Thooppool Pillai, Venkatacharyar, Vedhanthachariyar. He did thiruaradhanam to Thiruvengadamudayaan and Thirupaan alzhwar. He got Thirupaan alzhwar as prasadm so the tale goes. He went to an old gentleman asking for moorthie for thiruaradhanam and he got Thirupaan alzhwar. He is always in upaasanam of Hayagreevar. He always used to carry a thirumeni of Hayagreevar. He has the title Kavitharthika (Kavi + Thaarkikam - exponent in writing poems and also in debating) kesari (lion). He was able to anticipate the thinking process of the persons opposite to him in debates. Vaadha chaathuryam. Desikan means one who shows the right way. He wrote sidhdhi thraym. He learnt Sreebashyam based of Sudharshana swamigal's grantham and other granthams which enabled him to enter the debates from an early age. (45.46) The sequence of avadhariththal/being born is PVP, VTP, Pillai lokacharyar(1205 AD), Alzhagiya Manavala Perumal Naayanaar(1207 AD), Vedhantha desikar(1268 AD), Manavala Maamuni (1370 AD). Desikar was born in Purattaasi Oenam nakshathram same as that Thiruvenkatamudayaan. Desikar lived for 100 years. He wrote 100 granthams.

Periya Thirumalai Nambi is the center of this charithram of Desikanaar (see table). Periya Thirumalai Nambi has 10 -12 shishyas always around him. His one nephew is Ramanujar and other nephew is Govinda perumal/Embaar. Embaar had a brother by the name Siriya Govinda Perumal. Periya Thirumalai Nambi's son is Thiru Kurugai Piran Pillaan. Periya Thirumalai Nambi's elder brother in law's (wife's brother's son) son is Kidambi aachaan/Pranathaarthi Harar. Ramanujar's nephew is Mudhali aandaan/Daasarathi born in Paettai near Chennai. Mudhali Aandaan had a brother by the name Varadha Vishnu/Nadaadhoor Alzhwaan who becomes the other nephew of Ramanujar. Nadaadhoor alzhwan's son is Nadadhoor Ammaal. Kidaambi Aachaan's son/vamsam is Kidaambi appullaan. Kidaambi Appulaan's nephew is Vedhantha Desikar.

Table of Ramanujar's ancestors and future relations

Periya Thirumalai Nambi (taught Ramayanam to ramanujar)						
Wife (X)	Bro in law (brother of X)	Sister 1 Kanthimathi wife of Kesava Somayaajiyaar.		Sister 2 Dhuthimathi		
Son Thiru Kurugai Piran Pillaan	Son of bil above is Kidaambi aachaan	Son Ramanujar(1017)	Daughter (sister of Ramanujar)	Son Govinda perumal	Son siriya Govinda Perumal	
	Children: Kidaambi Appullaan and a sister Thothaadri ammai. She married Anantha Soorigal/Anantha Somayaaji. He is called Appullaan as he knew garuda manthiram well. Garudan is a pull which is a pakshi/bird.		Sons Mudhali aandaan; Varadha Vishnu/Nadaadhoor alzhwaan. Nadadhoor alzhwan's acharyan is Engal Alzhwan/Ammaal acharyan of Thiruvellarai.			
	Kidambi Appullan's Sister's son/Thithaadri ammai's son is **Vedhaantha Desikar** (1268AD) whose acharyan was Nadadhoor ammaal. Desikar grew in Thooppool near Kancheepuram but ultimately became devotee of Ranganathar.		Nadadhoor alzhwan's Son Nadadhoor ammaal.			

We can see from above these acharyas and swami's originated from Thirumalai Vengadamudayaan but most if not all of them go to Ranganathar in Srirangam. This is the big tree of sambandham. Kooraththu alzhwan was grieved that he did not have blood relation sambandham to this Periya Thirumalai Nambi tree. பாஹினேயத்வம் – blood relationship with this above tree which Kooraththu alzhwan did not have. Alzhwan said Aandaan who is the other antharanga shishyar of Ramanujar had பாஹினேயத்வம் with this tree but not him.

Vedhantha Desikar's parents did not have a child for a long time. They go to Venkatachalapathy. The mother drinks Theertha prasadam of Venkata mudayaan and dreams of Gantam of the Thirumala temple and gets a son. Hence it is believed that Desikan is an amsam of gantam of Thirumalai temple. Note that when gantam is sounded the mangala sabdham from it must spread all over and amangala sabdham must get suppressed. It is due to this that Desikanaar could win over many detractors and re-establish VSA. Purattaasi Thiruonam was his birth month and nakshathram both of which belong to Thiruvengadamudayaan too. Kidambi Appullaan does the samskarams for child Desikan. Due to this even when he was 5 years old Desikan used to like his maama and acharyan Kidambi Appullaan. Even if his father taught vedic matters once he used to look at his father if the matter is repeated. Eka grantha vaahi. Desikan used to have sikai at 5 years and used to look handsome which Kidambi Appullaan liked. Appullaan used to take the Desikan child to Nadadhoor ammaal kalakshepams. Nadadhoor ammaal liked the way Desikan grasped the kalakshepams. Desikan's maama requested Nadadhoor Ammaal to be Desikan's acharyan. Nadadhoor Ammaal got his Ammaal name due to the following. His original name was Vaathsya varadhar father being Varadha Vishnu. Nadadhoor ammal/vathsya varadhar used to give boiled milk to Kanchi varadhar daily. He used to bring it to the correct temperature and sweetness which is correct for his throat. One day he gave the milk and when he sees there is a little dried covering பிசிரு/ஏடு. Nadadhoor ammaal is worried. Now perumaal calls him அம்மாள் நீரே எமக்கு அம்மாள். You are as careful as a mother to its child. So you are my mother and hence you will be called so. I am only looking at the milk am I drinking it? Still you are careful. கண்டு அருள – உண்டு அருள. Kidaambi Appullaan maama of Vedhantha Desikan said I have grown old. I am not able to do kalakshepam. This boy Vedhantha Desikan is very bright. He requests Nadadhoor ammaal to be Vedhantha Desikan's acharyan. At Vedhantha Desikan's by the age of 20 learnt all the sasthrams. Natakam, kaavyam, tharkam, meemamsa, Nyaayam etc., 16 types of vedham, veda upangangal were all exhausted by Desikar by his age of 20. He is married off to a girl. He has a son. Desikanar learnt and practiced Garuda manthiram taught by Kidaambi Appullaan, goes to Thiruvaheendrapuram and did dhyanam of that garuda manthiram how he got Hayagreevar manthiram and how Hayagreevar showed himself to Desikar is going to discussed in the next class.

GP 95:

Periya thirumudi adaivu grantham all these Acharya history in shortened form.

4.37.1 Vedhantha Desikanar charithram continued:

These are shown in Periya thirumudi adaivu grantham. Engal Alzhwan is also called Ammaal acharyan. His shishyan is Nadadhoor ammaal. Nadadhoor ammaal had 2 shishyans. One is Srutha Prakasika Bhattar and other is Kidambi Appullaan. Kidambi Appullan's nephew and shishyar is Thoopool Pillai later called Vedhantha Desikanaar. Srutha Prakasika Bhattar's two sons wrote Srutha prakasikai/Sreebashyam as told by their father Srutha Prakasika Bhattar. During invasion by muslims, Vedhantha Desikar was mainly responsible for protecting these two granthams which he brought to Sathya kalam in Karnataka. Vedhantha Desikar was born in Kancheepuram which is the place for Perumal Koil having Devarajar sannidhi. Purattaasi masam, thiruvonam nakshathiram. Vengadamudayan's janma nakshathiram. Gantamsam. Gantam removes the bad/amangala noises and gives good/mangala sound. There are many koils in Kancheepuram which are padal petra

sthalams like Attabuyakaram, Yathothadhaari sannidhi, Deepa Prakasar koil, Kaar Vannam near Devarajar Koil. Thirumangai alzhwar has named all these koils in one pasuram. In one such sthalam called Thiruthangal (not Thiruthanga near Madurai) is Deepa Prakasar's koil. This agraharam is called Thoopool. The name Thiru than kaal translates to nice cool breeze prouducing place. Kanckeepuram is the place where Brahmma has a fight with his wife, Saraswathi and he asks Perumal to save him (brahma). Brahmma does yaagam for perumaal to protect us. Saraswathi his wife is not called. She becomes angry. Upon instigation of the wife, Saraswathi, asuras are sent to fight Brahmma. Thiruvelukkai Narasimhar wins over them for Brahmma and to save his yaagam. Using many rakshasargal she made the whole town dark. So perumal takes hold of Deepam and stands as Deepa Prakasar. In another case to fight rakshasas, perumal takes 8 weapons in his 8 hands and comes as attabuyakaraththaan to protect brahma and his yaagam. The Vegavadhi nadhi in Kancheepuram is made to flow with great force by Saraswathi to stop the yagam. Vega Sethu is a small island in the river in which perumal lies as Yathothadhaari/swarna vannam perumal to protect the yaagam. In the end Kanchee deva perumal comes from the yaga kundam and today he is Kaanchee Varadharajan. So in Thiruthangal திரு தண் கால்(not Thiruthangal near Srivilliboothoor which is Thiru thangina place) which is Deepa Prakasar's koil. This agraharam is called Thoopool. தூய புல். உயர்ந்த தர்பை விளையும் இடம். Desikan swami is from Viswamithra gothram, நைமி சாரண்யம் அங்கும் நைமிசம் என்ற புல் விளையும். Desikan's shishyars included his son Nayanaar achar. The son is also called Kumara varadhar. Another shishyar is Brahmma thanthra swathanthra jeer. Though Desikan was born in Kancheepuram, he had intimate relationship with Thiruvaheendrapuram and Srirangam. He lived for many days in Srirangam. He had done 100 granthangal of which there 28 sthothra granthangal and the 28 contain, vibhava avathara bagawan's sthothram, archa avathaara bagawan sthothram. Nataka kavyangal, thathvathrayam nirnayam. He was a great Sanskrit scholar. He has sung lot more Sanskrit sthothram than tamil ones. He lived for 100 years. Many granthangal are lost.

Vedhantharya Vijayam is a grantham (in champu kavya form) from which we get to know about Desikar's life. Doddayacharyar is a swami from Sola singhapuram who lived in those times. He is in Mudhali Aandaan vamsam. He wrote Satha dhooshani. Vaibhava prakasika is another source for the life of Desikan. Another one called 3000 padi also throws light on this subject. More than where all Desikan swami went, what is important is the granthams he wrote. He was born in 1268, purattaasi, thiruvonam nakshathiram. As told earlier in this text, he learns all grantha matters from his maama Kidambi Appullaan as Nadadhoor ammaal, whose kalakshepams Desikan used to listen to, was becoming old. After he learns all vedic matters, those around want him to be married and marry him off to Thirumangai. He had less interest in family life just like his predecessor acharyas. His mama however advices him to have one child and hence his son Kumara Varadhacharyar/Nayanar acharyar is born. Kidaambi Appullaan is now old and is about to get paramapadam. So he teaches all that knew to Vedantha Desikan. He also gives the Ramanujar's padukai to him. He is from Kidambi Aachaan's vamsam. Aachaan was doing madapalli kaingaryam for Ramanujar. Thus Aachaan gets padukai of Ramanujar which through his vamsam is passed on to Vedhantha Desikanar. Desikanar is made darsana pravarthakar by Kidambi Appullaan. Thiruahindrapuram story, madhu kaitavar story: Desikanar starts on a yathrai. He first comes to Thiruvaheendrapuram. Thiru + ai + Indira +puram. Ai means adiseshan the snake. Ai's indiran or head is adiseshan. In usage the name of the town has become Thiruvaheendrapuram. This koil is built by adiseshan. There is a garuda nadhi by its side. There is a aushadha malai where you get mooligais for medicines. Deivanayagan/Devanathan perumal in the ground level and on top of the medicinal rock is adiseshan koil. The steps to the small hill called aushadha giri are right in front of the temple. We had been to this temple in oct 2025 and remember it well. We went on the day when the yearly brahmothsavam was being carried out for this Devanathan/deivanayagan(?) koil. Kidambi Appullaan teaches garuda manthiram to Desikar at the foot of the hill probably inside Devanathan perumal koil. With this Desikan becomes garuda manthira upasakan. On top of the hill

there is a arasa maram/peepal tree characteristically without the falling roots. It is under this tree that Desikar did his garuda manthira upaasanai in which he was in dhyanam of garudan chanting this manthiram. Garudan is very pleased and shows himself to Desikar at that time. He teaches Hayagreeva Manthiram to Desikar. Hayagreeva perumal is deivam for Garudan. ஞ்யான நந்த மயம் தேவம் நிர்மல ஸ்படிகா க்ருதிம்; ஆதாரம் ஸர்வ வித்யாநாம்(பூதானாம்?) ஹயக்ரீவ உபாஸ்மஹே. Gyaanananda mayam daevam Nirmala spatikaa krithim; aadhaaram sarva vidyaanaam hayagreeva upaasmahae. Meaning is One who full (mayam means huge) of knowledge and anandam – this is the swaroopam of Haygreevan; He is as pure like a spatika stone having no dhosham. He is like a white horse which is very clean looking. He is the originator and controller for all srishties (boothaanaam); I pray to such a hayagreevar perumal. There is a narasimhar sannidhi on the hillock. Then Desikar sits (23.35) there and does hayagreeva upaasanam in the sannidhi.

4.37.2 Hayagreevar a short summary:

பரிமுகத்தான் pari mugaththaan means horse faced. There were two persons madhu and kaitavar who were rakshasas/arakkargal. These two were born from the fatty portion of SN's body. They stole all the vedas from Brahmma and hid it in pathaala loka. Brahmma complains that he has lost the vedas. SN knew that these two had stolen it and goes in search of them. SN takes the form of head portion like that of a horse. He fights them and kills them. The two still ask for a varan when they were killed. SN asks what and they say you should kill us only in a place which does not follow your rules of srishti. Perumal then keeps them on his thighs and searches fatty portion of his body which does not obey his rules and kills them. Hayagreevar is the perumal for giving Vidya/knowledge. You pray to him chanting the above sloka.

Back to Desikar charithram:

After garuda perumaal showed himself to Desikar, Hayagreevar shows himself to Desikar and gives all the gyanam. Hayagreevar tranforms himself into archa roopi and is there in the koil even today. Desikar lived on top of this hillock for many days. He starts to write sthothrams. First of his sthothram is hayagreeva sthothram given above with meaning. This sthothram is sung by all children to get good knowledge. Next to Hayagreeva sthothram is garuda panchaa sath (50). Desikar had so much involvement of praying to Garudan because Garudan is all vedams and is vedathma. He chanted and wrote 50 slokas on garuda perumal. Deva nayaga perumal down below also wanted to be sung upon. So Desikan sang Devanayaga pancha sath. He also composed achyutha sathakam here. 100 sthothrams for Achuthan. This was written the prakritha baashai/olden way of writing tamil. Usually the language spoken by men and ladies are different. Men use more of vallinam in Tamil. Ladies employ more of mellinam. Rough vs soft. Usually Sanskrit has strongly pronounced words which are like vallinam. It is like tamil spoken at homes. Many acharyans have written sthothra granthangal like Aalavandhaar's sthothra rathinam and chathur sloki. Kooraththu alzhwan wrote pancha sathavams – 5 sthothrams. Parasara Bhattar wrote Rangaraja sthavam, uthathara sathakam, poorva sathakam, sri guna rathna kosam, part of ashta sloki. He also wrote commentary on rahasya thryam. Vedantha Desikan has only written so many sthothrams. Many are nayaki bhava sthothram. He is the only acharyan who has sung in nayaki bhavam. Alzhwars ahave sung in nayaki bhavam but acharyans have not done so hitherto.

Desikan swami sang Gopala vimsathi for Kannan and Raghuveera gadhyam for Raman. Another name for the same is Mahaveera vaibhavam. Gadhyam is another type in sthothram. It will be in speaking form.

Desikan next goes to Kancheepuram as there are a lot people misinterpreting vedas there. On the way he goes to Thirukovalur. Idaigazhi (raezhi-thinnai outside the house) emperuman. Mudhal alzhwargal. Thrivikraman. Divya prabandham started here with first, second and third

thiruandhaadhi. Thrivikraman perumal was the first to have heard of these pasurams. This is the time that Desikan swami begins to enjoy alzhwar pasurams. Desikan swami had doubts when he had just grasped Vedas but hearing alzhwar pasurams all his doubts were removed. தெளியாத மரை இரங்கள் தெளியினோமே. Desikan sings Dega lesa sthuthi for this perumal Thrivikraman. Dega lesa means idaigzhi in Sanskrit. One of the prominent song is : Perumal on a dark rainy night (he himself is responsible for the darkness) Perumal himself makes the three to light lamps and in that light he lights himself up to these alzhwars. In another song he compares the there alzhwars to be the three sugarcane extracting rollers and the sugarcane in between is the dega leesan emperuman Thrivikraman. The juice that came out is the three thiruandhaadhis. Pulavar nerukku ugandha peruman is another name for this perumal in thirukovalur. After this he turns to Kancheepuram his birth town. He establishes the places for debates here, has debates with wrong interpretors of vedas and establishes VSA very firmly. He then sings on the thaayaar here in Kancheepuram. The perumal asks will you not sing on me? Desikan swami sings Varadharaja panchasath.

Next he sings on Yathothadhari in Kancheepuram itself. Karvannam perumal. He sings vedha sethu sthothram. Island of vedhavathi river. Sethu is island. Next on Attabugaraththaan. Ashtabuja ashtakam. 8 songs. Saranagadhi deepikai on Deepa Prakasar/Thiruthangal (Desikar's birth place). Also called as Deepa Prakasa sthothram. He then sings Thiruvelukkai – Narasimhar perumal by the name Aalari. Kamasikashtakam is the sthothram he sang for Narasimhar. He goes to Thiruputkuzhi and sings on Vijayaraghava Perumal there. Poretra Nayanaar is the name of the perumal. Pul is bird jatayu. Here Ramar did anthima samskaram to Garudan. He sings paramartha sthuthi. Parama artha sthuthi. (41.44)

Desikan swami, poor Brahmin who got varan to turn what he sees to gold: and Desikan swami lived by taking Uncha vruththi. Uncham comes from the rice grain nell obtained by beating the dried plant stem. He picks the rice grains which scatter away and good ones from them. That is called uncha vruththi. If we are not able to get as we may not always be near fields then we go from house to house and stop for 15mins and no more at a house and ask for alms. Bavathi biksham dehi. Some of them don't even tell this line. They will be singing alzhwar pasurams and go from house to house. They bring dhanyangal and give. In Mahabaratha there is a story. Yudhishtiran does raja sooyai yaagam. One keeri pillai (the one which always fights with snakes) made one half with gold and another half asks those who accept alms from Yudhishtiran ans asks mad men mad men what has your Yudhishtiran given you? It tells look what I got from a Brahmin. That Brahmin used to have food only on amawasya day. He used to go around and used to pick scattered left over rice grain. He used to collect them and eat only on amawasya day. On such a amawasya day a rishi came. Rishi took away all the grains. He again came in the next amawasya and took away all ths collected grains. The Brahmin thinned and at the time he was going to swargam, the rishi comes and tells him that I wanted to test you and you passed them and gives lots of boons. The boon is that which ever place the Brahmin thinks it will turn into gold. The keeri pillai says I went to yagam place of the Brahmin and there was so much of gold and I just spread my body all the gold stuck to my body and that is why I am golden. Dhanam is very important. It is not enough to do tapam. You must do dhanam.

During this uncha vruththi times, people see that the swami is living with such a niyamam and nishtai. He is very poor. Generally all acharyans will detest vishayantharangal. (45.44) Those living around, looking at the poor life the swami was leading, thought they must do something and discussed privately amongst themselves. They also told their wives who brought food grains and they mixed small gold pieces with the grains and gave him. The swami accepted this offer, walked away chanting and went home and gave to his wife Thirumangai. She asked him what is this some thing shining in the food grains? She had not known about gold having lived with Desikan swami. He replied that there must be some stones, take a muram (a flat basket made of bamboo products, used to clean the grains by throwing the lot into wind and catching it back. The lighter husk will go

forward and can be blown away and the heavier ones will come to rear which can be cleaned of stones by sorting) and clean the rice replies Desikan swami. That lady did as told and removed the gold and threw it outside and cooked food with “cleaned” rice. This goes to show their vairaghyam will power not to get induced into any worldly things. Nanjeer did take his part of wealth, gave it to Parasara Bhattar who threw it away.

4.37.3 Needy boy gets gold singing Sree Sthuthi composed by Desikan Swami:

The same swamy did differently on another occasion. There was a boy in that village who had learnt veda, vedhanthangal. However in today’s times, Vaidigam is diminishing. Vaidigars don’t get girls to marry. Going back to Desikar’s times and this situation of the boy, he did not have money to marry. In those days the boy had to give sthree dhanam. He did not have it. The boy comes to Desikan swami and tells he does not have money, wants to marry. Desikan swami looks at the boy’s Kudumi, his knowledge and is impressed. The boy asks for some money. Desikan swami I am living on uncha vriththi, I don’t have money. The boy says I heard that you have sakthi and can do anything. The boy says I do not have anywhere else to go. Please help. Desikan asks did the people of the town say that I have shakthi and do you believe in it. The boy says yes. The boy is made to sit and Desikan swami teaches him Sristhuthi that he had written. He teaches him as sandhai. He memorises it with its meaning. Desikan swami asks the boy to go and pray to Perundevi thaayaar of Varadharaja perumal Koil, Kancheepuram with bhava sudhdhi. Next morning he brings the boy to this Koil and he goes to Varadharajar sannidhi while the boy sits in thaayaar sannidhi and recites Sri Sthuthi. Desikan swami returns and looked at the boy. Thaayaar in front of Desikan swami gave all the wealth to the boy. From that day this sthothram was renamed Kanaka dhaara sthothram as it gave all kanaka or gold. Looking at this Desikan swami moved away. The boy came running and asked the swami to take the mound and give some to him(the boy). Desikan swami did not heed to that saying that though I had written the sthothram, you had sung it and the wealth belongs to you. Swami said you had asked for it and devi gave and hence you have all the palan. He is prayonaanthra barar. Vairagyam exemplified. Others are Ananya prayojanar.

4.37.4 Desikan swami refuses an offer to join court of Vijayanagaram:

On another occasion there was a man called Vidhyaranyan. He was Desikan swami’s old friend in schooling days. He is in a good position with Vijayanagara raja. He is permitted to select vidhwans invite to the king’s court and get riches for the visitor. He can also appoint them as court’s poet, vidhwan etc., He writes to Vedhantha Desikar asking him to come and settle in Vijaya nagar as he can write poems, take part in debates etc., Desikar sees, smiles and writes a reply. These slokas are vairagya panchakam. These are set of 5 slokas. I do not have any parental property, I do not have even a bit of self earned property, but I have, what? I have hasthi sailagrae means, I have a hidden treasure atop Hasthi hillock. It is given by my grandfather. Who is grandfather’s grandfather’s grandfather….Brahmma. He is Devaraja perumal having come from yagakundam of yagam done by Brahmma in Kaancheepuram.

4.37.5 How Desikan swami won over mayawadi sanyasi:

There was a mayawadhi sanyasi (Advaithi sanyasi) who came to Desikan swami’s resident town/village and started to have tharkam with him. He lost the tharkam to Desikan Swami. When all the people assembled made fun of him, he got into a hate for the people around. He was thinking that he should do some thing bring down the esteem of Desikan Swami. This mayawadi took a pot full of theertham from the kulam in which Desikan swami used to bathe. He spells some manthiram into the water and sprinkles it on Desikan Swami. He prayed that let the water go into Desikan swami’s belley and cause stomach related ailment. Desikan swami felt a little uneasy in the stomach. He sees the sanyasi doing something in the far distance. Desikan swami thought of Narasimhar and made two marks on the pillar in his home. Due to this the water which the sanyasi was sprinkling pouring down started coming from this pillar as Narasimhar is this pillar. The sanyasi came there had

a look and saw that his water was coming out of the pillar. The sanyasi saw the sarva thanthra swathanthram of Desikan swami and he fell fainting.

4.37.6 Titles conferred on Desikan swami:

Desikan swami is given titles. Vedhanthachariyar was one title given by people in the sathas in his village/town. Kavitharkika, tharkika kesari is another one. He is lion amongst Kavis and religious debators. Sarva Thanthra swathanthrar title is given by Ranganatha perumal. Desikan swami himself shows in his 4/5 granthams that he is given this title by Ranganathar. Some say periya natchiyar Ranganayaki devi gave this title. The title means a person knowing everything. He can learn by himself. Samasya sahasree is another title he got but is not famously known. With this title it shows his capability to complete the works done by others who are stuck either in the middle or in the end of a composition. He does samanvayam for these works. He got this title in the debates.

4.37.7 Some more works of Desikan swami:

Desikan swami travels to Thirumala Thrupathi. (1.00.03). Desikan swami afterall was born out of arul of Thiruvengadamudayaan. He chants agalagillaen pasuram to that perumal. Desikan swami felt that this perumaal exceeds all others in giving karunai/dayai to others. This perumal comes down to all and thinks poor beings they are in so much sorrow. He sings daya sathakam on this perumal. Srinivasa anukampaya is the main character of his composition. Anukampaya is dayai. Dayai (means pity or compassion) is to remove our fears and despair due to that. Kampa in Sanskrit means fear. Thus anukampaya is to remove fear. Desikan swami sings on the dayai of Srinivasan. Thirumalai is the crystal sugar like malai composed of bagawan's dayai. Desikan swami goes on to say that he is the person who has done many wrong acts and Srinivasa perumal is showing his karunai/dayai on him. பரியனாகி வந்த * அவண் உடல் கீண்ட means Hiranya kashapu was strong that perumal found it as an equal match to tear his body. Thus here too perumal (Srinivasan) is waiting for the most troubled person to come to him to show his dayai. He is waiting for the most wrongful doer to show his mercy.

Now Desikan swami goes to North on a digvijayam. Brindavanam, Mathura, Narasinghar in Ahobilam and back to Thiru Indhalur/Thiru Evvul. He sings a sthuthi on the perumal. He comes to Thiruvallikeni and sings a sthuthi to Parthasarathy perumal. He composes Geetha Bhashyam too. He first writes in Sanskrit. He writes a Thaathparya Chandrikai which is extract from Geetha Bashyam but written in tamil. It is a translation of the essentials of the Sanskrit version. It is like the bright light of moon. This tamil book is a spotlight of Geetha Bashyam. He returns to Kancheepuram and spends some days. He next goes to Srirangam and spends many days there.

4.37.8 Desikan swami's acts as Sarva Thanthra swathanthrar:

There was a mason in the nearabouts of Desikan swami. He asked Desikan swami I am a mason, I can dig a well, can you dig a well? You are a Brahmin will you be able to do it? Desikan swami said yes I will do it. He asked the mason to keep talking and in the meantime Desikan swami dug a well. Today there is a well in Thiruahindrapuram dug out by Desikan swami. When did you learn to dig well asks mason. It was possible due to his sarva thanthra swathanthrar's capabilities.

One snake charmer came by. He asks you claim to be sarva thanthra swathanthrar. The snake charmer makes his snakes to climb on to Desikan swami. The charmer wants to see what happens. Swami thinks and chants Garuda Dhantakam. He thinks of Garudan and draws a circle around him. The snakes did not cross that line. Some brave snakes crossed the line and came inside. Now Desikan swami sings in praise of garudan. Just then from no where 4 garudans come and snatch away the snakes. The snake charmer gets scared and pleads swami swami I have done a grave blunder. I am doning my livelihood using these snakes. Give them back to me. Desikan swami tells him do not think that you are having that skill. It is bagawath kataksham/arul. Respect other's capabilities also. Desikan swami prays to Garudan again to return those snakes which the birds do.

Once a sculptor came and asked him if he can sculpt? Desikar even as he was talking to the sculptor, he sculpted using the borrowed tools from the sculptor. He asked does the statue resemble him(Desikan)? The sculptor was astonished. He asked how did you sculpt yourself without seeing. He gave that sculpted stone to his son Kumara Varadhachariyar.

4.37.9 Some miscellaneous incidents in Desikar's life:

Swami is naalu Kavi perumal like Thirumangai alzhwar. It means that there are four types of writing poems. To be exponent in all the four types is being naalu kavi. Kavitha chathuryam is the name of this skill. Aasu kavi, Madhura kavi, chithra kavi, visthara kavi are four components. He sang like this in Sanskrit. Thirumangai was good at this in tamil.

There are many versions of stories of Desikan swami both good and bad. The good ones have all been described. Some of bad ones include, people used to hang used chappals in the entrance portion of the house so that it touches his head when he comes out which will make him angry. However he turned it completely around to say that some of the hari bakthars wanted their padurakshaigal to be kept on my head as their blessing. He accepted even that. Those who did this mischief felt ashamed and asked to be pardoned by falling at his feet.

Srardha samrakshana vinodham is one charithram which took place with Desikan swami. It was his Thiruthaayaar's thiruadhyayanam. It could have been varushabdhigam – one year passing event. Three swamigal had been called as brahmins to accept food offered and accept dakshinai. These swamis were advised wrongly by some people of the town/village not to go to this event of Desikan swami. This twist was not known to Desikan swami. On the D day the appointed three did not turn up and they gave wrong news through others that they are here/there. Desikan swami was shocked and wondered what is to be done. Desikan swami thought of Hayagreevan and garudan to come to his rescue and he kept three plaintain leaves and continued to serve in the three leaves. After serving, he had to be outside the place of serving which he did. When this was happening some sounds were heard from inside the room where the brahmins were to eat and where the food had been served even while no one was sitting opposite the leaves. Desiakn swami, after the event was completed, went inside the room and to his surprise saw that the leaves were emty. All the food seved had been eaten. The three who had backed out were standing in a corner (of the village?) to see how Desikan swami suffered. The three absconders saw that 3 other brahmins had eaten, came out of the room and their leaves were cleared. The three absconders watching from a distance were shocked. These three come and asked Desikan swami what happened who did not utter anything. He just replied that those who had to eat ate. Perumal himself came to Desikan swami's rescue and got the event conducted.

After this Desikan swami goes to Srirangam by walk. He was carrying Hayagreeva perumal with him other than two odd vasthirams. On the way night fell and he was hungry and tired. He went to the thinnai of the nearby house, took some water and did his nithya karma. He offered the theertham to perumal and slept off. Even as he was sleeping, the owner of the house comes out running and says swami your horse is troubling me. Desikan swami was bewildered and asked what happened. The person said at the back of his house, the horse is eating all my grains. It does not allow me to go near it. It is white horse and it is neighing. Desikan swami understood that he had just offered water to perumal and he is hungry and angry. Desikan swami asked the house owner not do anything to the horse and instaed asked him to bring milk. He put couple of tulasi leaves on the milk. He offered the milk to Hayagreeva moorthie that he was carrying. Now he asked the owner to see the horse which had gone away mysteriously. This is Hayagreevar leela visesham.

4.37.10 Some of Desikan swami's charithram in Srirangam:

Desikan swami arrives in Srirangam and settles. He goes about debating with veda vedanthis. It is also said that Pillai Lokacharyar was living but in his very elderly years. Pillai Lokacharyar also teaches him some things. He advises him not to concentrate only on vedas, vedhantham. Get to read

alzhwar pasurams and understand vedhas from alzhwar's experiences. We will understand the elimai of perumal through alzhwar pasurams.

4.37.11 Granthangal of Desikan swami

4.37.11.1 Sankalpa suryodhayam:

Dwaithies and adhwaithies were debating intently. The raja looks at the debate. He asks what ever had been spoken to be written down in palm leaves. It was done. The raja sks the same to be given to Vedhantha Desikanaar and asks him to give his opinion. He decides and says one of them is right from the arguments put forward (not that it is right opinion looking at the right interpretation of the matter from vedhas). The persons were Vidhyaranyan of dhwaitha madham and Akshobya muni of adhwaitha madham. Krishna misran was another adhwaithie. Desikan swami has 18 days of debate with Krishna misran. Prabodha chandrodhaya was a skit play which Krishna Misran had written. Everyone in the town were exhilarated with this work by Krishna Misran. Desikan swami calls Krishna Misran and those who were praising him. He asks what is happening. Desikan swami tells Misran, you can't write like this. It has mistakes. Desikan swami says I will teach you how to write. Come to me tomorrow morning. In the intervening night Desikan swami wrote and gave him a skit called Sankalpa suryodhayam.

4.37.11.2 Padhuka sahasram:

This is the best of Desikan Swami's granthams. Desikan swami wrote 1000 slokas overnight to win over one vidhwan. First he praises Barathan as he is the first to tell the world about the greatness of Perumal's padukai. Next he illustrates all the greatness of the padukai. He shows Peumal's padukai and Nammalzhwar are one and the same. These 1000 slokas are for Sriranganathar. Sri Ranga mani padhuka. Namperumal is the only perumal in Srirangam wearing padhuka (chappals). We will see a kumizh between his toe and the next leg finger. The paduka fits him nicely. Saulabyam is one padukai. Souseelyam is the other padukai. Parathvam is one padukai. Satagopan/Satari represents Perumal's feet on Satagopar's head. That padukai is Ramanujan.

4.37.11.3 Yethiraja sapthadhi:

மாறன் அடி படி உய்ந்தவன்is Ramanujan.

Yathiraja sapthadhi has 70 slokas composed by Vedhantha Desikan. Ramanujar is the center stone of the guruparampara necklace. Vedantha Desikan used to say I am Ekalavyan for Ramanujar as he has not seen Ramanujar ever but has been following all he represented.

4.37.11.4 Bhagawath dhyna sopanam/Muni vaahana bhogam:

Desikan swami has not written meanings of alzhwar pasurams. However he liked Amalanadhipiran the most. Bhagawath dhyna sopanam is a set of slokams describing the beauty of perumal. Muni vaahana bhogam. Based on Thirupaan alzhwar's pasurams. This vyakyanam is extremely good. Vagula baranan swami has given vyakyanam based on this grantham. Desikan swami brings out in great detail that the pasuram has Thirumanthiram's meaning.

4.37.11.5 Saranagathi granthangal:

Desikan swami has composed 4 saranagathi granthangal. Gyasa dasakam is the first one. Gyasa vimasthi has 20 slokas. Gyasa thilakam. Gyasam means leaving out/saranagathi. Last one is saranagathi deepikai.

4.37.11.6 Other granthams of Desikan swami:

Para madhabhangam describes the stoppers/obstacles from other religions. Satha dhooshani is another grantham that he wrote. Adhwatha madha kandanam/Satha dhooshini is another grantham bringing out shortfalls of adhwaitha madham. Dodda acharyar swami of Shola singa puram/ Sholingur (big peetam for vadakalai) wrote chandha marutham – a vyakyanam for Satha dhooshini.

This vyakyanam is like cyclonic storm. Adhikarana saraavali, Thathva muktha kalabam, Yaadhavadh ubayam – a kaavyam/natakam, Boosthuthi, Godhaa sthuthi – 29 slokas composed in Srivilliboothoor (in addition to Sri Sthuthi)

Desikan swami was living thus in Srirangam. When he was 52/53 Moghuls invaded Srirangam. Year 1323. Sutha Prakasika bhattar seen earlier who was Nadadhoor ammal's shishyan had given Sutha Prakasikai/Sreebashyam granthams (36000 padi grantham available even today) which was manuscripted in palm leaves by his two sons[30]. To protect these granthams, Desikar took Prakasar's two sons (who had manuscripted sreebashyam) and layed down in between dead bodies in the battle field of moghuls where many had died. The three escaped and they came to Karnataka, crossing Cauvery. They came to Sathyakalam. We had visited this place with Vagulabaranan swami. Desikan swami stayed here for many years. Desikan swami wanted to come back and see Ranganathar. He composed Abibi sthavam. Srirangam slowly came back to normalcy. He came back at a time when alzhwar pasurams were not being sung. He said alzhwar pasurams are parama pramaanam, and reinstated the habit of chanting divya prabandham in Srirangam koil. (1.25.36) he said raa paththu (chanting thiruvaimozhi for ten nights after vaikunta ekadasi), pagal paththu (chanting the rest 3000 pasurams in day time for tendays leading to Vaikunta ekadasi) uthsavams should not stop. Vedhantha Desikanar's sannidhi is inside Srirangam Koil opposite to thaayar sannidhi. In uththara veedhi Desikan swami's madam is there. Swami Desikanar lived for 100 years. He passed away thinking of Kidambi appullaan who was his acharyan initially and then his acharyan was Nadadhoor ammaal. He was also thinking of Kanchee Deva perumal. சிரிது நாள் கழிந்த பின் அவர் திரு நாடு அலங்கரித்தார்.

Pandri meetu alzhwan kalagam led to beheading of 12000 people in Srirangam. Pillai Lokacharyar at his 120 years of his age in the year 1328, faced all kinds of difficulties to save Nampillai vigraham.

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4.37.11.7 Other granthams of Vedhantha Desikinar continued:

This swami has written so many granthams which go about showing his medhavilasam. His granthams can be classified as follows:

1. Sthothra granthangal/sthuthi: 28 - Divya desa perumal – 11; Vibhava avatharam – 4; charanagathi/prabaththi – 3; thaayargal – 3; Ayudham – 2; Garudan – 2; yathirajar – 1; others – 2 (sung in Sathya kalam wishing to go back to Srirangam.)
2. Kaavya granthangal: 5
3. Natakam: 1
4. Rahasya granthangal: 32
5. Vedhantha granthangal: 11. This includes saaraartha pasuram on Thiruvaimozhi after each set of 10/11/12 also called thiruvaimozhi and after each paththu.
6. Vyaakyaana granthangal: 10 on Sanskrit slokas like chathus sloki of Aalavandhar, Geethaartha sangraham of Aalavandhaar, Ramanujar's Bhagavath geethai, Gadhyathrayam, sthothra rathnam.
7. Anushtaana granthangal: 4 including aaraadhana vidhi, Vaishnava dinachari.
8. Tamil granthangal: 24. Of this 5 are lost. For eg Adhikara sangaraham, Paramapadha sopaanam, artha panchagam, adikkalapaththu, thiruchinnamaalai, Panniru thirunaamam,

[30] Sreebashyam was compiled by Ramanujar and Kooraththu alzhwan. It was passed on to Kurugai Piran Pillan who was the Sreebashya simhadhipadhi, then on to Engal alzhwan then to Nadadhoor ammaal, then to Sutha prakasika Bhattar and Kidambi Appullaan. Sutha Prakasika Bhattar expanded the original and wrote 36000 padi which his sons manuscripted. Even the original Sree Bashyam can be read but the detailed 36000 padi is very difficult to read. It can be read only by vidhwans.

prabhandhasaram, aahaara niyamam, thirumanthra surukku, dwaya surukku, charama surukku.

4.38 Charithra baagam of attack by Thuruks/Moghuls on Srirangam and other Sothern regions.

Thiruarangam in Pillai lokacharyar's period when he was 118 years old, year 1323 AD one mohammaden Ulu Khan, (under Mohammad Bin Thuglak was bahadurshah in Delhi – he was interested in capturing only the west of India, he sent troops to amass money and not to take over rule[31]). Let us see from the period of Naathamuni (823AD to 917AD). From 1347. Nampillai lived upto 1147 to 1252AD. Chozhas were ruling in Tamil Nadu in this period from Nathamuni to Nampillai (823 to 1252). There was a raja called Paandi Kulasini in Srirangam area. Vijayalaya vamsam ruled in Srirangam area. Mudhalam kulaththu chozhan, irandaam kulaththu chozhan also kirimi ganta chozhan ruled in this period. In the period of Nampillai the chozhas left ruling this area. It went into the hands of Hoysala kings. Pandyas took over from Hoysala kings. In Pandya rule this place became big rajadhaani being ruled from Madurai. There was also fight amongst relatives. In Pillai lokacharyar times, the raja who ruled in Srirangam area was Moondraam Sadaya Varman also called Veera Pandiyan ruling from Madurai. He was knighted in 1297. Veera Pandiyan was also called Kaliyuga raman. In Kidakku adaya valinjaan area of Srirangam, even today there is a Kaliyuga Raman veedhi in Sreerangam near the temple, named after him. He was a staunch srivaishnavan. He gave a lot of importance to srivaishnavars. He even brought srivaishnavars from elsewhere and settled them in Srirangam. He even forced those selling lands to sell only to srivaishnavars/highly placed Bhagavadhargal. These are written in Pattayam.

In the year 1311 in the first attack on Srirangam by mohammedans, one Malika kapur came with an army. It was fierce. The golden Vimanam, the golden sthambam pillar, the chariot, perumal made of gold covering, serakumara valli thaayar gold kavacham, urayur kamalavalli thaayar gold covering, and a lot of jewels of perumal were looted. Alzhagiya manavalan(Namperumal) during this attack was taken to Tippu Sultan's palace in Srirangapattinam. This is written in Koil ozhugu. Namperumal's vigraham was brought back. In the 1311 attack, Veera Pandiyan Raja ran away. Malika Kapur was not interested in capturing the kingdom. He was interested only in looting. In Samayapuram, Srirangam all the sivan and Vishnu koils were looted. Veera Pandiyan joined hands with Kerala king Ravi Varma Kulasekaran?. Ravi Verma Kulasekaran, a sera mannan came to power of Madurai in 1313. Veera Pandiyan joined with Soora Pandiyan, his brother and approached Kaukatiya rajas of Andhra for help. The Pandiyans defeat Kulasekaran and get back Madurai in 1317. In 1319, one Kurus Khan attacked Srirangam. Kurus Khan was defeated by Pandiyan. Then in 1323 there was another attack on the koil. This time it was by Ulu Khan. He was very aggressive and had no mercy on anyone. Pillai Lokacharyar is in Srirangam. Uththama Nambi swami is assisting him. Even today Uththama Nambi family is involved in temple administration. Ulu Khan troops have come upto Samaya Puram. Pillai Lokacharyar gets this message.

4.38.1 Rescue of Nampillai from Moghuls and paramapadham of Pillai Lokacharyaar:

He plans and takes the permission of perumal by writing options on paper, throwing them in front of perumal and picking one with eyes closed after praying to perumal. Do you wish to stay here, or do you want to vacate and go out? Perumal chose the option of going out. PLC assembled his inner coterie and decides on the escape route. They build a big stone wall in front of periya perumal. They place a duplicate statue in front of the wall. They construct a wall in front of thaayaar too. They bury the uthsavar thirumeni of thaayaar under the tree there. They keep a duplicate vigraham in front of the wall. (In the later years people built another vigraham of thaayar. There is a thirumeni of Thaayar inside and one outside. There is a uthsava moorthie too. Some people today may say that the three

[31] Invasions were in 1311, 1313, 1319, 1323. Heavy massacres and looting took place including misbehavior with women.

vigrahams are Sridevi, Boodevi, Bhoomadevi which is wrong. All the three are Sriranga Natchiyar. One more vigraham was built in the later years after looting not noticing what is behind the wall. It happened when the archakar swami hearing the reflection of his clapping says that there is another vigraham behind the wall. The break the wall and see the original moolavar vigraham. They retain both moolavar thaayaar. The uthsavar thaayaar who was hidden under the tree was also brought back and prathishtapanam was done.). It was the 8th day of Panguni uthsavam. The celebrations till then were going on without a break. PLC does not tell anyone of the plan to leave. On the 8th day perumal goes to Ellai karai mantapam. Perumal goes with piratti for thirumanjanam. It was near Aadhi keasava perumal sannidhi pandi alzhwan sannidhi/varaha perumal sannidhi in the road leading to Thavarasan thurai. Thavarasan padi thurai is the place where Ramanujar also used to bathe. The event is called Pandri aandaan maettu kalagam. In that Koil there are 12000 people assembled to watch the proceedings of this thirumanjanam. PLC is told Ulu Khan has come very near by some confidants. PLC asks Uththamma Nambi to come with him so that they can escape. Uththamma Nambi says that he will remain there and take care. PLC just then puts on thirai/the screen on the perumal's mantapam. PLC takes away the perumal with upaya natchimargal and takes essential thirumanjanam items like pancha vattil, abaranam, samaram etc., in a pallakku, closes the pallakku and leaves at his age of 118 out of Srirangam. PLC went like Lakshmanan to Ramar. The author of the 6000 padi grantham describes Ramar going to forests with Sitha and Lakshmanar as the sun going behind clouds resulting transformation of the bright day into a dark period. Namperumal leaving Srirangam with his natchimargal was like that says the author.

Continuing on the story on the fateful 8th day of Panguni Uthithiram in the year 1323 in Ellai Karai Mantapam even as Namperumal and natchimargal were taken away by PLC and his troupe, just then the mohammedans come. They search for perumal in the main Ranganathar Koil. They get to know that the perumal has gone to ellai karai mantapam. They come rushing and see the assembled crowd of 12000 people. They ask for the doors to be closed and look for perumal. He does not see it behind the closed screen. When he asks where the perumal has gone. All of them are silent on this. Ulu Khan in anger goes about beheading the 12000 people assembled there. This is called pandri alzhwan vaettu kalagam. 12000 srivaishnavars lost their lives. Blood was flowing like a river. All of them were responsible in saving Sri Ranganathar. PLC meanwhile runs in the dark in the forest infested with wild animals. He is unable to decide where to go. Like Rama left for forests in Ramayanam, today Namperumal leaves for forests. PLC goes towards south even in the dark. There are robbers on the way. That is one fear. Deep dark night. The mohammedans are also chasing them. They have to escape from the wild animals. PLC goes a bit ahead to find out the way to safety for which he goes into a village to ask for the way. Just as Perialzhwar was all in karunai on Perumal and sang Thirupallandu, PLC was all for Namperumal and his safety. Even as PLC had gone away to the village by the name Aai kudi, to ask for directions, robbers from the village descend on the entourage. They rob all the ornaments on Namperumal. PLC returns and wants to know what happened. Perumal had done sarva swadhanam meaning he had given away all his jewels just as he had done to Thirumangai alzhwar. He in turn asks the robbers, is this right on your part to rob the perumal? He even offers the rest of the ornaments belonging to perumal that he had in his custody. PLC's thought was after perumal had done sarva swadhanam of giving away all his jewels, he (PLC) will not hold back any. They fall at the feet of PLC and ask for pardon. The robbers get scared of such a swamy and offer to return back all the ornaments. PLC says no I won't take them back. What has been given is given. No taking back. Seeing this perumal is very happy to see the vairagyam of PLC and expresses so. Namperumal even in this delicate situation says that I will grant moksham to you and your sambandhis. On the way PLC does kataksham to all the insects, birds etc. He does this to ensure that these creatures become his sambandhies to be able to get moksham. He does like what Ramar did in taking all to moksham. He goes further ahead in the journey begun with Kooru Kuloththama dasar, Manapaakaththu Nambi, Thiruputkuzhi jeer, Vilancholai Pillai, Thiruvaimozhi Pillai's mother by the name Sathvika ammayaar etc., accompany him. They walk for many days and reach aanai malai which is in the outskirts of Maduari. They go to a place called Jyothish Kudi kulam.

Maattu thaavali is the nearest bus stand when coming from Madurai. You come to Kudi Kulam. You will see aanai malai (shaped like an elephant). In Jyothish kudi there are many Jyothish trees. There is a Narasimhar in standing posture in a koil on the way. There is a cave there. They install the perumal there. He asks the four people to guard. He is very tired and just rests there for some time. He looks at Namperumal and laments you are in a cave. You are the one who had 12000 people around you seeing the thirumanjanam and here you are alone without anything. Just then they notice a bead of sweat on Perumal's face. PLC asks Thiruvaimozhi Pillai's thaayar Saathvika ammaal to take a vasthiram to dry sweat on perumal due to all this running away to safety. He asks the thaayar to fan the perumal. Saathvika ammaal says it is only a vigraham how will it sweat and why should one have to fan him? Andaal pasuram in Natchiyar thirumozhi says that the perumal, sweats, has hunger, shakes his stomach due to that. Saathvika ammaal, bows to PLC and fans the perumal with samaram. When people were happy, and were chanting pasurams loudly in the quiet environs of Jyothish Kudi, PLC asks them not to make too much sound as robbers and mohammedans might hear about it. He even asks people to sit on trees and keep watch for attackers. PLC is very sad that all the chanting etc., has to be done with fear in mind even while he had been enjoying thirumajanam with pomp and glory in Srirangam. PLC was doing kaingaryam there itself and lived for some days. As PLC was very old by this time, he requests Namperumal to relieve him from Kaingaryam here. Namperumal agrees and promises moksham for all his sambandhies too. Meanwhile his shishyas ask him to give advice. He (PLC) calls Thirumalai alzhwan/Srisailesar after whom srisailae thaniyan is written. In that the word Kunthi nagaram comes from Kunthi nagaram near Madurai where Thiruvaimozhi Pillai is born. His thaayar is with PLC then. In 1325, Thiruvaimozhi Pillai is in a place where in Pandiya rajyam even while the king had died, but he had won the battle and hence had the kingdom, the king's son crown prince, was just 10 years old, too young to be coronated and hence the queen asked Thirumalai alzhwan to run the kingdom using chengol. He was running the kingdom and hence has got a bit of cherukku/self importance. He was running this caretaker government till 1334. PLC thinks. He needs the king's support to be able to fight and take back Namperumal into Srirangam. He (PLC) wants to make Thirumalai alzhwan as Darsana pravarthakar. The situation is like Aalavandhaar being in Raajyam, Manakkaal Nambi had to take thoothuvilakku keerai and convert him back into bakthi way, like that Thirumalai alzhwar has to be corrected. The Darsana pravarthakar henceforth must know vidhika vishayam, lowkeeka vishayam and about Raajyam also to control the Srivaishnavism in these troubled days. Thus the choice of Thirumalai alzhwan for this task. PLC asks Koora Kuloththama dasa Naayanar to correct Thiruvaimozhi alzhwan just as Manakkaal Nambi did in those days. The Naayanaar has to first get Thiruvaimozhi Alzhwaan out of the raajyam. Next he has to teach him rahasya vishayam. Thiruvaimozhi meaning is to be taught to Thirumalai alzhwar by Thiru Kannangudi Pillai and Thiruputkuzhi jeer. The vyakyaanam of 3000 verses of Prabandham is to be taught to Thirumalai alzhwar by Naaloor Aachaan Pillai. Saptha khaadhai and other 18 rahasya grantha verses of PLC is to be spread by Vilaan cholai Pillai by first telling it to Thirumalai alzhwan. In uthkrishtamaana brahmiththa janmam and abakrithishtamaana uthkrishta brahmiththa janmam, the latter who is an ordinary Bhagavathan doing good acts as per vedhas though not having studied vedhas, was Vilaan cholai Pillai. Vilaan Cholai Pillai has written the Saptha Khaadhai. Thus a Bhagavathan, Vilaan Cholai Pillai has to teach rahasya granthangal to Thirumalai alzhwan who is a brahmin. Vilaan Cholai Pillai is also asked to do kaingaryam in Thiruananthapuram. This is the advice given by PLC in his last days.

Coming back to Jyothish Kudi and the year 1325, PLC was very ill. He sits in Padmanasanam posture, thinks of his acharyam Nampillai, Vadakku Thiruveedhi pillai and attains acharyan's thiruadi. Jyeshta masam, Sudha dwadasi thithi is when PLC left for vaikuntam. This place is called Jyothish Kudi/Kudikulam. We have visited this place. There is also a kulam in that place in addition to sannidhi for Namperumal, PLC. The mudhaligal there conducted the thiruadyaayanam etc., very well. The place where he was laid to rest is called Thiruarasu and is in Jyothish Kudi. This place was not known till recently. There used to be one Madurai Aranganathar swami who found out this gramam and went there. The locals were worshipping it as some other swami. He saw Pillai

Lokacharyar statue in sitting posture after clearing the honeybees which were surrounding the place. They even saw Namperumal thirumeni. We in srivaishnavism and also in sanathana dharma do not protect these places. Thavarasan padi thurai, aalavandhaar padi thurai were all neglected places.

Thiruvaimozhi Pillai takes Namperumal and goes in one direction and Nammazhwar comes from another direction and meet up in ThiruKannaambi 70 kms from Mysore towards Ooty.

97 GP:

After completing comprehending from 6000 padi by Pin Pazhagaram Perumal Jeer who was Nampillai's shishyar, Pillai Lokam Jeer wrote 12000 padi from which we are hearing the guru paramaparai as related by Vagulabaranan swami, which is the basis for writing this portion of the text of Guruparamparai. Periya Lokam Jeer told with good detail upto Periya Vaachaan Pillai charithram. After that Yathindra pranava prabaavam is the basis for writing this text form again from Vagulabaranan swami's discourses. So what is being written from now on is based on Yathindhra paranava prabhaavam. Of the 106 divya desams on earth Srirangam has a speciality. This perumaal is worshipped with equal fervor both as moola moorthie Ranganathan and uthsava moorthie Namperumal or Alzhagiya Manavalan. Ranganathan does anugraham to all from his reclining place. The uthsava moorthie in particular has attracted Acharya purushans through whom he gives his arul. Ranganathan has been changing his place of archai in the chathur yugams. In Kritha thretha yugas he was in Sathya Logam. Brahmma soon after his Srishti wanted an Aradhana perumal and hence he requested perumal to give the moorthie of Jagannathan which he had in Thiruparkadal. He came with pranavakara vimanam (the top cover of perumal vigraham as seen from air)which is in the shape of the first letter of ohm as written in tamil which is called pranavam. This perumal was asked for by Ishvaku kulam raja Ishvaku of earlier lineage(much earlier to birth of Dasaratha father of Rama) for worshipping in Ayodhya by the banks of Sarayu nadhi. Brahmma heeded to that request. This happened in mid Kritha yugam or early thretha yugam. About 34/35 Raghu Kula Kings of Ishvaku kulam have worshipped this diety. They named him Narayanan. In the end of Thretha yugam, Vibeeshana alzhwan got this moorthie as a gift from Lord Rama during his coronation. This moorthie wanted to stay put in the island, Srirangam, between the two streams of Cauvery. He is named Ranganathan here. No other perumal has had such a big yathra. Uthsavar may have known to have gone for yathra but not moolavar. Ranganathar is the only perumal/moola vigraham who has gone on yathrai.

In kali yugam, uthsavar of Namperumal decides to go on yathrai. Even selva pillai was on yathrai for some time. Namperumal was on yathra for 48 years. Moolavar came from Thiruparkadal on yathrai, uthsavar went on yathrai. In 1311 Malik Kapur attacked Srirangam. Even at that time perumal went upto Delhi. In 1319 also there was an attack but a mild one. However, the attack in 1323 was the deadliest, fierciest. Ulu Khan attacked in 1323. Many were beheaded.

4.38.2 How PLC rescued Namperumal from falling into the hands of Moghuls; Last days of PLC

Panguni uthira adi Brahmothsavam was taking place in the year 1323 in Srirangam Ranganathar Koil. On the 8th day of the celebration, Namperumal/Alzhagiya Manavalan with ubaya natchimargal was taken to Ellai karai mantapam. Old Adi Kesavan sannidhi which is near Thavarasan thurai is where the ellai karai mantapam is situated. Samayapuram whose another name is Thirukannanur is where the Mohammedan troops had assembled. Pillai Lokacharyar got a wall constructed in front of moola murthi of Ranganathar. He kept a vigraham in front too. He took away alzhagiya perumal with ubaya natchiyars in a palanquin to safety. This switching happened when the curtains were put on even as the function was going on. He also took the vessels and other items needed to perform Thiruaradhanai to perumal. They travelled in the dark of the night. Uthathama swami's relations were there in the Ranganathar Koil. The mohammedans came and searched for the vigrahams in the

koil. He learnt that the Namprumal vigraham had been taken away to Ellai Karai Mantapam and came there and massacred the 12000 srivaishnavarga assembled for the uthsavam. They were beheaded. This is termed as Pandri maeitha alzhwan kalagam in Koil ozhugu (Koil Diary). Pandri alzhwan is Varaha Perumal whose sannidhi used to be there in the koil there. This sannidhi was broken to pieces by Mohaamadans. These are all given in Yatheendra pranava prabhaavam. Namperumal went from Srirangam to Yaanai malai and then to Thirumaliruncholai, then to Thirukannaambi then to Melkote then to Thiruvengadam for many years, then to Gingee and then to outskirts of Srirangam in a place called Alzhagiya manavalam village in Thirupanchali on the way to Thiruvellarai. Namperumal came back to Srirangam in 1371. All this journey took 48 years. Also Nammalzhwar came from Alzhwar Thirunagari to Thirukannaambi. After this Nammaalzhwar was kept hidden in a hill. Alzhwar Thozhappar sacrificed his life to get Nammalzhwar vigraham back to Alzhwar Thirunagari. Thiruvaimozhi Pillai takes the reins of Pravarthaka acharyar in the oraan vazhi of appointment of Pravarthaka Acharyar. Koorakuloththama dasar takes over from Pillai Lokacharyar. Koorakuloththama Dasar corrected Thiruvaimozhi Pillai and made him Pravarthaka acharyar. Thiruvaimozhi Pillai's shishyar is Manavala Mamunigal.

Continuing PLC varalaru, soon after he reached paramapadham, Saathvika ammaal not being able to bear the loss of acharyan also attained aachaaryan thiruadi. Thirumalai aalzhwar is looked after by his aunt, Saathvika ammaal's sister. Vilancholai Pillai went away to Thiruananthapuram as directed by PLC. After ensuring enough swamis are available for looking after Namperumal, Koorakuloththama Daasar went away in search of Thiruvaimozhi Pillai.

In this period what happened in Srirangam is related as under. 12000 srivaishnavrs were killed by Ulu Khan. One nizam was sent to look after Srirangam. He started dismantling everything inside the koil and the town. He destroyed Dhanvanthiri sannidhi first. This is to prevent medical attention to be given to the injured. He took away the vigrahagangal, dolls, golden dwaja sthambam, He looted as much as possible. He even broke the madhil suvar/compound walls of the temple. They used to take all the loots to their camp in Samayapuram. One srivaishnavar was helping him carrying the loots. However the srivaishnavar played tricks on him. Not caring even for his life, the srivaishnaver has protected many things in Srirangam. There is a grantham called Mathura Vijayam written in Sanskrit by a lady in which all these details are covered. These were written in the times of Vijayanagar raja and Chokkanathar. Actually today's srirangam is far reformed due to the efforts of many Rajas thereafter. Nanmugan Kottai vasal which is Sri Ranga Ranga gopuram was also damaged to a large extent. This gopuram looks similar when looked at from the four directions and hence the name. Even pavithrosthva mantapam was destroyed. The varaha perumal Koil behind it was destroyed. These are written in kalvettu around Vibeeshana alzhwan sannidhi. Read the book Thiru arangan ula for details. The book has a person called Kulasekaran as the hero. It gives the story behind naming of the gopurams too. One Vellai ammal jumped from the gopuram (Vellai gopuram which is named after her) to save some from being looted/killed. Ramanuja madam after Ramanujar was looked after by Embar for some years He too went to the heavenly abode. One Koora Narayana Jeer was appointed to look after the madam. He is nominated by Andaal ammaal wife of Kooraththu alzhwan. This jeer is Sudharshana upasagar. He wrote Sudharshana sathakam. The Ramanuja jeer of today lineage is from this Naarayana Jeer. In those days theppothsavam used to take place in Amma mantapam in Cauvery river. Once when theppothsavam was taking place in Amma mantapam, there was a sudden flooding of the river. Perumal vigraham started moving. This Sudharshana upaasagar just turned the pavithram in his hand told a manthiram and the theppam came to the banks. He is that much devoted and had powers. Today the maasi theppothsavam is in a pond/kulam melur saalai. This pond was constructed by Koora Naarayana jeer. He had many plates to which he had given powers of his manthiram. These were embedded in different places of the town. The mohammedans who came there could not stay for long. They started to become weak. They used to fall ill. The mohammedans came to know that the brahmin has done some manthira majic and got angry. While leaving they destroyed the temple structures further. However if they

had stayed inside many more troubles would have come. He had looted all the wealth. Today's wealth of the Koil is due the rajs who came after the 1323 incident. Uththamanambi swami's vamsam had been responsible for protecting the temple property to the extent possible. For those 48 years those stayed in Srirangam have faced all these troubles.

Coming to Namperumal who is in Jyothish Kudi, he had to shift his stay as the Mohamedans were coming towards Madurai. The team protecting him decided that it is better to be amongst thieves/robbers than thurushkargal/mohammedans. They go towards Thirumaliruncholai malai. He got a separate mantapam for himself. Namperumal got a well also constructed for himself in Thirumalirincholai. It is called Alzhagiya Manavalan kinaru and exists even today. This well is the symbol of Namperumal's having come here. Namperumal was haapy that he has come to a place (Thirumaliruncholai) having 1000's of streams, flowering gardens and pleasing sounds of birds and animals like peacock. Namperumal goes there to satiate the sadness of having departed from PLC. The grantham says he comes to Thirumaliruncholai to take rest. He stays for about an year. He liked the archgaragal and even the robbers of that place. Padhinettaam padi karuppan is kaval deivam there. Doorkeeper.

Next Namperumal goes to Kozhikode the place of Kulasekara Perumal. The perumal wants to get away from Chozha naadu as this place had the most of the wealth which attracted Mohammedans/Thurukkiyar from whom he wanted to get away. Many local people went away in this period to other places fearing the mohammedans. Many went to Kongu naadu and some to Kerala especially to Palakkadu. Many of them were smarthas. Their families will trace the place in Thanjavur from where they came. Similarly Thiruchoor has a lot of brahmins from Chozha nadu. Kollam is another place. Wherever 'thiru" is attached people from Chozha nadu have gone and settled. Kozhikode/Calicut as is known today is the place where Namperumal went. It is actually Kottai Kode that is a place surrounded by kottai/forts. Kozhikode is above Thirunaavaai that is the town is further further North. When Namperumal goes there (and later Nammalzhwar) all archakars and brahmins collect up there saying their alzhwar and their perumal have come, as Nammalzhwar has sung a lot on all the kerala desam perumals. Namperumal has come to Kozhikode.

Now let us see what is happening in Pandya desam, Thirukurugur. The Thuruks have come to Madurai. Next they may come to Thirukurugur too. People are afraid that Nammalzhwar thirumeni may be snatched away by Thuruks. It is written in the grantham that Nammalzhwar with nava thirupathi emperumangal left Thirukurugur. Nammalzhwar did mngalasasanam of all the kerala divyadesams and reaches Kozhikode. He brings with him the nava thirupathi emperumangal. Thaenaikidambai is the place where Nammalzhwar goes. It is near Kozhikode is what this grantham says. Namperumal is in Kozhikode (is this place called Thaenaikidaambi?) before going to Thirukannambi. Nammalzhwar also reaches there. Namperumaal always is standing on a platform called vattamanai – circular wooden seat. He is wearing a pearl embossed shirt. It is cold and hence he is kept warm in this dress. He (Namperumal) is alone and is enjoying the solitude. Daily Thiruaradhanam gets done for perumal. Just then the shishyas around Namperumal, announce the arrival of Nammalzhwar to this very same koil. Namperumal spoke out of avaesam (excitement) to archakar. He asked archakar to move HIM aside in the vattamanai to make place for Nammalzhwar also occupy the same dais. HE says the alzhwar who sang on me has come. Namperumal gave space in the vattamanai for Nammalzhwar also to join. Archakar is hesitant and tells Namperumal is it proper for YOU to be kept to a side? YOU have got to be in the center. Namperumal says Nammalzhwar has come with emphasis on Namm. Namperumal sees that Nammalzhwar is sitting near to him. Namperumal says give my pearl shirt to Nammalzhwar. People are holding pagal thee pandham – a fire ball made out cloth dipped time to time in oil to keep it burning. It serves both as light and more importantly as heat source to keep the perumal protected from cold. This is taken even in the day time. Namperumal asks the people to hold the thee pandham for Nammalzhwar as

he has come through the cold hazardous route. From here both of them go to Thaenaikidambi. They both stay there for some time.

After some days, Namperumal says Nammalzhwar you can return. Namperumal decides to go ahead in his journey. Nammalzhwar requests if he can join but is denied. Thus after some more days in Thaenaikidambi, when the shishyas take Nammalzhwar taking him across the river (Cauvery?), parisal gets overturned and the whole troupe fall down. Everyone gets worried and a big assembly gets lined up and with their help and Namperumal's kripai, they find the idol of Nammalzhwar.

Namperumal meanwhile goes via Punganoor, to Thirunarayanapuram. He comes as pradakshinam and spends some time there. He goes via Thirukannambi. The word thri means adjoinment of Kerala, Karnataka and Tamilnadu. Thirukannaambi is in such a location. Varadha Raja perumal, Thaayar are very nice to look at. Ramanujar is on a thoon? (actually it translates to a raised circular pedestal). After this Namperumal goes to Thirunarayanapuram. Namperumal stayed for one or two years here. Namperumal went to Thirumalai after this before returning to Srirangam. Namperumal spent many years in Thirumalai enjoying uthsavams. Yadhava arasan showed the way to Thirumalai. Sriranga mantapam inside Thirumala is next to tulabaram. Namperumal was instated there. There used to be one Gopannarayan arasan from chenjee. He showed interest in bringing back Namperumal to srirangam which is a great decision to be remembered for ever. He selected an army of 30000 people. Even if 3 lakh islamiers come confronting him, he was determined to defeat them. He did fight battles on the way. He took the permission of Yadhava raja there in Thirumala and brought perumal to Chenjee. Even today there are many ranganathar koils in Chenjee. In 1370 when it was known that things have settled down iro of Islamists, Namperumal returned to Srirangam after the kings of Chenjee and Srirangam talked to each other.

4.38.3 How Namperumal got this name from a washerman and date sheet of Namperumal yathra

Even before this Namperumal returned in 1371, locals in Srirangam had arranged for another Namperumal. The original Namperumal returned on 17th day of Vaigasi of year 1371. He had gone for tour on the 8th day of Panguni, year 1323. How to find out which is the original Namperumal? There was an aged washerman by the name Irangolli who used to wash perumal's vasthiram. He was blind. He asked for both the perumals to be seated and asked people to do thirumanjanam with the same theertham. He smelt the drained water/theertham from the wet oththuvaadai clothes of the two perumals and determined which is the original Namperumal. He exclaimed Namperumal, Namperumal, Namperumal with abimanam. This was the first time in the year 1371 the name Namperumal came into existance. Till then it was uthsava moorthie of Ranganathar/Alzhagiya Manavalan. Thus this name was not given by perumal or alzhwars or Nathamuni or other acharyars including Ramanujar. It was this washerman who gave the name. Brief history of entourage of Namperumal.

1. Namperumal left Srirangam on 8th day of Panguni in 1323
2. He went to Jyothishkudi in 1323
3. He was in Thirumaliruncholai from 1323 to 1325
4. He was in Kozhikode from 1325 to 1326
5. He was in Thirukannaambi from 1326 to 1327
6. He was in Thirunarayanapuram from 1328 to 1343
7. He was in Thirumalai from 1343 to 1370
8. Next he came to Chenjee for some days only. The place is alzhagiya manavalam. This village was written in favour of Alzhagiya Manavalan by the raja at that time. A very big vigraham for the perumal there. Only fields can be seen around the Koil. The perumal stayed there for some days.

9. He returned to Srirangam on the 17th day, Vaigasi, year 1371. Since then he is permanently residing in Srirangam.

4.28.4 Story of rescue of Nammalzwar and how Alzhwar Thozhappar lost his life:

What happened to Nammaalzhwar? A sad story. When Nammalzhwar left Kozhikode after Namperumal left, the sthanasthar, sthlasthar etc., objected to his leaving the place. In the east and west there were robbers. In the north the thurushkars/Islamists/Mohammedans were obstructing his safe passage. He was taken in the direction of Southwest as the robbers were less. They went to a slopy portion of the hill. It was only the brahmins who were taking the alzhwar and they can't fight. They decided to hide him in the slope somewhere. After situation calms down we will take the alzhwar back was the plan. One swamy by the name Alzhwar Thozhappar from the team which was doing kaingaryam in Alzhwar Thirunagari to Nammalzhwar, volunteered to lift the alzhwar's vigraham into a designated cave somewhere in the hill. They keep alzhwar's vigraham, his jewels etc., in a box, tie chains and lower it into the cave. Next the team gives the small belongings they had on the way to robbers. They all dispersed to their respective villages. Now Alzhwar Thozhappar thinks how can we leave alzhwar alone like this. He goes to Thiruvaimozhi Pillai/Thirumalai alzhwar who is the caretaker king in Madurai region from 1326 to 1334. Thirumalai Alzhwar writes a letter to raja in Kerala asking for help to be given to the accompanier. The king Hrishra Raaya raja, of Thiruvaangottur (later Travancore and now thiruananthapuram) gives all the help in terms of people, wealth to Thozhappar and team. The Travancore raja asks the people to move the alzhwar to Thirukannaambi. Now the task is to recover Alzhwar vigraham from the steep slope of the hill, Muttirippu (20kms from Kozhikode) where it is kept. When they (ப்ராண ஸந்தேஹீகள்)look down there is a huge drop and if one slips it is a certain death. Thozhappar volunteers. They give a plank, ropes etc., to Thozhappar and ask him to be careful. They tell him that if he brings Nammalzhwar safely up, he will get the honour of receiving perumal theertham first forever just like Vagulabarana Bhattar who was doing Perumal kaingaryam in Alzhwar Thirunagari in those days. Also he will get Alzhwar's maalai. He will get to hold ஸஹஸ்ர தாரை தட்டு – the plate having thousand holes while doing sahasra dhaara Thirumanjanam. After this thiruvandhi kaappu which is holding camphor to perumal is done. After that the maalai put on head of perumal is removed and put on the chief guest which is offered as a permanent position to Thozhappar. This will continue for your vamsam who will be called Alzhwar Thozhappar vamsam. He sits on the plank and is lowered. He sees the Box திருபெட்டகம் having Nammalzhwar vigraham in a distance inside the cave. He goes near the box. He sees that one garudan bird கூஷ்மகாரி பக்ஷி is sitting on the box which would not move. The bird is called so as it does good for all. It even keeps telling alzhwar, alzhwar again and again[32]. Thozhappar prays to nammalzhwar and then the bird flies away. He opens the box and sees that alzhwar is safe in it. He closes the box properly for it to be hauled up. He is satisfied that the purpose for which got over safely. He wrote all of this on a palm leaf. He writes I am sending alzhwar up and asks the plank to be raised. They raised alzhwar slowly and thus nammalzhwar vigraham was saved. Now it is the turn for Thozhappar to be rescued. They again secured the plank and lowered it. Thozhappar got hold of the plank and sood on it. Now it is time for raising Thozhappar. Thozhappar stood on the plank and signaaled using the chain to raise. As they were preparing to raise Thozhappar one huge stone fell on the plank and Thozhappar fell into the gorge and was killed. Another version is that they party on hill top indeed raised the plank carrying Thozhappar and in the process the plank hit the side of the hill and Thozhappar lost banance and fell into the gorge. He cried Alzhwaarae and fell. Thozhappar's son Appan Pillai sees all this from the top of the cliff and is aghast. He cries appaa. The crowd console him from now Alzhwar is your father. The crowd tells the son as your father lost his life saving Nammalzhwar, he is sure to get moksham.

[32] A parrot kept telling காவேரி வ்ரஜயா ஸேயம் வைகுண்டம் ரங்க மந்திரம். Saying this the parrot was able to point where Ranganathar has got buried into the sand dunes.

Just like Jatayu gave its life to save Raman, Thozhappar gave his life to save Nammalzhwar's vigraham. Thus Thozhappar lost his life in a place called Muththirppu.

The son, Appan Pillai, was promised that what all had been told to his father will be done to him. He and his clan will be given first mariyaadhai. What a vairagyam Thozhappar had in doing this kaingaryam for the mankind of future. Alzhwar stayed for 5 days in Muththirippu itself and those assembled do samprokshanam for Nammalzhwar, thereafter they moved the alzhwar elsewhere. Meanwhile the robbers thronging that area got to know that Nammalzhwar had been rescued here from a cave and that Thozhappr had lost his life in the rescue act. They got reformed and returned all the jewels that they had robbed earlier. They returned the Vattamanai and Muththu chattai (pearled shirt) from Namperumal. Silver Kol for carrying Thee pandham. Siththai (?) was also returned. Alzhwar was taken with all these to ThiruKannaambi. They arranged for a pallakku. They showed the way to Thirukannaambi. One Garuda pakshi பெரிய திருஅடி பக்ஷி also accompanied them showing the way to proceed. It came all the way to Thirukannaambi made a nest in the koil there and was living there. It could be the same Kshemakara pakshi. People were amazed at this sight and celebrated this event by performing all the uthsavams for Alzhwar. The Pothies/Namboodhrimargal from the 13 divya desams of Kerala Thiruananthapuram, Thiruvaattaaru, thirvanparisaram, thiruvallavazh etc., came and prostrated before Nammalzhwar. They were not able to leave alzhwar. In the early morning Thirumanjanam was being done like any other day. Even today Nammazhwar in Alzhwar Thirunagari has Thirumanjanam done daily for him. Thathiodhanam in the morning, nei dosai, paghu oottina kattu pori, paal kanji kadaaram(kashaayam). In the later morning five varieties of prasadham, In the afternoon, alzhwar is decorated and samba rice (high quality rice) prasadham is offered. Thirupaniyaaram (fried snacks) is also offered. Thirukaappu is applied on alzhwar. After that thirukaappu is removed and thiruaradhanam is performed in the evening. During sunset time, uppu chaatruamudhu (so as to digest), samba rice, dosai, pori. Thereafter athaalam is offered. Thiruutra saadham, aravanai, sukku kashaayam. They used to celebrate exactly as was being done in Alzhwar Thirunagari. All the seven madadhipadhigal used to assemble and look after this. All the people were அதிப்ரவணராய், தத் தத் காலோசித்தமான உத்சவங்கள் நன்றாக கண்டுருளினார். Alzhwar enjoyed allthe uthsavams appropriate for each season. These are given in the grantham called Yathindra Pranava Prabavam by Pillai Lokam Jeer swami.

98 GP:

Brahmma suthram was first compiled by Vedha Vysar. Bodhyayini rishi did Vridhi grantham for the Brahmma suthram of vedha vyasar. This Vridhi grantham of Bodhyayanar was the basis for bashyams being written by Sankaracharyar, Madhavacharyar and Ramanujar.

Meanwhile what is happening in Srirangam is described here. People were as sad as the people living in Ayodhya were after Raman left Ayodhya. Srirangam lost its charm. The islamier who was ruling there broke the compound walls, took away the items of his interest which would fetch money and deposited them in Kannanur. Today it is called Samayapuram which was called Thirukannanur in those times. One Singapiran swami was appointed as the caretaker for the wealth stashed away. He was able to deceive the islamier and save some wealth by promising he has taken the wealth from this place, that place whereas he did not take it. He ensured that the islamier did not come to Srirangam to physically inspect the same. Even today the Singa piran clan is given mariyadhai in Srirangam koil.

Nammalzhwar story continued from Thirukannaambi:

Manavala Mamuni's acharyans how they are corrected to be readied to advice Maamunigal

4.29 Story of Thirumalai alzhwar/Thiruvaimozhi Pillai:

Thirumalai alzhwan and later named Thiruvaimozhi Pillai is the son of Saathvika Ammaal. Saathvika ammaal joined Pillai Lokacharayar as a shishyai and stayed with her acharyan. In his young days, Thirumalai alzhwan was looked after by his aunt, his mother's sister. He learnt all the scriptures and was well read in all the vaidika matters[33]. Thirumalai alzhwan was appointed as Pandya rajya crown prince's tutor from the age of 10 as his father the king had lost his life in a battle with Chozhas. He was appointed by the Pandya queen as prathinidhi/representative/power of attorny of the crown prince in running the raajyam. Thirumalai alzhwan was asked to run the Paandya raajyam on behalf of the prince. Thirumalai alzhwan got involved a lot in running the raajyam. This is just like how Yaamunacharyar/Aalavandhar was saved from too much of vishyaandhra life by Mankkaal Nambi, Thirumalai alzhwan is also saved by Koora Kuloththama dasar a shishyan of Pillai Loka charyar. PLC had also asked other shishyas as what they have to teach to Thirumalai alzhwan[34].

Thirumalai alzhwan was born in a place called Kundavai. He is also called Srisailer. Thirumalai alzhwan also possessed a lot of leadership qualities. At that time the queen of Madurai who had lost her husband king requests Thirumalai alzhwan to look after her son the crown prince of Madurai.

4.29.1 Koora kuloththama Dasar's lessons to Thirumalai alzhwan

At that time Koora Kuloththama dasar comes to the palace to meet Thirumalai alzhwan in order to teach him rahasya matters upon direction of his acharyan Pillai Loka charyar. Dasar was not able to go inside the palace. One day he saw Thirumalai alzhwan going in a palanquin. Koora Kuloththama dasar noted tha route Thirumalai alzhwan takes. One day Koora Kuloththama dasar seated himself on an elevated place and waited for the palanquin to pass below him. He was singing Thituviruththam pasuram. Poi nindra gyanamum…of Nammalzhwar. Thirumalai alzhwan hears this from his palanquin. He asks the palanquin to be stopped. He speaks even as he is seated in the palanquin. He asks which prabandham does this pasuram belong to? Koora Kuloththama dasar replies with respect about the pasuram. Thirumalai alzhwan asks for the meaning as he is well versed in Tamil. Koora Kuloththama dasar got angry. This pasuram is sung by Nammaalzhwar out of virakthi. This gentleman is asking for the meaning sitting in a palanquin. He is not showing due respect to the pasuram and seems to have ahankaram. I will not reply to you says Koora Kuloththama dasar and spits in disgust. The palanquin bearers start to pick a quarrel with Koora Kuloththama dasar. Actually Pillai Lokacharyar had done pancha samskaram to Thirumalai alzhwan when he was young. Thus Thirumalai alzhwan has some sathvika budhdhi. He prevents the bearers from getting angry as Koora Kuloththama dasar is an old gentleman.

However Thirumalai alzhwan begins to think as to why Koora Kuloththama dasar got this angry. He comes back home and tells his aunt who is looking after him (after the demise of his mother being PLC's shishyai) about the happenings of the day in regards of the Thiruviruththam pasuram. The aunt

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[33] Thirumalai alzhwar is depicted in the movie Ponniyin Selvan as the head shaven Alzhwan and looks after Pandya raja's son. Thus the period is around 1325 AD in Ponniyin Selvan.

[34] PLC asks Koora Kuloththama dasa Naayanar to correct Thiruvaimozhi alzhwan just as Manakkaal Nambi did in those days. The Naayanaar has to first get Thiruvaimozhi Alzhwaan out of the raajyam. Next he has to teach him rahasya vishayam. Thiruvaimozhi meaning is to be taught to Thirumalai alzhwar by Thiru Kannangudi Pillai and Thiruputkuzhi jeer. The vyakyaanam of 3000 verses of Prabandham is to be taught to Thirumalai alzhwar by Naaloor Aachaan Pillai. Saptha khaadhai and other 18 rahasya grantha verses of PLC is to be spread by Vilaan cholai Pillai by first telling it to Thirumalai alzhwan. In uthkrishtamaana brahmiththa janmam and abakrithishtamaana uthkrishta brahmiththa janmam, the latter who is an ordinary Bhagavathan doing good acts as per vedhas though not having studied vedhas, Vilaan cholai Pillai. Vilaan Cholai Pillai has written the Saptha Khaadhai. Thus a Bhagavathan, Vilaan Cholai Pillai has to teach rahasya granthangal to Thirumalai alzhwan who is a brahmin. Vilaan Cholai Pillai is also asked to do kaingaryam in Thiruananthapuram. This is the advice given by PLC in his last days.

tells Thirumalai alzhwan have you forgotten that you have sambandham with PLC. The old gentleman must also have some sambandham with PLC. He has come to tell you something. You must not show your ahankaram like this. You can't hear such meanings on the way when you are seated on a palanquin. You have done a mistake. Also there was a vidhwan called Singhapiran/Thirumanathoon Nambi in that town. He used to tell meanings to all in the town. He was getting aged and asked for people to go to some other younger person to hear these meanings. This person was talking well but there are no inner philosophical meanings in them. Koora Kuloththa dasar is from a place called Sikkili near Thirupullaani. It is called Sikkil Kidaram. Thirumalai alzhwan learns a few things from Singhapiran and is proud of it.

Thirumalai alzhwan wants to teach Koora Kuloththa dasar about his vidhwath. So one day he sits on an elephant and goes in front of Koora Kuloththa dasar. Meanwhile Koora Kuloththa dasar stands on a mound of sand and is higher than Thirumalai alzhwan on elephant. Being on elephant, Thirumalai alzhwan is exposed and is not covered. He keeps looking at the surroundings. Thirumalai alzhwan suddenly sees Koora Kuloththa dasar standing on a mound. Thirumalai alzhwan does not know who Koora Kuloththa dasar is. But he recognizes that he is the same swami who had told a pasuram from Thiruviruththam. Now Thirumalai alzhwan gets reminded of what his aunt had told him. He is also reminded of how Koora Kuloththa dasar had spoken ill of him last time. He is also reminded of what the people of the town talk of Singhapiran/Thirumanathoon Nambi that he is not able to speak of the advices using sampradhaayic words. Thirumalai alzhwan thinks Koora Kuloththa dasar himself to be Pillai Lokacharyar that his aunt was referring to. Thirumalai alzhwan gets down from the elephant. Thirumalai alzhwan asks for him to be excused for their last meeting, prostrates before Koora Kuloththa dasar. Thirumalai alzhwan says என்னை செயல் நன்றாக திருத்தி பணி கொள்ள வேண்டும். The meaning is correct me and make me useful. Koora Kuloththa dasar then says PLC has commanded me to teach you all the rahasya meanings. We have to make you the Darsana Pravarthaka acharyar. If you are seated like this on elephant and going in palanquin how can you become Dharsana Pravarthaka acharyar? You have to learn sampradaya arthangal. If you are far too involved in loukeekam you will not be able to learn philosophical meanings. Koora Kuloththa dasar tells whatever PLC had told him.

Thirumalai alzhwan however says I am looking after the Pandya Raajyam and have no time. Thirumalai alzhwan says that he will arrange a place called Sandhya madam on the banks of Vaigai for him to stay and come every morning to rajadhaani. Thirumalai alzhwan says he will make all arrangements for the place to be cleansed and made fit for a Brahmin to stay. Thirumalai alzhwan says he has time only when he puts on Thiruman Kaappu. Please come at that time tells Thirumalai alzhwan. Many of Pandya kings were indeed wearing only Thiruman in those days. Koora Kuloththa dasar gives in to that request as he has to mould only slowly. He starts from PLC's thaniyan who is Thirumalai alzhwan's acharyan. லோகாசார்ய குரவே க்ருஷ்ண பாதஸ்ய ஸுனவே ஸம்ஸார போகி ஸந்தர்ஷ்னுஷ் ஜீவ ஜீவாதவே நமஹ. Koora Kuloththa dasar continues with rahasya grantha meanings. Thirumalai alzhwan is also listening intently every day, however Thirumalai alzhwan's busy schedule blocks the progress. (22.09) One day Thirumalai alzhwan was not listening properly and after some time said that he has some work and got up and went away. Koora Kuloththa dasar was upset. Koora Kuloththa dasar thinks that he has come down so much to tell the meanings to Thirumalai alzhwan but still he is busy with his life. Manakkaal Nambi also had taken so much efforts. In as much as different acharyas were nominated for teaching Aalavandhaar, for Thirumalai alzhwan also many vidhwans were nominated for teaching him. Thus there are many parallels between the two.

Having been disappointed with response from Thirumalai alzhwan, Koora Kuloththa dasar stopped coming. After some time, Thirumalai alzhwan asks while applying Thiruman kaappu, enquires has Koora Kuloththa dasar not come? The reply is No. Initially he thinks there must some other task due to which Koora Kuloththa dasar has not come. But after some more days,

Thirumalai alzhwan begins to think why Koora Kuloththama dasar has still not come. Thirumalai alzhwan realizes that some wrong has happened. After a week Thirumalai alzhwan was not able to bear the grief because of PLC's rahasya meanings, happenings of that time, and thinks am I loosing out on my athma ujjeevanam (enhancement of status of soul to be able to get moksham). Thirumalai alzhwan realizes his mistakes, first time being on palanquin, second time on an elephant, third time he has come to his own place of stay and giving the meanings. Thirumalai alzhwan realizes that there is something lacking in his behavior due to which Koora Kuloththama dasar is not satisfied. The next time Thirumalai alzhwan walks on his foot refusing elephant, palanquin, horse etc., offered by the palace and reaches Sandhya madam where Koora Kuloththama dasar stayed.

4.29.2 Thirumalai alzhwan getting reformed and leaves Raajyam:

He enters only to find that the swamy already had a few shishyars surrounding him. Koora Kuloththama dasar is doing kalakshepam. Thirumalai alzhwan hears from a distance and realizes the difference between the half attentive behavior he showed when listening to Koora Kuloththama dasar's kalakshepam in the palace during the time he was wearing thiruman kaappu and how these bakthas were listening with rasp attention. Now he realizes how a guru shishya sambandham should be. He does sashtaanga namaskaram. He (Thirumalai alzhwan) hears the kalakshepam going on. After the kalakshepam was over, he goes directly to Koora Kuloththama dasar falls at his feet and does saashtaanga namaskaram and expresses his shameful behavior hitherto. Koora Kuloththama dasar sees and utters Kshamiththoem. Koora Kuloththama dasar says you are in Raajadhaani and we have to understand that and adjust. All the people assembled take sreepaadha theertham of the swami Koora Kuloththama dasar. Thirumalai alzhwan also extends his hand and takes Sripaadha theertham. Next all the people take prasaadham of the mutt. It is the uchishtam/remainder after acharyan Koora Kuloththama dasar has eaten some of the prasadham. Thirumalai alzhwan also takes uchishtam prasadam. Koora Kuloththama dasar does visesha kataksham for Thirumalai alzhwan. கூர குலோத்தம தாச நாயன் திருஅடிகளே சரணம். This is what Thirumalai alzhwan says after taking the praasadham. When returning back many people meet him in the street. To each and everyone of them he says கூர குலோத்தம தாச நாயன் திருஅடிகளே சரணம் and they think something has gone wrong with him. He repeats this utterance even inside the palace. People go and tell this to the queen. The queen calls Thirumalai alzhwan and asks I entrusted my son the crown prince to you and asked you to look after the raajyam, then why are you uttering all this? Thirumalai alzhwan replies, I have not cheated you. Your children have come of age. They have neared 18 years of age as he had looked after them for 8 years. 1326 to 1334. They can run the kingdom, can do warfare. I am not interested in this task anymore. I am going for athma ujjeevanam, but I will not forget my duty and I am ready anytime that you need me. The queen still insisted that he must stay back. Thirumalai alzhwan again replied கூர குலோத்தம தாச நாயன் திருஅடிகளே சரணம்.

Realising that Thirumalai alzhwan is a reformed man, Koora Kuloththama dasar went straight to his village Sikkili/Sikkil kidaaram. It is in Thirupullaani. It is a big Jaganaatha kshethram in East coast, the other being Puri Jagannaath. It is Adhi Jagannaatha perumaal. It is also called southern Puri. The village next to it is Sikkili. Thirumalai alzhwan comes there ans falls at Koora Kuloththama dasar's feet, does kaingaryam and becomes his dasar. This is called Koora Kuloththama dasar Udhaaram. Thirumalai alzhwan is Udhaarar to Koora Kuloththama dasar. Udhaaram means being kind hearted. Koora Kuloththama dasar due to his karunai gave all the knowledge to Thirumalai alzhwan.

Now Thirumalai alzhwan is directed to ThiruKannangudi Pillai to learn Thiruvaimozhi and then to Vilaancholai Pillai to learn rahasya vishyam compiled by PLC. Thirumalai alzhwan next goes to ThiruKannangudi Pillai. Dhaamodhara Naarayana Perumaal. Thirumangai alzhwar had a lot of devotion to this perumal. This perumal is all alone and the surroundings of this koil are very serene.

Meanwhile Koora Kuloththama dasar was relieved that he had been able to complete his task given by his acharyan PLC. Koora Kuloththama dasar did dhyanam of PLC and attained moksham in Sikkili. Koora Kuloththama dasar's kumaarar did all the anthima samskarams for his father. Koora Kuloththama dasar was born in Aippasi Thiruadhirai. Koora Kuloththama dasar's thaniyan is in GP 98 at 33.27min. Koora Kuloththama dasar was born in Kaundinya Kulam. Koora Kuloththama dasar is also called Koora Kuloththama udhaarar as he had gone to Thirumalai alzhwan's place of stay and gave him the knowledge.

4.29.3 Thirumalai alzhwan reaching out to learn eedu 36000 padi

Thirumalai alzhwan goes to ThiruKannangudi Pillai. Thiruputkuzhi jeer is also asked to teach meanings of Thirvaimozhi to Thirumalai alzhwan. ThiruKannangudi Pillai is capable of telling what is in 6000 padi, 9000 padi, 24000 padi and 12000 padi. Thiruputkuzhi jeer knows all about 36000 padi eedu and thus the two are assigned the repective tasks by PLC. These are being done by Namperumal so that eedu reaches Manavala maamunigal. Padha padhaarthangal are well explained by ThiruKannangudi Pillai but the inner thaathparya artham are to be given by Thiruputkuzhi Pillai.

When Thirumalai alzhwan first listens to Thiruvaimozhi meanings from ThiruKannangudi Pillai, Thirumalai alzhwan feels something seems to be missing. Thaathparya meanings are not evident. ஸப்தத்துக்கு இசை அருளி செய்ய வேண்டும். It means that I want inner meanings. Alzhwar's sabdham is Thiruvaimozhi as it is dravida vaedham. Sabdham is vaedham. Isai is the inner meaning. What was in alzhwar's mind when he sang this. Modestly ThiruKannangudi Pillai directs Thirumalai alzhwan to Thiruputkuzhi jeer.

Thirumalai alzhwan next comes to Kaancheepuram as Thiruputkuzhi is in its outskirts. Jataayu's anthima samskaram was done here is one version. Poraetru Naayanaar/Vijayaraghava perumaal is the perumal, Vrudha pushkarani. Varuththa payirai mulakka vaikka koodiya thaayar வருத்த பயிரை முளைக்க வைக்க கூடிய தாயார். Childless ladies come here for fulfilment of their desires. Ramanujar learnt vedhaas first from Yaadhava Prakaasar here. Thirumalai alzhwan first does namaskaram to the perumaal and asks about the jeer swami but unfortunately he hears that the swami passed away just 12 days back. The 13th day is also called Naarayana bali. Thirumalai alzhwan feels very bad that he had been roaming around as raja all these days if only he had come some days back he could have heard from the swami. Thirumalai alzhwan not knowing what next to do goes to Kaancheepuram to do namaskaram to Kaanchee deva perumaal.

The people in the koil ask who has come. It gets known that Thirumalai alzhwan who was a caretaker Pandya Raja has come. He has PLC sambandham. Then the people of the town give respect to him and take him inside the koil. He is taken very near to Perumal. Now we must get reminded of Nampillai's times. Nampillai does thiruvaimozhi kalakshepam and Vadakku Thiruveedhi Pillai writes 36000 padi in palm leaves. Nampillai keeps it in his thuraradhana box. Next it comes to Eeunni Madhava Perumaal upon instructions of Namperumal. The eedu should come as oraan vazhi is what is told by Namperumal. He gave(as a word of mouth and text as palm leaves) to his son Eeunni Padmanaabhar. Padmanaabhar gave it to Naaloor Pillai (both the grantham leaves and the spoken meanings) his shishyan. Naaloor Pillai gave it to his son Naaloor Aachaan (spoken and text as palm leaves). Even as Thirumalai alzhwan was inside the koil next to perumal sad that he did not get inner meanings of Thiruvaimozhi eedu, Naaloor Pillai (the old man) and the son Naaloor Aachaan come and stand with the goshti a little outside garbhagraham. The father and son ask who is inside? They are told Thirumalai alzhwar is there? They ask which Thirumalai alzhwar then comes the answer Koil Thirumalai alzhwar. You should have told Koil, thirumalai, perumaal koil should have been told is it not ask the father and son. What is that adding alzhwar? The order is koil=srirangam, thirumalai = thiruvengadamudayaan and then perumaal koil = Kancheepuram as that is the sequence of prominence of the koils. Thirumalai alzhwan comes out and it happens that he stands next to Naaloor Pillai and Naaloor Aachaan. They wait for sadari. When it comes to the turn of Thirumalai

alzhwan to get satari, Thirumalai alzhwan presses the satari with one finger as he is feeling bad that he had not got the arul of Sadagopan which is satari to be able to listen to eedu meaning from Thiruputkuzhi Jeer due to his leaving for paramapadham before Thirumalai alzhwan went to him. The archakar swami catches hold of the hands of Thirumalai alzhwan and calls for Naaloor Pillai and Naaloor aachaan Pillai (the father and son) and takes them inside the garbagraham. ஸ்ரீ சடகோபனை எழுந்தருள பண்ணீ அர்சகரும், சீக்கரமாக ஸன்னிதியிலே ஸ்ரீ சடகோபனை எழுந்தருளி பண்ணி வைத்து திருமலை ஆழ்வானையும் கை பிடித்து பின்னே வருகிர நாலூர் பிள்ளையை, அருளாளர் திருஅடி ஊன்றியவரே, என்று அழைத்து திருமலை அழ்வானை அவர் கையில் காட்டி கொடுத்து இவருக்கு 3000 வ்யாக்யானம் ஸாதிக்கும் படி ஜ்யொதிஷ்குடியிலே நியமித்தோம். திருபுட்குழி ஜீயர் பாடிய ஈடு கேளாத இழவு தீர அத்தையும் ஸாதியும்.

The meaning of these lines are a miracle was getting performed through the arul of Arulaala perumaal of Kancheepuram. Knowing that Thirumalai alzhwan is sad that he has not been able to get to know the meanings of 36000 padi due to the demise of Thiruputkuzhi jeer, the archkar obviously due to the instructions of arulaala perumaal calls Thirumalai alzhwan and Naaloor Pillai (addressed as the one having arul of arulaala perumaal), who did not know each other at all (alzhwan and pillai did not know each other earlier to this), aside, and tells Naaloor Pillai teach Thirumalai alzhwan the meanings of 3000 verses of Prabandham and also give him the meaning of Eedu which he missed.

4.29.4 Thiruvaimozhi Pillai gets to learn eedu due to krupai of Arulaala Perumaan from Naaloor Aachaan Pillai

One must note Pillai Lokacharyar is amsam of Kanchee Deva perumal. So in this para PLC himself is speaking through the archakar that he(PLC) has directed that Thirumalai alzhwan should hear the meanings of 3000 verses of Prabandham from Naaloor Pillai/Naaloor Aachaan Pillaan. As Thirumalai alzhwan missed the chance of hearing Eedu meanings from Thiruputkuzhi jeer due to his sudden death and that Thirumalai alzhwan is sad, PLC through archakar directs Naaloor Pillai/Naaloor aachaan Pillaan also to give him the meanings of Eedu. To an objection by Nallor aachaan that Eedu has to be passed on only as oraan vazhi Kanchee deva perumaal raised his voice and said அது அன்று சொன்னது. இது இன்று மேலெழுதிட்டோம். It means yes I had told so on that day but now I am over ruling it. Naaloor Pillai still is hesitant and says I am old I am not sure if I will be able to complete it. உம்முடைய மன்முத்த நாதனான பேரருளாளன், ஆத்மாவை புத்ரனாமாசி என்று ஆச்சான் பிள்ளை ஸாதிக்க இத்தால் நீர் ஸாதித்ததாம். Perumal says so what if you are aged, consider that your athma is your son. You have taught him. Now let your son teach. If he teaches it is equivalent to your teaching it. With this the father and son agree. Naaloor Pillai/Naaloor aachaan Pillaan get hold of Thirumalai alzhwan's hands and say you have melted my heart, you have such a devotion. What a greatness. PLC tells Kanchee Deva perumal and you get HIS sanctions to learn Thiruvaimozhi Eedu vyakyaanam from me/us. You (Thirumalai alzhwan) are having some big kataksham. Nallor Pillai directs his son Naloor aachaan Pillaan to tell the meanings. Naaloor Pillai leaves for Thirunarayanapuram.

NamAlzhwar sang about Kaanchee deva perumal in his first pasuram. Namboor Varadhachaariyar/Nampillai gave a detailed Vyakyaanam of Thiruvaimozhi. Again varadhan has come. Now the command is given by Deva perumaal. It is going to be related by Naaloor aachaan whose original name is Devarajan. This is the chain of Devarajan to transmit meaning of eedu to Thirumalai alzhwan. (52.07) Alzhwar pasurangal have been mainly sung on Ranganathar. Alzhwargal generally have done saranagathi to Thiruvengadamudayaan. Vyaakyaanam, kalakshepam have been collected and given by Kanchee deva perumal. These must be heard from gyana mantapam in thirunarayanapuram where we have the Thamar ugandha thirumeni of Ramanujar.

Naaloor aachaan Pillai starts to give kalakshepam of thiruvaimozhi eedu to Thirumalai alzhwan still in one on one mode = oraan vzhi to Thirumalai alzhwan. Kaanchee Deva perumal sees this. One oolai comes from Aayee Jananyaacharyar in Thirunaarayanapuram. Just as Nadadhoor ammaal got his ammaal title, Aayee Jananyaacharyar gets Aayee title. Aayee Jananyaacharyar used to give hot sweetened milk to Selva Pillai in Thirunarayanapuram for which he gets the title Aayee. Aayee means amma. Aayee Jananyaacharyar gets to know from Nallor Pillai the father that his son is giving kalakshepam for Thiruvaimozhi eedu to Thirumalai alzhwan. He tells Nallor Pillai, please recall that Ramanujar has directed that Thiruvaimozhi eedu kalakshepam must be told in Thirunarayanapuram. Nallor Pillai agrees and thus Aayee Jananyaacharyar writes a message in a palm leaf and sends to Naaloor aachaan Pillai, the son. Naaloor aachaan Pillai takes the palm leaf and presents it to Kanchi Deva perumaal, who (perumal)replies எல்லாருக்கும் கொடுத்தோம், இதையும் கொடுத்தோம். It means I (perumal) give this to all. This is the first time perumaal himself has broken the one on one practice and said that prabandham and its meanings especially eedu, are for all and it need not come as one on one.

Thus Naaloor aachaan Pillai and Thirumalai alzhwan shift to Maelakottai for Thiruvaimozhi eedu kalakshepam. They do sashtaanga namaskaram to Singha perumal, Natchiyar, Thirunarayanan, Ramanujar after taking bath in Kalyani pushkarani. They start the kalakshepam in emberumaanaar's sannidhi. Aayee Jananyaacharyar and Thirumalai alzhwan listen to the kalakshepam. Thiruvaimozhi acharyar also joins. Thus with the permission granted by Kaanchee Decva perumaal, Thiruvaimozhi eedu 36000 spreads from one person to three. Even today Thiruvaimozhi acharyar vamsam is very famous in Melkote.

After this, Naaloor aachaan Pillai sees Thirumalai alzhwan's gyana bakthi vairagyam and does visesha kataksham to him and gives him, his thiruaradhana vighraham ena aayar thalaivan. Naaloor aachaan Pillai has a Kannan Thirumeni which he gives to Thirumalai alzhwan. That moorthie has the name ena aayaar thalaivan. It translates into the head of aayar/shepherd kulam which is Kannan Emperuman. One may recall that Ramanujar after hearing Ramayanam kalakshepam asked for and got Govindha Bhattar from Thirumalai Nambi. After such a big kalakshepam, the reciter has to give a memento to the listener. It was the ritual in those days. Naaloor aachaan Pillai had told the eedu kalakshepam as அத்ருத் தாம்ருத ரூபமான – it means resembling unadulterated amrutham. தெள்ள தெள்ள தெவிட்டாத இனிது. It means the sweet, which, when consumed again and again without break, will not saturate off the appetite. It has sabdha swarasyam (attraction due to vedic words which thiruvaimozhi has), artha swarasyamum means why a certain word has been used in certain place, it has dhwani vyandhamum, the bavartham that comes with the dwani of a certain pasuram – is it naayagi bhaavam, thaayar bhavam or oodal bhavam, kaadhal bhaavam etc., and it has swabadesam means advices to people swabadesam is the inner advice and anyobadesam which is advice as seen on the surfacial level, samsaya vibriyamara means removal of all doubts(samsayam). After this the eedu spread out to many people through these three.

Next Naaloor aachaan Pillai and Thirumalai alzhwan come back to Kancheepuram. Thirumalai alzhwan worships Kanchhe Deva perumal and after some time goes to Thirukannaambi where Nammalzwar vigraham is there. Not sure if Thirumalai alzhwan goes to Thirukannambi straight from Melkote before going to Kancheepuram. Thirumalai alzhwan wants to take Nammalzhwar thirumeni back to Thirukurugoor which also happens to be Thirumalai alzhwan's birth place. First Thirumalai alzhwan comes alone (not bringing Nammalzhwar's thirumeni) to Thirunagari and sees that the koil is in a dilapidated state. He gets the koil done up. He gets the streets done up, brings the vaishnavargal. He changes the name of the town from Thirukurugoor to Alzhwar thirunagari which is the present day name. In Ramanujar's times the place was only a koil but now Thirumalai alzhwan establishes a nagari/town. He establishes pagal paththu mantapam, raapaththu mantapam, maada veedhies. He transforms the forests there into a town. He now brings Nammalzhwar's thirumeni and

reinstates it in the koil. After this event Nammazhwar is so happy that he gives (achaarya mukhaena) the title “Satagopa Dasar” to Thirumalai alzhwan. His name is also changed to Thiruvaimozhi Pillai as his both acharyans are pillai – Pillai Lokacharyar and Naaloor aachaan Pillai. நமஹ ஸ்ரீசைல நாதாய குந்தி நகர ஜன்மனே, ப்ரஸாதலப்த பரம ப்ராப்ய கைங்கர்ய ஸாலினே is chanted in thiruaradhanam. This is Thirumalai alzhwar’s thaniyan. Srisaila naathar is his name. Kundhavai is his place of birth which is referred here as kunthi. He got this kaingaryam (prasadam) due to karunai of Nammalzhwar. He got the kaingaryam of being able to reestablish Alzhwar Thirunagari and do alzhwar kaingaryam in the town. Ramanuja chathurvaedhi mangalam. Thirumalai alzhwan is going to reinstate Bavishyad acharyar thirumeni also. He is going to get Manavala mamunigal as his shishyan.

Thirumalai alzhwan/Thiruvaimozhi pillai is to learn Sree Vachana Bosshanam and other rahasya granthangal from Vilaan cholai pillai.

4.29.5 PLC and Thiruvaimozhi Pillai’s thannetram (significant achievements):

PLC’s perumai/greatness: 1. He enabled the ladies and commoners also to be able to recite arulicheyal and hear their meanings. In the earlier days, the kalakshepam used to be listened to only by men. Ladies were far and few inbetween but it is opposite these days thanks to PLC. He even enabled them to listen to secretive meanings like mumkshapadi, SVB etc. he made the meanings to be easily understood. 2. He was not able to live without Namperumal and thus he protected Namperumal and gave up his life in this process.

Thiruvaimozhi Pillai’s greatness: 1. He re-instated Nammalzhwar’s thirumeni in Thirunagari. He got a sannidhi constructed for Bavishyad acharyar’s thirumeni in Thirunagari. 2. Alzhwar’s arulicheyal were made to be sung by everyone with ruchi and viswasam/nambikkai/beleif. 3. He sang sthothram only on acharyan but not on Perumal.

4.30 Vilaan cholai pillai charithram:

Caste equality how it was practiced by PLC

Vilaan cholai pillai/Nalan Thigazh Naaranadasar belonged to/born in lower than 4th varnam say the 5th varnam or the last of the last varnam. ஈழவர் குலம். நரி குரவர்கள், ஆதி த்ராவிடர்கள் என்று இந்த காலத்தில் இருக்கிர பெயர். They are the hunting class mostly living in forests and maybe nomads. What is important is, isf one is bakthan then, there is no lower caste or higher caste. As he is from Vilan cholai he is called Vilaan cholai pillai. He comes to know about Pillai Lokacharyar and wants to join him. Initially Koora Kuloththama dasar who is a shishyan of PLC teaches Vilaan cholai pillai. After that Thirukannangudi Pillai teaches him. Both these teachers are brahmanoththamars. (they are brahmins supposedly from higher caste). Naaloor aachaan pillai teaches him further. After learning all these, he is nominated by PLC to teach rahasya matters to Thirumalai alzhwan/Thiruvaimozhi Pillai. It is not enough to speak about equality. One must practice it. Thirumalai alzhwan/Thiruvaimozhi Pillai had been in rajadhaani of Madurai. Even he has to learn from Vilaan cholai pillai. This is the practice of no casticism by PLC. Even PLC laid down that Thirumalai alzhwan/Thiruvaimozhi Pillai must learn secretive matters from Vilaan cholai pillai only after learning all the lower level vaidhiga matters including Thiruvaimozhi Eedu from others. PLC depicts truly all the alzhwar gunam and their concepts of equality or no caste discrimination. Mind you all this of no caste discrimination is to be exercised only after it is established that the lower caste person is a bakthan. இழி குலத்தவரேலும் தொழுமின் நீர். Even if a bakthan is from lower caste, regard him and pay as much respect as you would to a Brahmin if not more. This is from a pasuram in Thirumaalai. Kodumin, konmin mean have the transactions of give and take of bakthi knowledge or even on a lower scale worldly things should be

done with such people. Thondaradipodi alzhwar told so in his Thirumaalai pasuram and PLC applied it in real life situations throughout his life.

Vilaan cholai pillai now is in Trivandrum as instructed by PLC before PLC departed from this world. Thirumalai alzhwan/Thiruvaimozhi Pillai now comes to Trivandrum. He does sashtaanga namaskaram to perumal there. Thirumalai alzhwan/Thiruvaimozhi Pillai then goes to Vilaan cholai pillai/Nalan Thigazh Naarana dasar and does sashtaanga namaskaram. Vilaan cholai pillai lived practicing the concept that Acharya abhimaanamae uththaaragam. Though Vilaan cholai pillai is in Trivandrum his thoughts are all about his acharyan PLC. Due to this separation from his acharyan, Vilaan cholai pillai's health deteriorated. Vilaan cholai pillai is in Samadhi nilai. Vilaan cholai pillai does not even notice that cobwebs were making their webs on his body apparently feasting on his body. Vilaan cholai pillai has no interest in any other matter than his acharyan and is living in virakthi. For the past 4 to 6 days he has been sitting in Samadhi. No food. Like Kurugai kaavalappan (Naathamuni's shishyan who took to Yogabyasam) and Yaamunachaariar when the latter went to visit the former who was in dhyaanam, kaavalappan without opening his eyes exclaimed has anyone come from Sottai kulam, as Yaamunachariyar belonged to Sottai kulam.

Vilaan cholai pillai in this case opens his eyes and asks sadhikka – means tell me what you want. After initial formalities, Vilaan cholai pillai teaches Thirumalai alzhwan/Thiruvaimozhi Pillai all the secretive matters including Sree Vachana Booshanam with its meanings. க்ருதார்தராய் வேதகபொன்நான இவர் ஸம்பந்தத்தாலே தன்னுடைய ஜன்ம கொத்தையை கழித்து. வேதகபொன் is an object with which whichever object one touches with it turns into gold. Vilaan cholai pillai's sambandham was like one with vaedhaka ponn வேதகபொன் and it made Thirumalai alzhwan/Thiruvaimozhi Pillai to loose his janma koththai. ஜன்ம கொத்தை means the innermost ahankaram/pride one has that one is born Brahmin. Choornigai 220 of SVB is ஸம்பந்தத்துக்கு யோக்யிதையுண்டாம்போது ஜன்மகொத்தை போக வேணும். #222: வேதகபொன் போலே இவர்களோட்டை ஸம்பந்தம். 220 implies that even if one is qualified for sambandham with one who is like vaedhaga ponn, the former must leave out his/her ahankaram before the sambandham. After this learning from Vilaan cholai pillai, Thirumalai alzhwan/Thiruvaimozhi Pillai returned to Alzhwar Thirunagari. Sapthakhadhai of Vilancholai Pillai is the summary of Sree Vachana Booshanam. Vilan Cholai Pillai was also waiting for Thirumalai alzhwan/Thiruvaimozhi Pillai to come just as sabari waited for Raman to come before going to moksham. Vilaan cholai pillai attained paramapadham. The four shishyas that he had, for doing the anthima samskaram go to the ananthapadhmanabha swamy temple in Trivandrum for getting evening prasadham such as maalai, vasthram, chandhanam etc., to be put on Vilaan cholai pillai. When the Namboodharies go to the temple they find Vilaan cholai pillai in the door meant for viewing perumal's paadham. They were shocked to find him after his death and also that he is from 5th varnam impurifying the temple they think. They (Namboodhries) close all the doors and come out. They say samprokshanam has to be done. With this mela in the temple, the four shishyas of Vilaan cholai pillai come in front of the crowd going out of the temple. The Namboodharies ask where is your saami? The four answer he has attained heavenly abode. We have come to take maalai prasadham to be put on his body. The Namboodharies are perplexed. They have just now seen him inside the temple garbagraham.

From this we see that after attaining paramapadha praapthi Vilaan cholai pillai directly got the kaigaryam to do service at the lotus feet of the perumal. This news reaches Thirumalai alzhwan/Thiruvaimozhi Pillai upon which he does anthima kaingaryam in Alzhwar Thirunagari itself.

Thirumalai alzhwan/Thiruvaimozhi Pillai adopts his nephew and names him Deva perumal in the memory of Naaloor Aachaan.

4.31 Brief abstract of Manavala Mamunigal

Manavala Mamunigal took avatharam for furthering granthams like Sreebashyam, Divya prabandham and their granthams carrying their meanings by the previous acharyas. Manavala Mamuni is the last acharyan in the oran vazhi of Pravarthaga acharyars. It starts with Srimam Narayanan, Sridevi, Vishwaksenar.. The detailed list is given below. It is haram of acharyas. Starting from Sriman Narayanan, going all the way to Manawalamamunigal and ending, like a 18 beaded chain, in Sriman Narayanan.

1. Sriman Narayanan
2. Mahalakshmi
3. Viswakshenar
4. Nammalzhwar
5. Naathamunigal
6. Uyyakkondaar
7. Manakkaal Nambi
8. Yaamunachaaryar/Aalavandhaar
9. Periyanambi
10. Emperumaanaar/Ramanujar
11. Embaar/Govindha Bhattar
12. Parasara Bhattar
13. Nanjeer
14. Nampillai
15. Vadakkuthiruveedhi Pillai
16. Pillai Lokacharyar
17. Thiruvaimozhi Pillai/Srisailesar
18. Manavala Maamunigal

In the pravarthga acharyas chain, the main meanings say that of rahasya artham, Thiruvaimozhi in particular or divya prabandhangal in general, Sree bashyam, other granthangal giving vyakyanangal are passed one on one to the next acharyar and he is given the full responsibility of being the head of Visishtadhvaitham. He is given the responsibility to spread the madham. He is the head of that madham in that period. He controls all the 74 simhasanadhipadhigal, goes for tharkam to win over any detractors from other madham. Manavala mamunigal made ashta dig-gajangal or 8 acharyas who could pass on thirumanthira meaning while doing smashneeyam to their shishyas. The pravarthga acharyar concept ended with Manavala mamunigal. He allowed all those having interest to be able to hear the prabandha meanings and those who have had samashneeyam from an acharyan to know the meanings of rahasya granthangal. As Ramanujar stayed on this earth only for 120 years of the allotted 200 years the avatharam of Manavala maamunigal took place to complete the remaining tasks of establishing this visishtadhvaitha madham. Mamunigal lived for 74/75 years of 80 years allotted to him. He came as amsam of adhiseshan.

At this point of time, Namperumal is in Thirumalai and Nammazhwar is in Thirukannaambi.

4.31.1 Avathaaram of Manavala Maamunigal:

Kolli kavala dasar was PLC's shishyan. He was also called Kottur Alzhagiya Manavala Perumal Pillai. He was preaching PLC's teaching while residing in PLC's birth place(?) of Sikkil Kidaram. Kottur Alzhagiya Manavala Perumal Pillai had a girl child by the name Sriranga natchiyar. He was looking for a groom for his daughter and he got a good groom by the name Thigazha Kidandhaan thirunaa veerudaya piran Thaadhar annan. திகழ கிடந்தான் திருநாவீருடைய பிரான் தாதர் அண்ணன். திகழ கிடந்தான் is aaraamudhan of thirukudandhai. திருநாவீருடைய பிரான் is Nammalzhwar as he has toungue as though it is that of perumal/piran. His name is Thhadhar Annan. They marry each other. Perumal now decides that Darsana Pravarthaka acharyar is

to take avatharam HE asks adiseshan again to take avathram for the remaining period of Ramanujar (200 – 120) years. Again because Ramanujar too was adiseshan avatharam. He is asked take avatharam in aippasi moolam. Adiseshan to fulfil the desire of perumal takes avatharam again now in alzhwar thirunagari. Alzhwar Thirunagari is called muppuri oottina divya desam as Nammalzhwar, Ramanujar (as Bhavishyad acharyar he took avatharam in Thirukurugoor, later was born in Sriperumboodhoor) and Manavala Maamuni took avatharam here. When suryan was in tula raasi, in moola nakshathram (which is responsible for getting all tasks done-however these days we don't marry to a groom having moola nakshathram), Aippasi masam Manavala Maamunigal took avatharam. The moolam has produced Manavala maamunigal which became the moola kaaranam for transforming asaths to sath and also for jeevana ujjevanam to all in this world. He was born in the year 1370. Saadhaarana varsham. 26th day of aippasi. Thursday. Sukla chathurthi. He was called Ramyajaathra muni. 4471 years after Kali yugam set in. It is 5205 years after Kali yugam started in this year 2026. Manavala Mamuni saw the golden years of Srirangam.

GP 99:

4.31.2 Reasons for avatharam of Manavala Mamunigal:

Anantha alzhwan or adiseshan upon whom perumal reclies in vaikuntam does all kinds of thondu as depicted by the pasuram, சென்றால் குடையாம், இருந்தால் சிங்காசனமாம் நின்றால் மரவடியாம், என்றும் புணையா மணிவிளக்காம் பூம்பட்டாம் புல்கு மணையாம் திருமாற் கரவு. He takes many vibhava avathaarams. First as Lakshmanan, Balaraman, Ramanuja muni, Manavala Maamuni. Two are as deivam and two are as acharyan. Why two times as acharyan. This is because perumal had given him 200 years as vibhava avatharam in kali yugam. He spent 120 years as Ramanujar and reserved the 80 for Manavala Maamunigal. Manavala mamunigal stayed on earth for 73-74 years. Why did he not complete 80 years as Manavala maamunigal? It is because adiseshan wanted to go back to perumal as soon as possible. As Ramanujar he had to win over other madhams those who were interpreting vedhas wrongly – Sankara, Bhaskara, Yadhava, Bhaata, prabhakara madhams. They were telling SN did not have namaroopam, gunam, swaroopam, vibhoothi etc., but Ramanujar established SN himself is the para deivam. He has all these attributes told above. He has aiswaryam, and Kalyana gunangal as told in Vedhas. He showed where it is given so and also pointed out the mistakes others were making in interpreting vedhas. Ramanujar also re-established the divyadesams and gave them the methods to do worship of SN as Koil ozhugu and made it mandatory for divya prabandham to be sung in these koils. Pancharathra and vaiganamasa agamam were also re-emphasised for these koils. Thiruaradhana kramam was established. He also dictated which poojai has to be done be it daily, or periodically for the uthsavams or the ones such as Kumbabishekam. He also established how the vedha vedhantha matters should be made known to the people. It is not enough if we just accumulate gyanam. We should use and practice the gyanam.

Then why should he take a second avatharam? In the tasks accomplished in the first avatharam as Ramanujar, while he established veda vedhanthams and spread it to the world VSA sidhaantham, it for further re-establish the same and argue out with the other opposers of this vedhantham that he took the second avatharam as Manavala Maamunigal. Earlier to this Vedhanthachariyar – Desikar swami had taken avatharam as angam of Ganta mani in vaikuntam. However in Klaiyugam, Sanskrit was fast fading as a language and in this situation to give importance to Tamil Vedham that Manavala maamunigal took avathaaram. Tamil suits the ordinary person of the world as Sanskrit is very difficult to be leaarnt and practiced. **Vedha Vedhanthangal can be summarized into Rahasya Thrayam**. Even in guru paramparai in the beginning years, vedha vedhanthangal had importance and hence use of Sanskrit. In the end it was Alzhwar pasurams and rahasya thrayam. From Nampillai, PLC vedha vedhanthams got condensed into Rahasya thrayam. Even amongst varnas only ceratin varnams can learn vedhams. Even in the vedhas many sakhais are not available. There are not many teaching it. Thus the saramsam of vedha vedhanthams were required and that is Rahasya thrayam.

This rahasya thrayem has been expanded and alzhwars have sung about it as Divya prabandham. Manavala Maamunigal strived to reach Rahasya thrayam and prabandham to several people. Before Ramanujar Rahasya thrayam was getting passed on as one on one. Ramanujar made it available for all the eligible and interested people. Manavala maamunigal further simplifies the meanings of Rahasya thrayam and makes it to reach all the eligible ones. Mumukshupadi, rahasya thraya saram were all translated into tamil for commoners. Manvala Mamunigal made it possible for all the people to be able to chant divya prabandham. While vedhas can be learnt only by Brahmin males, there is no such restriction for Divya prabandham which is a tamil vedham. While vedha vedhangal are recited by all Brahmin male sanathana dharmis of all madhams, including those who do not consider that SN is srishtikartha, Divya prabandham is recited by srivaishnavargal. Divya prabandham is clear and will not give rise to doubts/different interpretations. Due to this bakthi and gyanam will get developed. Another major task achieved by Manavala Mamunigal is towards setting right the disturbances caused due to the 48 years of Namperumal being away from Srirangam owing to the blood bath caused by Turukisthan invaders. Uthsavams even in Srirangam were stopped in this period. The way of worship to SN got changed in this huge period of discontinuity.

Thus in summary there were three main reasons for avatharam of Manavala Mamunigal. 1. To bring out tamil saram of Mumukshapadi and rahasya thrayam so that it reaches all. 2. To enable commoners to chant Divya prabandham and know their meanings. 3. To set right methods of worship in Srivaishnava temples starting with 106 padal petra sthalams. To re-establish Acharya guru shishya relationship amongst VSA followers.

4.31.3 Manavala Mamunigal varalaru:

Manavala maamunigal is born and his early years

Manavala Mamunigal was born in Aippasi moola nakshathram. He was born in 1370. Incidentally Thirumalai alzhwan/Thiruvaimozhi Pillai Manavala Mamuni's acharyan was born in 1290. Thirumalai alzhwan/Thiruvaimozhi Pillai reached heavenly abode in 1406 or 1410 according to different versions. Namperumal returns to Srirangam in 1376 only after Manavala Mamunigal is born. Manavala Mamunigal was called Alzhagiya Manavala Naayanar at his birth. Alzhagiya Manavala Naayanar's grandfather was Kottur Alzhagiya Manavala Pillai. His daughter was Sriranga Natchiyar. PLC's direct shishyar is Koilli Kaavala Dasar/ Kottur Alzhagiya Manavala Pillai. Kottur Alzhagiya Manavala Pillai's shishyar is Thigazha Kidandhaan thirunaa veerudaya piran Thaadhar annan. Thigazha Kidandhaan thirunaa veerudaya piran Thaadhar annan is married to Sriranga Natchiyar. They have the son Alzhagiya Manavala Naayanar due to perumal kataksham. Of the 74 simhadhipadigal formed by Ramanujar there is a Gomadathu alzhwan simhasanam. Thigazha Kidandhaan thirunaa veerudaya piran Thaadhar annan comes from Gomadathu alzhwan vamsam. Thaadhar Annan, Thigazha Kidandhaan thirunaa veerudaya piran Thaadhar annan's father is from Gomadathu alzhwan's paramparai. Thus Alzhagiya Manavala Naayanar has great connections both from father's side(Ramanujar sambandham) and mother's side(PLC sambandham). Manavala Maamuni's vamsam even today are called Gomadathaar owing to parental lineage. Gomadam Sampathkumarachaar is a very big vidhwan. Vagulabaranan swami had a very good friendship with him 30 years back (say in 1996). He used to come to Bangalore where Vagulabaranan swami had met him. He is a professor. Very great clear expression. This swami also got into friendship easily. Sulabam. Ramanujar while he was strict and did not mix easily, Manavala Mamunigal mixed with people easily. Ramanujar has become angry with people some times but not Manavala Mamunigal. Because of this quality of Manavala Mamunigal, Namperumal has given his madam called Pallavaraaya madam in Srirangam. It (Manavala maamunigal sannidhi) is in the ull thiruveedhi/uththara veedhi which used to be Pallavaraayan madam for Namperumal. Namperumal gave this madam when Maamunigal took sanyasam. He has achieved a lot from this madam. Though born in Alzhwar Thirunagari, Alzhagiya Manavala Naayanar was brought up in Sikkil Kidaram being his mother's family residence. All the samskarams needed in his early childhood were all done like

sikai etc. Alzhagiya Manavala Naayanar's father is his early life acharyan. He was very fair coloured. He developed para bakthi, para gynam and parama bakthi in his early years.

Alzhagiya Manavala Naayanar had the ability of quick grasp ad expressing the learnt material with ten times of the effect of the original rendering. He used to make even the lower grasping person to fully understand the subject. Namperumal who at this time was in thirumalai is brought back to Srirangam via Gingee by Gopannaraayan swami. He was the king of Gingee. Perumal was in Ranga mantapam in Thirumalai. He takes the help of Yadhava raja. Gopa Naaren is also his name. Gopa Naaren first brings Namperumal to Singarayapuram – a Narasimhar stalam near Gingee. Gopa Naaren prays for shakthi to be able to defeat Thurushkars in Srirangam. Gopa Naaren defeats Thurushkars in the battle of Gingee. Gopa Naaren makes a simhasanam by the name Bhoopaala Raayan for Namperumal and Natchimargal. Thereare two simhasanams for Namperumal. One Sera Pandiyan and other is Bhoopaala Raayan. If Perumal sits in these two it is called கோப்புடைய ஸீரிய ஸிங்காசனம், as sung by Aandaal. It is called so since any order given by Namperumal is like order issued by Sarveswaran. There is a simhasanam inside the Koil infornt of moolavar on which Namperumal is seen today, is called Bhoopaala Raayan. He is a raja who has done so much of kaingaryam and hence named after him. He has got many mantapams and madhils constructed after the moghul invasion of 1328 to 1371. One Bhoopathi thirunaal is celebrated even today in his honour. The mantapam on which perumal stands when coming for uthsavam is called sera pandiyan. The word sera comes to denote serthi with Thiru maamani mantapam. It is used in Adhyayana uthsava kaalam in aayiram kaal mantapam. In most of the koils there is only one ther (temple chariot to carry perumal during uthsavams). In Srirangam there are 3 thers. It is the prerogative of perumal to have this many though his thirumeni is small. Different thers are used for different uthsavams. One of the thers called panguni masa ther has come inside koils near goshaalai to overcome difficulties in taking out. It is used in Panguni uthiram uthsavam. The ther in this uthsavam is taken very fast and is great to look at. There is a chiththirai ther. It is in Uththira veedhi. It starts from Vella mantapam (the lady who jumped to death) There is one before Ranga Ranga mantapam (naanmugan Kottai vaasal) it is called Thai ther.There is a lot of saanithyam in that Koil as it has been protected by so many people having given their lives.

Thus Gopa Naaren was satisfied that Namperumal and Natchimargal had been safely brought back to Srirangam.

Manavala maamuni learns uder Thiruvaimozhi Pillai/Thirumalai alzhwan

Alzhagiya Manavalan Naayanaar (later Manavala maamuni) when Namperumal returned is in Sikkil gramam, his mother's place. Now Manavalan is also married off. Thaathar Annar teaches everything needed including Vedas to Manavalan. Thaathar annar திரு நாட்டுக்கு எழுந்தியருளினார். After completing samskarams for his father, Manavalan approached Thirumalai alzhwan/Thiruvaimozhi Pillai in Alzhwar thirunagari for pursuing his further quest for knowledge. By then Thirumalai alzhwan/Thiruvaimozhi Pillai had transformed the forest that had grown during Moghul period into a town. Thirumalai alzhwan/Thiruvaimozhi Pillai is the dharsana pravarthga acharyar of that time. He teaches alzhwar's divya sukthigal (prabandham), 36000 padi eedu to all his shishyas. There are other shshyars too listening in to eedu kalakshepam as it had been permitted by Arulaala perumal, Devarajan of Kanchee. As Thirumalai alzhwan was seen to be having a lot of knowledge and interest in Thiruvaimozhi he, henceforth, gets the title Thiruvaimozhi Pillai. It is at this time that Alzhagiya Manavalan Naayanaar gets interest to learn Thiruvaimozhi from Thirumalai alzhwar/Thiruvaimozhi pillai. There is one thiru sangu ani thurai in Alzhwar thirunagari where Alzhwar's theerthavaari is performed. Here in those days the conches/sangu used get washed ashore from the seas here. Like that Thiruvaimozhi Pillai got many sangu that is shishyargal to learn the meanings of eedu. In this group one pradhaana shishyar joins and he is Alzhagiya Manavalan Naayanaar.

Alzhagiya Manavalan Naayanaar comes from Sikkil and learns all the meanings of 4000 verses of prabandham from Thirumalai alzhwan/Thiruvaimozhi Pillai in his janma sthanam of Thirunagari. Now Thirumalai alzhwan/Thiruvaimozhi Pillai gets in his dreams that he must install Bavishyad acharyar's thirumeni here in Thirunagari afterall it was this place where the first Thirumeni of Bavishyad acharyar was taken out from Thambrabarani river. It changed hands and was with Devaki daughter of Thirukoshtiyur Nambi. Even in the case of Ramanujar (even is because it happened with PLC), when he went to Thirukoshtiyur Nambi (18 times) to learn meanings of Thirumanthiram and dwayam, and when after that defying ban on Ramanujar not to tell anyone these meanings of thirumanthiram etc, Ramanujar tells it in Thirukoshtiyur Koil to some interested, Thirukoshtiyur nambi asks Ramanujar, அவதாரம் நீர்? Ramanujar just replies "yes" and goes about rest of his duties. This question from Thirukoshtiyur Nambi means are you the avatharam of adiseshan called Bavishyad acharyar? For which the casual reply is Yes and proceeding with the rest of the work. Just at that moment the bavishyad acharyar's thirumeni with Devaki (piratti) disappeared and went to Thirupuli alzhwar in Thirunagari.

Thirumalai alzhwan/Thiruvaimozhi Pillai also gets to know that the thirumeni is near/underneath Thirupuli alzhwar (tamrind tree under which Nammalzhwar sat for 16 years from childhood to get gyanam). Thirumalai alzhwan/Thiruvaimozhi Pillai instals this thirumeni in a separate sannidhi near the koil. Till this time the bavishyad acharyar's thirumeni used to get passed on secretively from Naathamuni's times and those who possessed it used to worship it in their homes[35]. Like Kannan did lot of leelais but had to resort to Geethopadesam and tell maam ekam charanam vraja for people to prosper, Alzhagiya Manavala Naayanaar finds out that only in private advices it was being said that live with the thought that Ramanujar thiruadigalae thanjam and not in religious gatherings and takes corrective actions. Alzhagiya Manavala Naayanaar does not say he is amsam of Ramanujar but gives two prabandhams of which the first one is Yathiraja Vimsadhi, 20 slokas on Ramanujar. The later one is arthi prabandham. Sriman Narayana charou charan prabathyae; Srimathae Narayanaaha namaha is the Prathama parvam of dwayam. It tells that do saranagathi to perumal who is with piratti. Charama parvam is Acharya abhimaanamae uththaaragam. Srimath Ramanujajaya charou charanam prabathyae; Srimathae Ramanujaaya namaha. Here srimath pertains to that Ramanujar who is kainkarya sree. Sri here means kainkaryam. To a question why did you do saranagathi, the answer lies in the next line Srimathae Raamanujaaya namaha. That is to do kainkaryam to Ramanujar our acharyan for his anandham, for anandham of his adiyaars. Sriman in parama parvam means that Narayanan who lives for ever with piratti.

It is for bringing out these lines (Srimadh Ramanujajaya charou charanam prabathyae (which is Yathiraja vimsathi); Srimathae Ramanujaaya namaha(which is arthi prabandham)) that Manavala Maamunigal is born.

Ramanuja Nootrandhaadhi (RN) first paasuram – poo mannu - nicely brings out the sequence of acharyans. Thaayar, thaayar is the chest of SN, SN's perumai is sung in Thiruvaimozhi, pugazh malindha paa mannu maran - Thiruvaimozhi is sung by Nammaazhwar, maran adi panindhu uyndhavan means the one who has prospered by following the footsteps of Nammalzhwar that is Ramanujar. Ramanujar is responsible for upliftment of the whole society of this world. Ramanujar made many people to come into VSA. If we also are interested in Ujjeevanam, we must also fall at the footsteps of Ramanujan. Solluvom avan naamangalae implies that we must take Ramanuja's name 108 times. Amudhanaar (author of RN) does not sing about other thirunamams of Ramanujar because he is not able exhaust the beautiful meanings of this four lettered (in tamil) Ramanuja.

[35] My own notes: Bavishyad acharyar thirumeni is saved from falling into the hands of Thuruks due to this thiruvilayaadal of perumal. He allowed his thirumeni (Namperumal) and Nammalzhwar thirumeni in open to be protected by humans but this thirumeni of bavishyad acharyar was protected by himself under Thirupulialzhwar till it is shown to Thirumalai alzhwan/Thiruvaimozhi Pillai in the later's dreams.

Just like Amudhanar, Alzhagiya Manavala Naayanaar in Yathiraja Vimsadhi, in his first pasuram, takes the name of Madhavan, to tell that he is the person who is the protector of Piratti. To his two lotus feet, Nammazhwar who wants to do service for ever, his Nammalzhwar's bakthar is Ramanujar. Alzhagiya Manavala Naayanaar goes on to say we are in the big disease/dhosham of Kamam, Krodham, loba, moga, madha, mathsaryam and the only entity who can remove these without trace from our athma is Ramanujam. He is yathi pathi – leader of yathis/sanyasis. Alzhagiya Manavala Naayanaar mamuni says I bow to the feet of such Ramanujar. Thus the first pasuram of RN and Yathiraja Vimsadhi have a lot of similarities. All the twenty slokas of the vimsadhi are very beautiful. Thus Yathiraja Vimsadhi is the meaning of the first line of Ramanuja dwayam.

Arthi prapandham having 60 pasurams in tamil gives one the feeling of melting one's heart. He pleads with our acharyan when he will take us into his abode and give kaingaryam.

Why does Maamuni sing yathiraja vimsadhi? He is giving the meaning of Alzhwar's pasurams to the bakthas with great devotion, he wants to exhibit his grasping power, his experiences in listening to the meanings he has heard, which takes us back to his times when shishyas used to come to listen to kalakshepam one hour early and debate (chinthanai manthan) the meanings heard the previous day. It is this experience he wants to pass on to us. The shishyas with Maamuni are jealous that Maamuni is able to grasp so well and is able to give new angles which had not even been told the previous day.

Thiruvaimozhi Pillai is able to notice that Maamuni is one avathara visesham. Pillai calls Manavalan (later maamuni) separately and teaches him the meaning of RN. Do aradhanai to this vigraham says Thiruvaimozhi Pillai. When Manavalan said Thiruvaimozhi Pillai thiruadigalae charanam, Thiruvaimozhi Pillai corrected it to Ramanujar thiruadigalae thanjam. Thiruvaimozhi Pillai tells Manavalan, Ramanujar's charithram, his greatness which results in a very special devotion for Ramanujar's thiru adi for Manavalan. Manavalan gets it clear in his mind that Ramanujar is Upaayam and Upaeyam. It is in this circumstance that Manavalan wrote Yathiraja Vimsathi. Thiruvaimozhi Pillai is very happy that he has got a shishyan of Manavalan's capabilities. Thiruvaimozhi Pillai keeps Yathiraja Vimsathi in the same place where he found Bavshyad acharyar's thirumeni under the tamrind tree. Thiruvaimozhi Pillai gives the Bavishyad Acharyar's thirumeni to Manavalan. In the 19th slokam of Yathiraja Vimsathi it is clearly told that due to Srisailesar (Thiruvaimozhi Pillai) that he got to do service to Ramanujar. Alzhagiya manavala Naayanaar establishes a Ramanuja chathurvedi mangalam where he does the prathishtapanam of this Bavishyad Acharyar's thirumeni in Alzhwar Thirunagari. On one side Nammazhwar's thirumeni is there and on the other side Bavishyad acharyar's thirumeni is there.

4.31.4 Thiruvaimozhi Pillai sees the greatness of Manavalan in grasping meanings of alzhwar pasurams.

Thiruvaimozhi Pillai who spent his life in Thirunagari doing service to Nammalzhwar and Ramanujar, keeps noticing the special traits of Manavalan. People notice the special attention which Manavalan gets from their acharyan, Thiruvaimozhi Pillai. Thiruvaimozhi Pillai called Manavalan, after he wrote Yathiraja Vimsathi, as the acharyan is very impressed and gave Manavalan in his place of stay with other shishyas (say in gurukulam) a special keerai (plucked from acharyan's Nandavanam) and say a koottu made by the acharyan. Manavala mamunigal sannidhi (in his avathara sthalam) is in Thirunagari and it is behind ther of the koil. Maybe this incident happened somewhere there. Manavalan says upon seeing his acharyan giving keerai, swami it is abacharam, how can an acharyan give to his shishyan. To this Thiruvaimozhi Pillai replied, உம்மை போலே ஒரு விஷயத்தை பெறாவதாலே அர்சாவதாரத்திலே மண்ணினோம். It simply means that Manavalan's acharyan tells Manavalan, when you are there in flesh and blood we were praying to Bavishyad acharyar's thirumeni. You are as though Ramanujar has taken one more avathaaram. You

are there as vibavam (real) and we are praying to the moorthie of Ramanujar. Manavalan's gyana vilasam was that great that Thiruvaimozhi Pillai tells all this about his this shishyan. Manavala mamuni is so humble that his thirumeni is always smaller than Ramanujar's thirumeni. Manavala Mamuni always practiced naitchiyam – humility. Thiruvaimozhi Pillai continued to give items like milk, other vegetable கரியமுது, to Manavalan. People notice it. All are equal why is he (Manavalan) getting special treatment? To make everyone understand Thiruvaimozhi Pillai does an act. He calls Manavalan. He(Thiruvaimozhi Pillai) asks Manavalan to tell the meaning of a pasuram in front of all his other shishyas. Manvalan comes forward prostrates before his acharyan and gives the meaning of the pasuram so explicitely that none had heard like this earlier. No one looked here or there and were all attentive. All those who had made fun of Manvalan hitherto fell on Manavalan's feet leaving their original acharyan, Thiruvaimozhi Pillai.

Due to this quality of Manavalan, that eedu (36000 padi grantham of Thiruvaimozhi) is taught exclusively by Thiruvaimozhi Pillai to Manavalan. Thus eedu 36000 has now come to Alzhagiya Manavala Naayanaar. The eedu has been coming in one on one mode till here except in the case of Naaloor aachaan Pillai who told it to three including Thiruvaimozhi Pillai. Aayi Jananyachariyar and Thiruvaimozhi acharyar were the other two who had heard eedu vyakyaanam with Thiruvaimozhi Pillai in Melkote.

At this point Alzhagiya Manavala Naayanaar gets a male child and they go Thiruvaimozhi Pillai his acharyan and asked him what name can we give to the child. He replies ஒரு கால் சோன்னார் போலே 108 தரம் சோல்லி இருக்கிரதே. It means name him Ramanuja as only that name has been taken 108 times in RN. Thus he is called Em Aiyyan raamanusan.

One day on the thiruadhirai nakshathram, Thiruvaimozhi Pillai is about to eat prasadam. Alzhagiya Manavala Naayanaar is serving food. Thiruvaimozhi Pillai is thinking of Ramanujar and is eating. He thinks இன்னோ எதிராசன் இவ்வுலகினில் தோன்றிய நாள், இன்றோ கலிஇருள் நீங்கு நாள். Thiruvaimozhi Pillai writes these two lines. Thiruvaimozhi Pillai is not able to say further. He keeps repeating these two lines again and again. Alzhagiya Manavala Naayanaar comes near Thiruvaimozhi Pillai his acharyan and says அடியேன் விண்ணப்பிக்கலாமா? Meaning can I continue these lines? இன்றோ தான் வேதியர்கள் வாழ விரை மகிழோன் தான் வாழ வாதியர்கள் வாழ் வடங்கு நாள். On that day Kannan had given three reasons for his avathaaram பரித்ரானாய ஸாதூனாம், வினாசாய ஸ துஷ் க்ருதாம், தர்ம ஸம்ஸ்தாபனாற்தாய ஸம்பவாமி யுகே யுகே. வேதியர்கள் வாழ = பரித்ரானாய ஸாதூனாம்; வாதியர்கள் வாழ் வடங்கு நாள்= வினாசாய ஸ துஷ் க்ருதாம்; விரை மகிழோன் தான் வாழ = தர்ம ஸம்ஸ்தாபனாற்தாய. Maghizhon comes from maghizham poo or vagula flower which denotes Nammalzhwar. As long as Nammzhwar given divya prabandham, is being sung in this prabagnyam there will be no shortfalls. Here Alzhagiya Manavala Naayanaar shows that what Ramanujar has done is much more than what Kannan has done. Ramanujar made the vedhas to be interpreted correctly and hence protected sadhus, he defeated misintrepretors of vedhas thereby destroyed them, he established the recital of Divya prabandham in Koils thereby he established dharmic ways.

Hearing this from Alzhagiya Manavala Naayanaar, Thiruvaimozhi Pillai is full of tears and says how you (Alzhagiya Manavala Naayanaar) have concluded my lines so beautifully. Thiruvaimozhi Pillai says Alzhagiya Manavala Naayanaar has shown that what Ramnujar has done (spreading VSA by ensuring proper interpretation of vedhas through SB, deating misinterpretors of vedhas thorugh bebates and lastly giving us prabandham to establish dharmic ways) is even more apt than what Kannan has done.

Thiruvaimozhi Pillai then stops eating and gives his sesham prasadham to his shishyas which makes Alzhagiya Manavala Naayanaar even more blessed as he has eaten sesham of his acharyan.

Ramanujar's acharyan is Periya Nambi/Parankusa dasan. Thus Periya Nambi/Parankusa dasan's shishyan is Ramanujar. Now here Thiruvaimozhi Pillai/Satagopa dasar's shishyan is Alzhagiya Manavala Naayanaar. Thus there is a great similarity between Ramanujar and Alzhagiya Manavala Naayanaar even through their acharyans having the name of Nammalzhwar. There are 108 aspects common between Ramanujar and Manvala maamuni of which this is one. Now people of the town think of Alzhagiya Manavala Naayanaar as Ramanujar's avatharam.

Now acharyan's kattalai/orders to Alzhagiya Manavala Naayanaar for him to do in his life time are as follows. Just like three folded fingers of Aalavandhar which directed Ramanujar to accompany in his life Alzhagiya Manavala Naayanaar also gets orders from his acharyan. In the case of Ramnujar he had to go to 5 acharyans to learn. In Alzhagiya Manavala Naayanaar's case his acharyan Thiruvaimozhi Pillai collects knowledge from 5 acharyans and gives them all to Alzhagiya Manavala Naayanaar. Now Thiruvaimozhi Pillai attains the age for going to moksham. Thiruvaimozhi Pillai thinks of his acharyan PLC and expresses his thoughts in the words of arthi prabandham as to how many more years he has to further live. உத்தமனே, உலகாரியனே, மற்றொப்பாரை இல்லா வித்தகனே, நல்ல வேதியனே, தன் உடும்பை மன்னா, சுத்தனன் யானியிர் நற்றுணையே, ஸுத்த சத்துவனே, எத்தனை காலம் இருந்து உழல்வேன்? இவ்வுடம்பு கொண்டேன். He is very unwell but still he is very upset in this life. He wants to express something. He thinks of the Kali Yugam rising fast. He starts to wonder will the generation of future think that alzhwar pasurams to be of lowly tamil. Will they be able to understand their meanings? Who will take these to the people of future wonders Thiruvaimozhi Pillai. பெரிய க்லேஸத்துனுடே முஸித்து இருக்க, இது என்? என்று Alzhagiya Manavala Naayanaar and other mudhaligal கேட்கிரார். காலம் கலி காலம் அகையாலே ஆழ்வார்கள் திவ்ய ஸுக்திகளான அருளி செயலிலே ருசி விஸ்வாசங்களை உடையராய், இத்தை வளர்த்து போருவார் யார்? என்று மிகவும் க்லேசம் உடையராய் நின்றது. People are all talking of vaedham, Sanskrit but how many are interested in alzhwar pasurangal in tamil? Only these pasurangal can give bakthi immediately. It will also help in growth of gyanam. One will get good ruchi telling these pasurams. One may not get ruchi telling vedha vedhaanthangal but will get it when singing alzhwar pasurams. You will have ruchi and also viswasam just as Madhura kavi showed in anban thannai pasuram the last of his prabandham. You will get viswasam that one will get moksham. These pasurams show the easy method to do charanagathi. It shows us bagawan is upaayam and upaeyam. Now Alzhagiya Manavala Naayanaar bows to the feet of Thiruvaimozhi Pillai and says அடியேன் அப்படியே செய்கிரேன். It means I will do as you have commanded and wished for. I will spread the pasurams and their meanings to rich, poor and of all castes. கேவலம் வார்தை போராது, upon which Alzhagiya Manavala Naayanaar touches the feet of his acharyan, Thiruvaimozhi Pillai and promises that I will do as you have ordered. This is a promise done by Alzhagiya Manavala Naayanaar touching the feet of Thiruvaimozhi Pillai at his death bed.

4.31.5 Thiruvaimozhi Pillai's directions to Alzhagiya Manavala Nayanaar what to do in his life:

Manavala Maamunigal gets directions from Thiruvaimozhi Pillai

Now Thiruvaimozhi Pillai asks Alzhagiya Manavala Naayanaar to come near and says ஸம்ஸ்க்ரித ஸாஸ்த்ரங்களிலே பல காலும் கண் வைத்துரியாமல் 1. ஸமஸ்க்ருத ஸாஸ்த்ரத்திலே நிறைய கண் வைக்காதே, 2. ஸ்ரீபாஷ்யத்தை ஒரு கால் கேட்டு ஒரு தடவை சொல், 3. நமக்கும் எம்பெருமானாருக்கும் பிரியமான திருவாய்மொழி முதலான அருளிசெயலிலே அனவரதம் (many times)

பரிசியடை பண்ணி கொண்டு பூர்வர்களை போலே பெருமாளுக்கு மங்களாசாசன பரராய் கொண்டு கோயிலிலே நித்ய வாசமாக எழுந்துரளிரும். This order translates to 1. Don't overspend your energy in Sanskrit slokas and text. 2. Learn Sreebashyam once and relate it once. That is enough. 3. Learn the arulicheyal/divya prabandham, thiruvaimozhi liked by me (Thiruvaimozhi pillai - Mamuni's acharyan) and more importantly by Ramanujar many times and chant it in koils for doing mangalasaasanam (sing in his praise) to perumal and live in the Koil (Srirangam Koil) permanently. Spread it amongst many people. அடியார்கள் வாழ அரங்கன் நகர் வாழ சடகொபன் தண்தமிழ் நூல் வாழ கடல் சூழ்ந்த மண்ணுலகம் வாழ மணவாள மாமுனியே இன்னொரு நூற்றாண்டு இரும். With this Thiruvaimozhi Pillai becomes a relieved person and attaines vaikuntam thinking of PLC. He departed in his year of birth of Vaikasai vagula Ashtami thithi. Before that Thiruvaimozhi Pillai calls his shishyas and ask them to treat Alzhagiya Manavala Naayanaar as an avathara purushan. Don't consider him to be any ordinary person. He is like Ramanujar an avathara visesham.

4.31.6 Alzhagiya Manavala Naayar's shishyargal:

Shishyars: first shishyar he gets is Alzhagiya Varadhar and Senai Mudhaliyar. Alzhagiya Varadhar becomes Ramanuja muni, ramya jaamathra muni. Alzhagiya Varadhar/Ramanuja muni becomes first Jeer for the Vaananmaamali mutt. Piratti of Vaanamaamalai was with Sreenivasa Perumaal. There is a small vigraham for her. One day the archagargal, wanted to perform marriage between her and malaiappa swami (Srininvasan). However in this archagar's dreams the piratti tells that Srinivasar is not her husband and how can you marry me off to him? Sirivara mangala valli thaayar was with Srinivasan and his wife. The piratti tells the archagar that Alzhagiya Varadhar knows who my husband is and so take me to Alzhagiya Varadhar. In the meanwhile even in Alzhagiya Varadhar's dreams the piratti asks her to be taken to her husband. The piratti says take me to Naanguneri/Vaanamaamalai. Marry me off to this perumal in this koil. Alzhagiya Varadhar comes to Naanguneri/Vaanamaamali and performs the marriage. Even today there is a kanu vaettai when this event is performed. Thus Vaanamaamalai perumal's father in law is Vaanamaamalai jeer as he only performed the marriage. He is called Ponnadikaal jeer. Ashta dig gajangal come to this koil. After this Alzhagiya manavala Naayanaar wants to go to Srirangam. On the way, he stops in Thirumalirun cholai, Srivillibothoor and then to Ranganathar in Srirangam. Alzhagiya manavala Naayanaar then goes as a dig vijayam to Thirumalai, Kanchee Deva perumal, Sriperumboodhoor comes back to Kanchhe deva perumal and listens to Sribashyam kalakshepam from Kidambi aachaan vamsam swami. Alzhagiya manavala Naayanaar gives the meaning of 36000 padi Thiruvaimozhi. Alzhagiya manavala Naayanaar comes back to Srirangam and is dis satisfied by the disturbances of relatives passing away in his home (in Thirunagari). He then takes Sanyasam. He gets the sanyasam from Satagopa jeer of Alzhwar Thirunagari. Alzhagiya manavala Naayanaar then goes to Namperumal and stands. The perumal is pleased and tells you are so involved in Kaingaryam. You are just like Ramanuja muni. The perumal asks him to continue what Ramanujar used to do. Perumal then gives his pallavaraaya madam to Alzhagiya manavala Naayanaar. From now on the title "Maamunigal" shall get added to your name. Thus the name Alzhagiya Manavala Maamunigal was established.

GP 100:

This recording of Vagulabarana swami's upanyasam starts with bashyam by Sri Velugudi swami to our group. He emphasized that we must hear the meanings of Sreebashyam, Guruparamparai and thiruvaimozhi one after the other throughout our life. He spoke as how the shishyar of Alzhagiya Manavala Naayanaar, Prathivaadhi Bayangara Annangarachaariyar when asked Alzhagiya Manavala Naayanaar to sing sthothram on the perumal which Maamunigal declined as he sang only about Acharya paramparai whom he considered as deivam (like Madhura Kavi alzhwar never sang on anyone other than Nammalzhwar). Prathivaadhi then upon request from Alzhagiya Manavala

Naayanaar wrote Suprapadham, mangalam, prabaththi for Thirumalai perumal Thiruvengadamudaiyaan. Thus Maamunigal lived only singing Emperumaanaar's Keerthie and not even of that of perumal.

4.31.7 Alzhagiya manavala Naayanaar leaves for Srirangam and absorbs the town's greatness and that of the Koil

Manavala maamunigal gets shishyars

Alzhagiya Manavala Naayanaar gets ashta dig gajangal – 8 shishyas representing 8 directions and the eight elephants which guard our prabagnyam. He spreads our sampradayam through these 8 shishyas. First shishyan is Alzhagiya varadhar who becomes Vanamaamali mutt Jeer/Ponnadikaal Jeer. Second shsishyan is Senai Mudhaliyaar. Alzhagiya Manavala Naayanaar as promised to his acharyan spreads Divya prabandham and its meanings to all. In this time, he also gets the thought of going to Srirangam and settle there. He takes permission from Nammalzhwar in Thirunagari to go to Srirangam. He comes via Srivillibothoor. Vatapathra Sai, Andaal, Periyalzhwar, Thirumukkulam. Alzhagiya Manavala Naayanaar wanted to see Neeraattam in Srivillibothoor. 26th pasuram of Thiruppavai is the first for the neeraattam uthsavam in Srivillibothoor. Andal comes to Thirumukkulam, she opens her hairlock removes the entanglement, applies soapnut powder and these are good to look at. The uthsavam normally ends on margazhi 31st. But by the time maamunuigal reaches it is Thai 1st and he feels bad that he has not been able to witness neerattam. Andal seeing the despair of Maamunigal, tells all present, through archakar that for Maamunigal let us have this uthsavam to continue on Thai 1st too. This habit has continued till today. It happens only in Srivillibothoor (continuation on Thai 1st). On Thai 1st Andal sits facing Maamunigal.

Next Maamunigal comes to Maaliruncholai. Parama swamy who is sundara rajan, sundara bahu, sundara tholudayaan. Kooraththu alzhwan when away from Ramanujar for 13 years, latter having gone away due to Kirimi ganta chozhan's continuous disturbances and irritations, composes sundara bahu sthavam here. Kooraththu alzhwan in the end of this sthothram prays to this perumal to bring back Ramanujar to Srirangam.

Manavala maamuni goes to Srirangam for the first time

Description of Srirangam Koil

Alzhagiya Manavala Naayanaar also gets reminded of himself being away from Srirangam and that he must go back to Srirangam soon. Naaru narum pozhil maliruncholai nambikku naan nooru thadavil vennai vaainaerndhu paraavivaithaen, nooru thada niraindha akkara adisil chonnaen, yaeru thiruvudaiyaan indru vandhuivai kollunggoloe. Alzhagiya Manavala Naayanaar comes to Srirangam at a great speed. So far Alzhagiya Manavala Naayanar had been only imagining the town. Alzhagiya Manavala Naayanaar takes bath in Cauvery, puts on the 12 kesavaadhi thirunaamams, prostrates to perumal in Amma mantapam, all adiyaars (not Acharya purushars) come to prostrate before him. One tamizh pasuram has been composed to describe how Alzhagiya Manavala Naayanaar maamunigal bowed to each of the sannidhis.

ஸப்த ப்ராகார மத்யே ஸரஸிஜ முகுளோத் பாஸமானே விமானே

The koil having seven prakarams/madhil and hence seven vimaanams. All these days Maamunigal had only been imagining, only today he has seen them in real. He sees the place of stay of ramanujar, Kooraththu alzhwan etc., the place ahere from the time of Naathamunigal, all acharyars lived? Maamunigal searches for the perumal in each madhil if this is the one where perumal resides?

மாட மாளிகை சூழ் திருவீதியும் (this is chithra veedhi today – most Acharya purushargal stay here, ther, Kooraththu alzhwan maligai, mudhali aandaan matam, vaanamaamali matam, periya nambi swami thirumaligai, kidami aachaan thirumaligai. This is east entrance in which perumaal's thiruadi can be seen and hence most acharyas prefer to stay here) மன்னு சேர் த்ரிவிக்கிரமன் வீதியும் (place of Ranga ranga gopuram of today – naan mugan kottai vaasal – uththira thiruveedhi, thai ther is here, parasara bhattar thirumaligai, Koil annan thiru maligai, also called ull thiruveedhi = inner street: it is not supposed to be uththira thiruveedhi ull has got changed to uththira; actually it is thrivikraman thiruveedhi) கார்திகை கோபுர வாசல் (to the right is ramanujar sannidhi and to the left sudharshana alzhwar sannidhi, if we go as pradkshinam we go to thaayaar sannidhi) ஆடல் மாரன் அகலங்கன் வீதி/திருசுற்று. Further inside is garuda mantapam, nammazhwar sannidhi, madhurakavi alzhwar sannidhi, leads to Arya badaal vaasal. Dhanya kidangu, dhaanya Lakshmi, ramar sannidhi, mudhal alzhwargal sannidhi, dhanvanthri sannidhi as we come as pradakshinam, Chandra pushkarani, kulasekar alzhwar sannidhi, ramar sannidhi, paramapadha naathan sannidhi, ramar sannidhi, srinivasar sannidhi, further it leads to madapalli further on to arya badal vaasal. ஆலி நாடன் அமர்ந்துரையும் வீதி = திருமங்கை மன்னன் திருசுற்று. அடுத்தது கூடல் வாழ் குலசேகரன் வீதி. Here you have a dwaja sthambam. Further you have raa paththu sevai mantapam. You have also have paramapadha vaasal here. Inside the paramapadha vaasal you have virajai mantapam. You have pavithra uthsava mantapam, oonjal mantapam, ull kodai mantapam, there is another madapalli here as we come as pradakshinam. This thiru chutru is Kulasekaran thiruchutru. He is Koodal Vaazh as he joined Madurai and cheran nagarams. They lived together. As we go further in climbing the one step, we have விமான திரு சுற்று/இராச மஹேன்திரன் திரு சுற்று. In this thiru chutru we see as we come as pradakshinam mirrors (for sevai of perumal), one well to take cauvery water, vibeeshana alzhwan sannidhi, Nampillai kalakshepa thinnai, we have steps both up and down. Krishnar sannidhi, Kili mantapam, arjuna mantapam. The locals of Srirangam as they enter the Vimana thiru chutru do not go as pradakshinam but to the right a little go to Nampillai thinnai they prostrate here and then go as pradakshinam. தன் வர்மா வீதி Dharma Varma thiru chutru (the first raja who constructed the koil) also thiru vinnaazhi thiru chutru, (we can'n go inside that as the queue ends here in this level)

மாட மாளிகை சூழ் திருவீதியும், மன்னு சேர் த்ரிவிக்கிரமன் வீதியும், ஆடல் மாறன் அகலங்கன் வீதியும், ஆலி நாடன் அமர்ந்துரையும் வீதியும், கூடல் வாழ் குலசேகரன் வீதியும், சம மஹேன்திரன் வீதியும், தன் வன்மாவின் வீதியும், தென் அரங்கர் திரு வாவரணமே. For Ranganathar the saptha abaranam are these seven streets. These existed atleast in Alzhagiya Manavala Naayanaar's times.

ஸப்த ப்ராகார மத்யே ஸரஸிஜ முகுளோத் பாஸமானே விமானே

1. மாட மாளிகை சூழ் திருவீதியும் (chiththira veedhi) (this is chithra veedhi today – most Acharya purushargal stay here, ther, Kooraththu alzhwan maligai, mudhali aandaan matam, vaanamaamali matam, periya nambi swami thirumaligai, kidami aachaan thirumaligai. This is east entrance in which perumaal's thiruadi can be seen and hence most acharyas prefer to stay here)

2. மன்னு சேர் த்ரிவிக்கிரமன் வீதியும் (uththira thiruveedhi/Ranga Ranga gopuram veedhi/naan mugan kottai vaasal) (place of Ranga ranga gopuram of today – naan mugan kottai vaasal – uththira thiruveedhi, thai ther is here, parasara bhattar thirumaligai, Koil annan thiru maligai, also called ull thiruveedhi = inner street: it is not supposed to be uththira thiruveedhi ull has got changed to uththira; actually it is thrivikraman thiruveedhi) கார்திகை கோபுர வாசல் (to the right is ramanujar sannidhi and to the left sudharshana alzhwar sannidhi, if we go as pradkshinam we go to thaayaar sannidhi)

3. ஆடல் மாறன் அகலங்கன் வீதி Here you have a dwaja sthambam. Further inside is garuda mantapam, nammazhwar sannidhi, madhurakavi alzhwar sannidhi, leads to Arya badaal vaasal. Dhanya kidangu, dhaanya Lakshmi, ramar sannidhi, mudhal alzhwargal sannidhi, dhanvanthri sannidhi as we come as pradakshinam, Chandra pushkarani, kulasekar alzhwar sannidhi, ramar sannidhi, paramapadha naathan sannidhi, ramar sannidhi, srinivasar sannidhi, further it leads to madapalli further on to arya badal vaasal.

4. ஆலி நாடன் அமர்ந்துரையும் வீதி (Thiru mangai mannan thiru chutru)

5. கூடல் வாழ் குலசேகரன் வீதி (Kulasekaran thiru chutru) Here you have a dwaja sthambam. Further you have raa paththu sevai mantapam. You have also have paramapadha vaasal here. Inside the paramapadha vaasal you have virajai mantapam. You have pavithra uthsava mantapam, oonjal mantapam, ull kodai mantapam, there is another madapalli here as we come as pradakshinam. This thiru chutru is Kulasekaran thiruchutru. He is Koodal Vaazh as he joined Madurai and cheran nagarams. They lived together.

6. சம மஹேன்திரன் வீதியும் (Raja mahendran thiru chutru) In this thiru chutru we see as we come as pradakshinam mirrors (for sevai of perumal), one well to take cauvery water, vibeeshana alzhwan sannidhi, Nampillai kalakshepa thinnai, we have steps both up and down. Krishnar sannidhi, Kili mantapam, arjuna mantapam. The locals of Srirangam as they enter the Vimana thiru chutru do not go as pradakshinam but to the right a little go to Nampillai thinnai they prostrate here and then go as pradakshinam.

7. தன் வன்மா வீதி (Dharma Varma thiru chutru – the first king who built the temple when Vibeeshanan set down arangar here on the way to Srilanka) also thiru vinnaazhi thiru chutru, (we can't go inside that as the queue ends here in this level)

Manavala maamunigal starts to give kalakshepam in Srirangam

These seven madhilgal/prakarams are the seven abaranams/necklaces for perumal Ranganathar. Alzhagiya Manavala Naayanaar saw all these madhils, gopurams, and comes to meet Kotturil Annar the acharyan who helps him in the entry process to Srirangam. Kotturil Annar is related to Ranganatchiyar Alzhagiya Manavala Naayanaar's mother. After Nampillai left and when Srirangam was deserted, this swami quite old was having Periya Vaachaan Pillai's 24000 padi vyakyaanam and was in Thirumeyyam, Sathyanatha perumal and he was doing kalakshepam of Thiruvaimozhi based on that. When he heard that Namperumal has returned in 1371, he too returned to the koil. Alzhagiya Manavala Naayanar goes to this swami's thirumaligai. Kotturil Annar knew that Alzhagiya Manavala Naayanaar is avathara visaesham. Kotturil Annar takes Alzhagiya Manavala Naayanaar for bowing before perumal. On the way they meet Thirumalai thandha perumal Bhattar. Both of them become shishyas to Alzhagiya Manavala Naayanaar. Others think Alzhagiya Manavala Naayanaar is some ordinary person from Alzhwar Thirunagari. Both of them, as soon as they prostrate before Alzhagiya Manavala Naayanaar they understand the greatness of this swami. They tell that we have heard you do an excellent kalakshepam of Divya Prabandham and especially eedu. Thye say in those times Nampillai, periya vaachaan pillai people may have heard kalakshepam but we have not heard these days. The kalakshepams have gone to oraan vazhi. Alzhagiya Manavala Naayanaar does not even bother to go to see perumal in the koil but sets about giving a mini kalakshepam. Out of 1102 pasurams he chose Thuvalil mani maadamum pasuram on Tholaivilli mangalam of erattai thirupathi. Parankusa naayaki kolam. Her thozhis tell thaayar see what you have done to the naayagi. When nayagi was born, the jyosyar told do anything but do not take her to erattai thirupathi, but the mother and her associates take nayaki to erattai thirupathi as it is their kula deivam. Nayagi stopped there saying sanginoedum, chakathoedum, she is mesmerized due to bagawan and is staying there. This padhigam full tells Nammalzhwar's greatness. Nayagi asks is this

Nappinnai? Is this Bhoomi devi natchiyar? Is this sridevi natchiyar? Pirandhittaal. The pasuram is like that. It means is Nammalzhwar the avatharam of all these three devimargal put together?

Hearing this kalkshepam, Bhattar was astonished. Bhattar gives Alzhagiya Manavala Naayanaar a name Yathindra Pravanar. Alzhagiya Manavala Naayanaar has deep pravanyam (bakthi) for Yatheendrar/Ramanujar. Alzhagiya Manavala Naayanaar is also called 36000 perukkar – one who spreads 36000padi eedu. This thirunamam was also given by Thirumalai thandha perumal Bhattar. Thirumalai thandha perumal Bhattar asks the srivaishnavars of the town to come. They assemble and go with Alzhagiya Manavala Naayanaar.

Alzhagiya Manavala Naayanaar teaches us the kramam of giving our respects in the koil. First go to Ramanujar sannidhi even if it is far away. He bows to Thaanaana thirumeni of Ramanujar. This thirumeni is just as he would be when he is 120 years old at the time of his paramapadam. Next he enters karthigai vaasal and goes to bow to satagopar near Garuda alzhwar and other alzhwar there. Then he goes to the sannidhi of Sriranga Natchiyar, he bows in each of the thirumantapams there. Then he goes to arya badal vaasal sees the bali peedam, prostrates, then he comes as pradakshinam in ull thiruchutru, then goes into brahma established koil of Ranganathar. He bows to the pranavakara vimanam climbing to that, also bows to senai mudhaliyar(Vishwaksenar) near vibeeshan alzhwan, goes inside via alzhagiya manavalan thirumantapam (nowadays we are let out from this mantapam also chandana mantapam whereas we must enter from here). He bows first to garuda alzhwar inside, goes in after dwara palagargal admit him, he goes to thirumana thoon, his heart begins to beat faster as he approaches Ranganathar, he gets reminded of Thonadaradipodi alzhwar pasurams, payum neer arangam thannul, kudasiai mudiyayi vaiththu gunadisai paadham neetti, kondal vannanai kovalanaai vennai unda, thaayae thandhai ennum, ezhai edhalan keezh magan, iruliyar chuddar imaikkum netri, he thinks aalavandhaar whom he corrected, pillai urangavilli dasar who was considering his wife to be most beautiful was made to fall all out on his beauty, then he goes to the perumal and does dhandam samarpiththal(sashtanga namaskaram). Again near thirumana thoon he thinks of maayoenai vaayaara vazhthi pasuram, he looks at the perumal like given in amalanadhipiran, sings thirupallandu and does mangalasaasanam. He enjoys vyuha sowhaardha gunangal of perumal. Vyuham is being in thiruparkadal. Doing sugrutham/good for all. Acharya Hridhayam talks about HIS kalyana gunangal. He looks at the divya simhasanam serapandiyan for Natchimargal and he bows to Alzhagiya Manavalan/Namperumal for the first time and gets rangaraja sthavam in his mind, 21st choornigai of dwayam of mumukshapadi describing the image of perumal, he feels like a beggar having got a big dhanam. He gets reminded of SVB. Ranganathar attracts every one from Nathamunigal to alavandhaar to Ramanujar to vedhantha Desikan and all other acharyas and now Manavala maamunigal. They can be with Kanchee devar raja perumal or anywhere else he will attract them all by his beauty. It is thus he is Boghya perumal. If my job is to be done I will get the person I need says Ranganathar&Namperumal. After this perumal gives all the prasadham of maalai, theertham, aadai etc. After this Alzhagiya Manavala Naayanaar prostrates before Kotturil Annar who had taken him to this perumal.

After this Alzhagiya Manavala Naayanaar goes to Kotturil Annar's thirumalaigai and Thirumalai thandha perumal Bhattar also gives all the prasadham. After this Alzhagiya Manavala Naayanaar hears about poorvacharyar's anushtanam from these vamsaththinar. He visits thirumaligai of each of these poorvacharyargal. He also hears their charithram. He bows to each one of them. He finally asks PLC's place of residence. PLC is Alzhagiya Manavala Naayanaar's favourite. Alzhagiya Manavala Naayanaar on such occasions gets a song very easily and that too in very easy tamil. வாழி உலகாசிரியன் வாழியவன் மண்ணு குலம் வாழி முடும்பை என்னும் மாநகரம் வாழி மணம் சூழ்ந்த பேரின்பமல்கு மிக நல்லார் இனம் சூழ்ந்த இருக்கும் இருப்பு. Alzhagiya Manavala Naayanaar prostrates at the entrance of the maligai. Then he goes to PLC's brother's thirumalaigai and prostrates. Alzhagiya Manavala Naayanaar maamunigal then goes to Vadakku thiruveedhi Pillai's thirumaligai and prostrates. யாருக்கு

சக்ரவர்த்தி திருமகனுடைய திருஆராதனமான அழகிய மணவாளன் குல தெய்வமோ, திரு காவேரியின் நடுவில் உள்ள புண்ய பூமியான கொவில் இருப்பிடமோ பெரும் புகழாளராய் பூஜ்யமான வடக்கு திருவீதி பிள்ளை தந்தையும் ஆசார்யரும் ஆவாரோ என்று சொல்லி உபய வேதாந்த நிதியான அழகிய மணவாள பெருமாள் நாயனார் இளைய சகோதரரோ அப்படியான தேவரீரே ஜகத்துக்கு எல்லாம் ஆசார்யராக உள்ளீர் இப்படி பட்ட தேவரீருக்கு யார் ஒப்பருவர் ஆவார்?

Manavala Maamunugal visits PLC's kalakshepa mantapam in Kaattazhagar Koil sannidhi

Manavala maamunigal starts to collect all the palm leave original writings to be kept in library of Srirangam Koil.

Maamunigal asks those around from where did PLC tell all the rahasya meanings? They say it is in Kaatazhagiya Singar sannidhi. They directly go there. He prostrates there. ரஹஸ்யம் விளைந்த மண் அன்றோ says Alzhagiya Manavala Naayanaar maamunigal. This is the place the easy meanings of rahsya thrayam in tamil got to be told. Kotturil Annar tells PLC's swabhavam on the way. How PLC used to talk and what he tells. Kotturil Annar is the direct shishyar of PLC. The first thing which Alzhagiya Manavala Naayanaar maamunigal does in Srirangam is that he takes the palm leaves writings from all the people. PVP's written palm leaves too. He establishes a library of the writings in Srirangam. Prammanam is important and has to be saved. Wherever the writings are not that visible, he gets them written again. All the writingsof PVP – the meanings of 4000 paasurams were available. However perialzhwar thirumozhi vyakyanam were damaged to a large extent. White ants had eaten them. Alzhagiya Manavala Naayanaar maamunigal filled in the blanks alone with his writing. He is called poi illadha manavala maamuni for this reason. The one who does not withhold the truth.

Namperumal confers Darsana Pravarthakar title on Manavala Maamunigal and asks him to stay in Srirangam and spread VSA like udaiyavar

After a few days Alzhagiya Manavala Naayanaar maamunigal again goes to Namperumal and prostrates. திருபவழ செவ்வாய் முருவல் கொண்டு நம் உடையவரை போலே நீரும் நம் வீட்டில் கார்யத்தையும் தர்ஸன ரஹஸ்யங்களையும் ஆராய்ந்து கொண்டு உம்முடைய ஸரீராவாஸனத்தளவும் இங்கே இரும். You stay in Sreerangam and do research and spread VSA to all around. Be the darsana pravarthagar. Alzhagiya Manavala Naayanaar maamunigal accepts it as mahaprasadam from perumal. Alzhagiya Manavala Naayanaar maamunigal collects all the rahasya granthangal and reads them and does jeernodhaaram means giving another life to these granthangal as he has heard them all thorugh word of mouth from his acharyan Thiruvaimozhi Pillai.

Remember Ponnadikkaal Jeer/Alzhagiya Varadhar(vaanamaamalai jeer) is the shishyan with him(Alzhagiya Manavala Naayanaar maamunigal). Uththamana Nambi used to be the praadhana nirvaagagar of koil. He and his vamsam people were not performing these tasks to the satisfaction of Maamunigal. Ponnadikkaal Jeer asks Alzhagiya Manavala Naayanaar maamunigal to remove vamsaththaar of Uthamma Nambi. However Alzhagiya Manavala Naayanaar maamunigal was lenient. This lenience is quite unlike Ramanujar who used to fire the people the second time around. In Ramanujar's times he could be strict with perumal sannidhi people however for thaayaar's sannidhi the local wrong doers got recommendation of piratti who advised Ramanujar not to fire atleast her sannidhi caretakers. Ramanujar used to follow it. When Ponnadikkaal jeer expresses helpness after repeated wrong doings of Uththama Nambi, Alzhagiya Manavala Naayanaar maamunigal goes directly to Namperumal and reports the matter. He requests the periya perumal to correct the Uthama Nambi people. Next day onwards Alzhagiya Manavala Naayanaar maamunigal

sees that Uththama Nambi is a reformed person and is doing koil kaingaryams well. This is the trait of Alzhagiya Manavala NaayanaarMaamunigal he used get his jobs done through intervention of perumal. Alzhagiya Manavala Naayanaar maamunigal had humility to the core. Thus not only himself, even Alzhagiya Manavala Naayanaar maamunigal's shishyars did not have ahankaram.

4.31.8 Alzhagiya Manavala Naayanar goes on a yathrai to Thirumalai:

Alzhagiya Manavala Naayanaar requests permission of perumal to go to Thirumalai. Perumal asks him to correct the kaingaryam methods there too. Alzhagiya Manavala Naayanaar maamunigal first goes to thiukovalur. He does mangalasaasanam to Ulagalandha perumal. He next goes to thirumalai with many adiyaargal who by then had joined him. There used to be Periya Kelvi appan jeer. He has the hanuman mudhdhirai modhiram. He had an assistant by the name Siriya Kelvi appan jeer. This split is to cater to Govindaraja perumal sannidhi down below and Thirumalai Thiruvengadamudayaan. The second jeer was instated by Alzhagiya Manavala Naayanaar Maamunigal. Alzhagiya Manavala Naayanaar maamunigal goes for the first day celebrations of purattasi masam. Periya jeer gets a dream that someone in alzhwar theertham is lying down but he is white in colour unlike perumal who is dark coloured. In his thiruadi one sanyasi is with folded hands. He is at times massaging the white perumal's feet. Periya jeer enquires about this dream with all around him. Those around him the person lying is none other than Alzhagiya Manavala Naayanaar maamunigal who is adiseshan's avatharam and is white. In his thiruadi Ponnadikaal jeer of vaanamaamali mutt is seen. The periya jeer is excited that Alzhagiya Manavala Naayanaar maamunigal is coming and prepares for the early morning purattaasi celebrations. Thozhappan Iyengar helps him in these acts. He is in arulicheyal goshti. Thozhappan Iyengar had composed a poems on these happenings with Manavala maamuni which we get to know in the present day. (1.18.48)

In Thirumalai people had got to know about Alzhagiya Manavala Naayanar's greatness including that he is not only pravarthaga acharyar but also is an avathara purushan. They have not seen him and they get excited and wait for him even as Alzhagiya Manavala Naayanaar is on his way from Thirukovalur. Alzhagiya Manavala Naayanaar reaches Thirupathi. There used to be a swarnamuki nadhi on the way. It is not there now. Global warming. He bathes and has thiruman kaappu and reaches Govindhraja perumal temple where the moola moorthie and uthsava moorthie were instated by Ramanujar, brought from Chidambaram after Kirimi ganta chozhan had thrown the govindharaja perumal moorthie in that koil into the seas. Alzhagiya Manavala Naayanaar prostrates before Govindha raja perumal. Today there is a manavala maamuni sannidhi before Govindha raja perumal the other alzhwar and Ramanujar sannidhis are inside the temple itself. He leaves, reaches the foot hill of Thirumala mountain and prostrates to the thirumalai mountain. He also prostrates before Alzhagiya Singhar. He keeps absorbing every sight in his mind on the way even while chanting govinda nama sangeerthanam. In those days they used to climb the crude mountains finding their path. There used to be a single file path. He bows to Parishad Thiruvengadamudayaan. Parishad means with family. It used to be there, we don't see it these days. In Thirumala Thiruvengadamudayaan is alone. In the parishad koil he must have been with sridevi, boodevi, neeladevi. Thondaman chakravarthy had fought a battle with his enemies. He was about to loose and he comes and prays to Thiruvengadamudayaan. Perumal gave him chanku, chakram and he won. In the happiness Thondaman was going to pray to Thiruvengadamudayaan. Perumal also being happy came down half the way. He brought with him his devimargal. It is here that Thiruvengadamudayaan gives a kaatchi with his devimargal to Thondaman Chakravarthy.

On the way there is a karpoora kaal where they used to burn the camphor and then they used to climb. Alzhagiya Manavala Naayanaar does that. There is a kaattualzhagiya Singar on the way. Alzhagiya Manavala Naayanar bows to that perumal also. He comes to the mango Ramanujar spot, the spot where Perumal had sent a lots of hot dhadhiodhanam and vadu maangaa when he had gone visiting the perumal with his shishyas as they were all hungry. Ramanujar asks the boy who he

was, he tells Srinivasan, who is your acharyan, Anantha alzhwan. Ramanujar is surprised. He asks the boy to tell his thaniyan which the boy does which was composed by him just then. The shishyas had thrown a mango seed after eating and later it grew into a tree and hence the name of the place. Ramanujar here is also called Vazhi Emperumaanar as the sannidhi falls on the road way too. When Ramanujar reached to the top, Anatha alzhwan who had made all preparations for a thadhiaradhanai was surprised to hear that the goshty had eaten the food sent by him which they discover was sent by perumal himself. Hearing all these Periya kelvi appan jeer and other bachelor sanyasis come forward to invite Alzhagiya Manavala Naayanaar with all the honours of pariyattam, satari from perumal.

Alzhagiya Manavala Naayanaar goes inside thirumala temple and bows to perumal as given below. Near gopuram, he bows to divya vimanam, bows to thirunarayana giri, bows to dwaja sthambam, bows to porgopuam, does sashtaanga namaskaram and then only enters the sanctum sanctorum. He first goes to அவா அர சூழ்ந்தான் திருவாசல். This gate used to be where we are given a chit when we enter walking from foot hill. This is like what Nammalzhwar has sung about Vaikuntam. It means that when we climb and go to bow to perumal with a lot of excitement, perumal is even more excited to receive us and comes down few steps and invites us.

Description of Thirumala Koil

Alzhagiya Manavala Naayanaar takes bath in swami pushkarani. He bows in Varaha swamy temple. He is the owner of the town. He gives theertham, prasadham and satagopan. Ther had already come to Thirumala. He bows to alzhagiya manavalan mantapam which was constructed when the perumal there in Thiruvengadam in late 1360's and 1370-71. He bows to bali peedam, dwaja sthambam, chenbaga pragaram/thiruchutru, aththaani puliya maram which we can't go to today but get to see from inside the cage(they send us away from near the dwaja sthambam itself. Give us laddu and send us away). Alzhagiya Manavala Naayanaar goes out to road side exit and goes to kitchens of Thirumalai (even today they make laddus there). There is a ghee well for storing ghee. Alzhagiya Manavala Naayanaar goes to Yamunai Thuraivan (maalai making place of Anandha alzhwan) and bows there. He takes theertham from pushkarani. He gets on top of swarna mantapam and bows to Narayana giri. He reenters (exits?) from chenpaga thiruvasal. There is a deva perumal sannidhi in Thirumalai. He bows to that. This sannidhi was approachable earlier. There is vendikavili and then bangaru kavili. Even today going inside from vendi kavili the queue splits into two parts the inner radius path and outer radius path. If you go from inner radius path we are blessed as we get to bow to deva perumal. One must do pradakshinam of deva perumal and only then go inside. Alzhagiya Manavala Naayanaar has gone in that route. It is called Pon Vinju perumal koil. Pon vinju means one who can give you a lot of gold. Perumal koil automatically means Devaperumal koil. He bows to alzhagapiranar. There is a well one is bangaru bhaavi and other is poovila bhaavi. In poovhila bhaavi the perumal's maalai after removed from him is kept in this well. These maalai are meant for boodevi natchiyar. Bangaru bhavi is alzhgiya piranar kinaru. One swami by the name alzhagiyapiran had constructed this well. These are in Aalavandhaar times. Periya thirumalai nambi was doing theertha kaingaryam in those days. It was raining that day. Aalavandhaar asks why shouldn't one take perumal theertham from this well? Aalavandhaar gives directions for this Bangaru bhaavi/alzhagiyapiran well water for perumal's thirumanjanam. There is another charithram Sridevi and bhoo devi are talking to Perumal. That time Thondaman Chakravarthy comes. Sridevi, Bhoodevi run away out of shyness. Sridevi/piratti goes inside the chest of perumal. Bhoodevi natchiyar sits inside this well Bangaaru bhaavi. Even today we have vigraham of both sreenivasar and Bhoodevi piratti inside this well which is worshipped. Alzhagiya Manavala Naayanaar bows to dasavatharam. Then he goes to Thirumaamanimantapam/yaaga mantapam where we find malayakoodiya perumal and bows there. He gets maalai prasadham, theertham and satagopan. Inside the sanctum sanctorum there is a Ramar medai/platform. Raman, lakshmanan, hanuman, vibeeshanan, angathan, sugreevan. Vibeeshana saranagathi is taking place. There is a Krishnan vigraham.

Chakraththu alzhwar is there. Ugra narasimhar is there. Golu Srinivasar is there. One Srinivasar to hear stories is there. He comes as pradakshinam. He bows to Senai mudhaliyar. He comes to Shri bashyakaaralu sannidhi. He is seated in upadesa mudhirai. He is doing upadesam to Thiruvengadamudayaan. He is in achaarya nilai. There is only one sannidhi inside thiruvengadam thatof Ramanujar. All others are outside. Here in thirumalai the satari is called Anandha alzhwan. In alzhwar thirunagari the paadham is called Ramanusan. In all other places alzhwar's thiruadi is called madhurakavi. In Sriperumbudhoor, Srirangam etc., it is mudhaliandaan. In thiruvengadam it is anantha alzhwan. He bows to Yoga narasimhar. Periya thiruvadi naayanar who is like a mirror Alzhagiya Manavala Naayanaar bows to him. Alzhagiya Manavala Naayanaar puts Thiruman kaanikkai inside undi. Even in those days there used to be undi in which people used to put in their contribution for God's kaingaryam. He then goes to Kulasekaran padi and bows for one more time and gets maalai, theertham and satagopan prasadham. Alzhagiya Manavala Naayanaar then leaves for Koil/Srirangam. After coming Srirangam he goes to Sriperumboodhoor and gets to hear Sree bashyam from Kidambi Naayanaar of Kidambi aachaan vamsam. In turn Alzhagiya Manavala Naayanaar gives kalakshepam of 36000 padi thiruvaimozhi. Alzhagiya Manavala Naayanaar gets more shishyars here.

101GP:

After leaving Thirumalai Alzhagiya Manavala Naayanar comes to Kancheepuram. Hasthi sailam is the place on hasthi giri. He bows to the gpouram of the koil. He takes bath in anantha saras. He bows to all the alzhwars and acharyas inside the koil. He goes to Katchikku vaaithaan mantapam where thiruaranga perumal arayar got the permission of Devaraja perumal to take Ramanujar to Srirangam. He comes to Kariya manikka perumal sannidhi where Aalavandhaar looks while standing behind a pillar and says ஆம் முதல்வன் at Ramanujar to tell the whole world that he is adiseshan's avatharam come here to the earth to reform and establish VSA. He goes to Perundevi Thaayaar sannidhi and bows to her. He goes all the temples of Kancheepuram and takes the permission of Varadharajar to leave. He gets reminded of varadharaja sthavam sung by Ramanujar. Why should I do kataksham to you asks Varadharajar to Alzhagiya Manavala Naayanar? Alzhagiya Manavala Naayanar gets reminded of the Acharya paramparai of whom the major ones are Alzhagiya Manavala Naayanar is worshipper of Ramanujar's feet. Ramanujar is worshipper of Aalavandhaar's feet. Aalavandhaar is from Naathamuni's vamsam. Naathamuni is Nammalzhwar's follower. Nammalzwar is Piratti's adiyavar. Thus through paramparai adiyaen stands eligible for devarir's (Varadharajar's) kataksham. Alzhagiya Manavala Naayanar sings Varadharaja ashtagam composed by Gajendra dasar/Thirukatchi Nambi. Varadharajar also says looking at Alzhagiya Manavala Naayanar it appears as though one is looking at Ramanujar.

Alzhagiya Manavala Naayanar now goes to Sriperumboodhoor. Ramanujar's birth place. The temple is built by boothangal and hence the name Sriperum boothoor. Alzhagiya Manavala Naayanar starts to do several sashtaanga namaskarams from far distance to the koil. இதுவோ பெரும்பூதூர் இங்கோ பிரந்து எதிராஜர் நம் இடரை தீர்தார். இதுவோ தான் தேங்கும் பொருனல் திருநகரிக்கு ஒப்பான ஓங்கு புகழ் உடைய ஊர். This was sung spontaneously by Alzhagiya Manavala Naayanar. He further expresses is it true that I have come to Sriperumboodhoor. I am extremely blessed to be here says Alzhagiya Manavala Naayanar. If we consider ourselves as srivaishnavar we must take part in Ramanujar's uthsavam at least once. Chithirayil thiruadhirai.

Alzhagiya Manavala Naayanar bows to such a thamar ugandha thirumeni of Ramanujar. He bows to bali peedam. First he goes to thaayaar sannidhi coming as pradakshinam. Then he goes to ramar sannidhi, comes to thirumanjana mantapam. In those days during uthsavam, Ramanujar's thirumanjanam used to take place here inside the koil. Nowadays due to excess crowd it is being performed in front of thaayaar sannidhi. As he enters he sees ramanujar and to his left is Adi kesava

perumal, and coming as pradakshinam Nammazhwar to whom he bows, and coming as pradashinam, Andaal sannidhi where an uthsavam is performed that day for Alzhagiya Manavala Naayanar after which, Ramanujar sits on a oonjal/swing with his sister. Even today after thiruadhirai uthsavam at around 3pm even we can perform aalavattam kaingaryam for Ramanujar. After this as we come out as pradakshinam, manavala maamunigal sreebashyam saadhiththa idam/place – where Manavala maamunigal gave SB discourse for one year. Outside we have vigrahams of PLC, Aalavandhaar. Alzhagiya Manavala Naayanar bows to all these vigrahams.

4.31.9 Alzhagiya Manavala Naayanaar learns SB from Kidambi Naayanaar:

He stays for the night in Sriperumboodhoor. That night Ramanujar comes in Alzhagiya Manavala Naayanar's dreams and asks why have you not still read Sree bashyam? Ramanujar says I myself will teach you SB for which come to Kancheepuram. Go to Kidaambi Naayanaar. Learn from him. On his behalf I will teach you. Come there to Kancheepuram.

The very next day Alzhagiya Manavala Naayanar goes back to Kaancheepuram. Alzhagiya Manavala Naayanar goes to Kidaambi Naayanaar of Kidaambi Aachaan vamsam. Kidaambi Naayanaar was the SB simhadhipadi then. Alzhagiya Manavala Naayanar learns with Aiaigalappa another shishyar of Kidaambi Naayanaar. Aiaigalappa's son is Erumbiappa who is one of the ashta diggajangal of Alzhagiya Manavala Naayanar whom he establishes to spread VSA. Erumbi is a village near Kancheepuram. Erumbiappa later writes Varavaramuni sathakam. Moksha adhikaari nirnayam also written by Erumbiappa. A must read/hear grantham for us. We may get worried reading it but required. We can develop vairagyam reading it. The grantham says don't think you can live in any style after doing pancha samskaram. Kidaambi Naayanaar starts the discourse and finds that Alzhagiya Manavala Naayanar has a great grasp and fast forwards the discourse. Aiaigalappa stops Kidaambi Naayanaar and tells Alzhagiya Manavala Naayanar has come from Srirangam should you not tell in a detailed manner so that he can be fully satisfied. Kidaambi Naayanaar tells Aiaigalappa you are right but both of you come early tomorrow and have a discussion on what was taught in the last class. It is called chithanai. In the chinthanai the next day, Aiaigalappa finds that Alzhagiya Manavala Naayanar is able not only to tell clearly what Kidaambi Naayanaar had told but also gives more and clearer explanations which were not taught in the class. Aiaigalappa was stunned at Alzhagiya Manavala Naayanar's grasp. Actually Aiaigalappa is an old student of Kidaambi Naayanaar and has heard SB kalakshepam many times earlier and is stunned still at the clarity of Alzhagiya Manavala Naayanar's understanding of SB. Kidaambi Naayanaar looks at Alzhagiya Manavala Naayanar and tells இது ஒரு அவதார விசேஷம் இருந்தபடி என். Kidaambi Naayanaar continues to give the discourse on SB to both of them.

The srivaishnavars there wanted find out if Alzhagiya Manavala Naayanar can do tharkam/debate. Alzhagiya Manavala Naayanar in reply says I am born to relish the meanings given our predecessor acharyas and not for performing tharkam. I was also asked to refrain from that by my acharyan Thiruvaimozhi Pillai. Kidaambi Naayanaar says Alzhagiya Manavala Naayanar you need not go out and do tharkam but you can exhibit your clear understanding of SB to these vidhwans here who have learnt SB for some years now. They perform tharkam on SB and won over all of them and these people got perplexed at his knowledge level and capabilities. Alzhagiya Manavala Naayanar relates the SB meanings quoting Alzhwar pasurams which was not done hitherto. All of these people tell we were thinking he (Alzhagiya Manavala Nayanar) is some ordinary person but now we see that he is in full possession of all sasthras. At that time again Kidaambi Naayanaar says Alzhagiya Manavala Naayanar is an avathara visesham.

Upon a request from Kidaambi Naayanaar Alzhagiya Manavala Naayanar starts a discourse on eedu 36000 padi. Hearing eedu, Kidaambi Naayanaar begins to loose interest in SB. Alzhagiya Manavala Naayanar afterall is 36000 perukkar.

After hearing all these Kidaambi Naayanaar says I can easily see, you (Alzhagiya Manavala Naayanar), are an avathaara purushan. But I want to see whose avatharam you are. Please do not keep me in dark about it. Please show your swaroopam exactly as it is supposed to be. Alzhagiya Manavala Naayanar replies it is a deva rahasyam. This has been given as a task by periya perumal. But you are my Acharyan. I must fulfil acharyan's request. Alzhagiya Manavala Naayanar takes Kidaambi Naayanaar to a secret dark chamber and having only one oil lamp and tells him be attentive and do not fear. Do not tell this to others. அஞ்ச வேண்டா அஹிபதி நிஜாகாரத்தை காட்டி கொடுக்க பீதியுக்த்தராய் உபசம்ஹரித்து கொள்ள வேண்டும் என்று ப்ரார்த்திக்கிரார். Upon the request of the acharyan to show his real avathaaram, Alzhagiya Manavala Naayanar thinks and conceded as it is an acharyan's request and tells Kidaambi Naayanaar OK I will show it in a dark room having only one lamp but says don't det scared. He showed his true form as the pathi of ahi means head of all snakes that is adiseshan. Seeing it, Kidaambi Naayanaar truly got scared and requests Alzhagiya Manavala Naayanar to go back to his original form. Immediately Kidaambi Naayanaar develops visesha prathi bakthi for Alzhagiya Manavala Naayanar. From hereon Kidaambi Naayanaar takes special care of him as done for perumal, special cow, special milk etc., செந்தமிழும் வடகலையும் திகழ்ந்த நாவர். Is the title given by Kidaambi Naayanaar to Alzhagiya Manavala Naayanar. In this title it is said that Alzhagiya Manavala Naayanar is adept in Tamil and also Sanskrit. Naavar means his ability to speak so well in both these languages. He gets the title ubaya vedhanthachariyar. From now on use of this title to all the big upanyasakars started to get popularized. (30.06) Alzhagiya Manavala Naayanar started to describe perarulaalan mahimai in Sriperumboodhoor and stayed in this town for some more days. Again he collects all the granthams in palm leaves from those who possess them in Kancheepuram. These are called sreekosams. He corrects the sreekosams that had got destroyed. There is a yathothadhaari sannidhi near Ramanujar sannidhi in Kancheepuram. It is here that Alzhagiya Manavala Naayanar gave Kalakshepam for Sree bashyam and Bagavath vishayam (eedu 36000 padi thiruvaimozhi) for one year. Here in this koil in Kancheepuram, one can see Manavalamaamunigal/ Alzhagiya Manavala Naayanar in upadesa mudhdhirai. Normally in all other places Manavala mamunigal is seated on adiseshan and with hands folded. However there is a place in Sreeperumboodhoor behind Ramanujar sannidhi where Alzhagiya Manavala Naayanar was supposed to have given one year of Kalakshepam on both these topics. However let that be.

4.31.10 Alzhagiya Manavala Naayanaar returns to Srirangam and gets the title Manavaala Maamuni after he takes sanyasam:

From Kancheepuram, Alzhagiya Manavala Naayanar returns to Srirangam. He bows to Namperumal, Ranganathar. They tell I asked you to be here but where did you go?. Alzhagiya Manavala Naayanar says I took your permission and then only left. But then should you be away for so long? Now Alzhagiya Manavala Naayanar undertakes the tasks of cleaning up the administration and also gets many shishyars. He examines the list of the Ramanujar nominated Mutt heads and other Acharya purushas. Now these people are going to join Manavala maamunigal. In the 300 years between Ramanujar to Manavala maamuni these acharys started to feel to be independent heads and hence did not join Manavala Maamuni. People from Mudhali Aandaan vamsa are Khandhaadai Iyengars. This is a big group. This Mudhali aandaan vamsam is the pradhaana vamsam of Ramanuja shishyars. Maximum people in this vamsam. Next is Bhattar vamsam. So kandhaadaiyaars and Bhattar vamsam are the two major branche of Ramanujar shishyars. All the kandhaadai Iyengars are going to join Manavala Maamunigal. Alzhagiya Manavala Naayanar now stays in Srirangam for 40-50 years. In the end he goes to Alzhwar thirunagari.

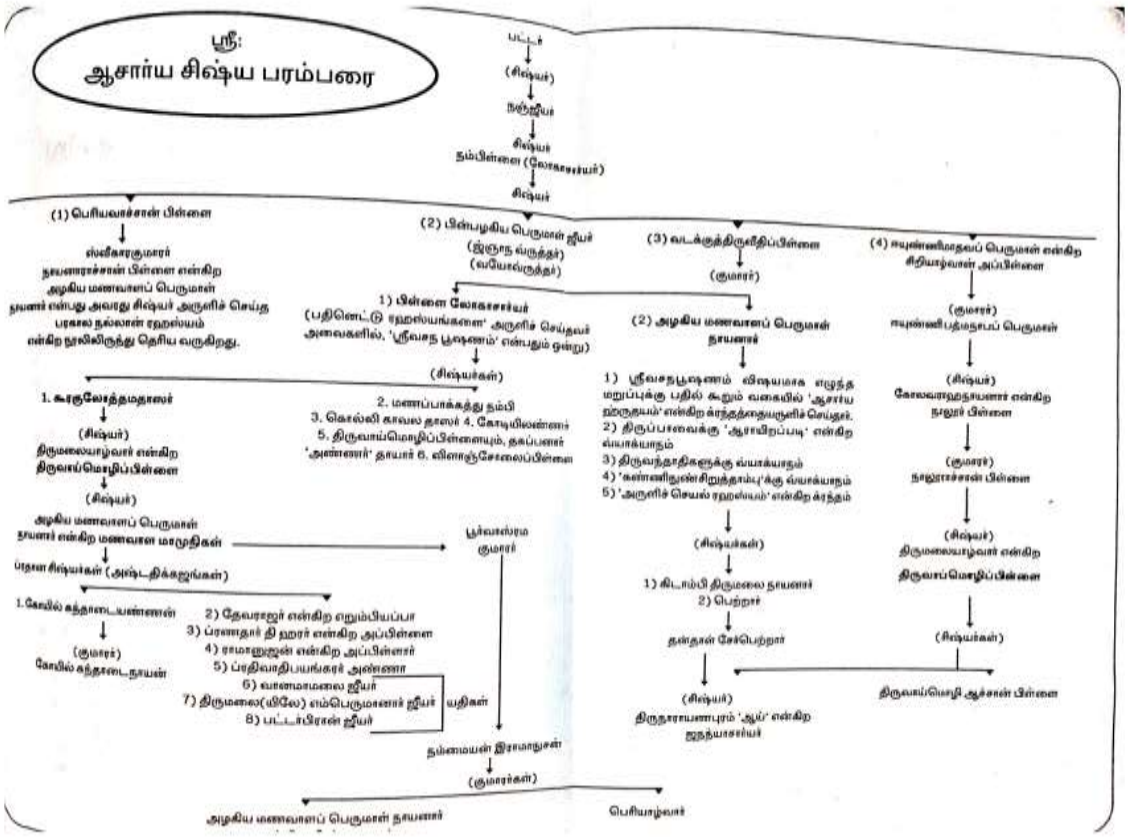
நித்யம் ரங்கே நிவாசிவஹ ப்ரார்தித சாயினாஹ. பஸ்யன் பராங்குஜம் தஸ்ய பால யாமாஸ ஸாஸனம். It amounts to saying remain in Srirangam. Pray to

rangasaayi perumall and be with him. Alzhagiya Manavala Naayanar does that and does kaingaryam to perumal. The following slokam tells how Manavala maamunigal lives in Srirangam and does kaingaryam. ஸ்ரீமத் ரங்கம் ஜயது பரமம் தாமதேஜோ நிதானம். பூமா தஸ்மின் பவது உசலி கோபி பூமா ஸஹாயஹ. திவ்யம் தஸ்மை விசது விபவம் தேசிகோ தேசிகானாம். காலே காலே வர வர முனிஹி கல்பயன் மங்களானி. The broad meaning of the slokam is: To defeat others, Manavala Maamuni was with nithya soories, in Srirangam. Let that town prosper well. Here perumal is with Sridevi and bhoodevi and does not go out of it (nithya vaasam). We pray to vara vara muni who is the leader of acharyas, for perumal to stay here for many kalpams. Thus it is a mangalasaasanam for Srirangam koil.

How manavala Maamuni takes sanyasam and gets the title Manavala Maamuni

In such a period when Manavala maamuni was preparing for conducting an uthsavam, a news comes from South India. Somebody in his family has died and hence there is theettu for him. Now Manavala maamuni is very worried as he had made preparations for a good uthsavam and there is theettu. So he decides to take sanyasam. He prays before periya perumal (Ranganathar)[36]. Periya perumal agrees. He goes to Satagopa jeer who is sa brahmachaari (means one who had attended sessions of learning with him right from Thirunagari when Alzhagiya Manavala Naayanar was also brahmachaari). They had learnt under Thiruvaimozhi Pillai. Today Satagopa jeer vamsam is called Emperumaanar jeer in Alzhwar Thirunagari. Even today when Vagulabaranan swami goes on pracharam, this swamy (Emperumanar jeer) comes first and he mixes very easily. Satagopa jeer gets Alzhagiya Manavala Naayanar sanyasam. Alzhagiya Manavala Naayanar then goes as a sanyasi to bow before Periya Perumal. Periya perumal has to give a name. Perumal says your previous name is good.

[36] Periya perumal is Ranganathar and other is Namperumal.



Add Maamunivan to it. You will be called Alzhagiya Manavala maamunivan from now on. We in these days have shortened it to Manavala maamunigal. Now more shishyars come and join him. He does grantha nirvaham. He needs a madam to live as a sanyasi. So perumal gives his Pallavaraayan madam. There is a story behind this madam. In Ramanujar's times Mudhali Andaan lived and he had a son by the name Khandhaadai Aandaan. Kandhaadai Aandaan's acharyar is Atkonda villi jeer. Kandhaadai aandaan had given Pallavaraayan madam to Atkonda villi jeer being a sanyasi. This jeer swami was getting one padi prasadam from Perumal's viniyogam in the afternoon such was the order passed. After this swami's departure, there was a difference in opinion amongst Khandhaadaiyaars and they returned the prasadm to the Koil and no one lived in the madam which then became ramaanuja Koodam. One swami Pallavaraayan (may be a small king) used to run the Koodam. The madam had a perumal installed by Atkonda villi jeer by the name என்னை தீமனம் கெடுத்தாய். மருவி தரும் மனமே தந்தாய். This is alzhwar pasuram. Perumal you have removed ill thoughts from my mind. This madam and thiruaradhanam perumal (என்னை தீமனம் கெடுத்தாய்)were given to Manavala maamuni. Perumal asks the people around to leave Manavala maamuni jeer in his madam. They sing a slokam there. அடியார்கள் வாழ; அரங்கநகர் வாழ; சடகொபன் தண் தமிழ் நூல் வாழ; கடல் சூழ்ந்த மண்ணுலகம் வாழ; மணவாள மாமுனியே இன்னொரு நூற்றாண்டு இரும். (43.51). This slokam is a part of thiruaradhanai that we do to perumal daily (offer food to perumal before we eat). This song means that let the clan of followers of VSA thrive, let Srirangam live for long, let divya prabandham restored to mankind by Nammalzhwar/sadagopan especially thiruvaimozhi whose eedu kalakshepam goes on regularly live long, let this bhoomi surrounded by seas live for long, and lastly let manavala maamuni live for another 100 years. People see such a large assembly of people/followers, after Ramanujar's time, for the first time. Now Manavala maamuni is going to establish ashta dig gajangal. He appoints each of these eight to look after one

large area consisting of many towns, each in the eight different directions of Srirangam. Ramanujar established 74 simhasinadhipadhigal.

4.31.11 Manavala maamuni establishes 8 dig gajangal.

First of the eight is Alzhagiya varadhar – Vaana maamalai Jeer/Ponadikkaal jeer. Manavala maamuni gets a convention hall by the name Thirumalai Alzhwar inside the Pallavaraaya madam for conducting kalakshepam. He gets the seating place levelled for bakthas to sit and listen to kalakshepam. The name given is Manavala maamuni's acharyan's name. In that hall only there is one place, say of 2ft * 2ft area where there is no slab and it has the mud/sand which has had Manavala maamuni's feet having fallen on it. He takes Pillai Lokacharyar's mud from Kaattu alzhagiya singar koil where PLC had done kalakshepam and mixes here. That mud had made rahasya matters like mumunkshapadi, SVB to grow. Manavala maamuni considered PLC's mantapam mud to be the fence to protect this kalakshepa area. Manavala maamuni considered this area to be like a gurukulam. Manavala maamuni used this hall to do vyakyaanam. Pramaeyam is perumal in Srirangam. Manavala maamuni spreads the pramaanam of the alzhwar pasuram vyakyaanam. அவர் விசிதவாக் சிகாமணிகள். Manavala maamuni was vichhidavaak sigamanigal. He first removes the vague understanding of us. He gives padha padhartham (meanings of difficult phrases of the pasuram/poem). He details the pramanangal/quotations/references and explains in great detail with a lot of clarity and with a lot of experience of having grasped the subject deeply. The important aspect of a speaker is not to tell a thing because he knows it. Kalakshepa kartha must get the listener also get as much involved in the subject as the speaker. He must explain the feelings which the alzhwar would have had when he sang that pasuram. It is for this reason that he had all these qualities, Manavala maamuni was called vichhidavaak sigamanigal.

He gave kalakshepam for alzhwar's pasurams thiruvaimozhi in particular-eedu 36000 padi, ramanuja nootrandhaadhi – kalakshepam used to take place daily, sreevachanabooshanam. These were the three important ones Manavala maamuni concentrated on. He kept on repeating them that those who heard them, had anubavam. If vedhantham is spoken of it will go into tharkam whereas these kalakshepams give one anubavam. Ithihasam purangal are brought in these three kalakshepams themselves. Manavala maamuni based them on Periya vaachaan Pillai vyakyaanam, eedu vyakyanam and PLC's ashtanga granthams.

Koil Kandhaadai Annan used to be the prominent person in those days of that vamsam. Pallavaraaya madam and thirumaligai of this swami used to be closeby. One is in Keezha veedhi (Kandhaadai Aandaan ashram) and other in Therkku uththira veedhi(Pallavaraaya madam). There are three prominent persons in this story to follow one is Thirumanjanam appa, another is Appaichyaar and the third is Appachiyaar annan. First Thirumanjanam appa comes and joins Manavala maamuni. Manavala maamuni used to get up very early morning and goes to Thiru cauvery to take bath. Thirumanjanam appa used to accompany for the bath. Thirumanjanam appa used to take bath in the flow which comes past Manavala maamuni. Thirumanjanam appa use to dip his entire head in the water and take bath. That is Thirumanjanam appa used to bathe in Manavala maamuni's sambandha theertham. Manavala maamunigal's thirumanjana theertham used to be the water for Thirumanjanam appa's bath and hence his name. நிழலும் அடிதாருமாரோ. Thirumanjanam appa swamy used to be like Manavala maamuni's shadow and used to follow him every where. Govinda Dasar appar is another swami who joins Manavala maamuni. Para vasthu bhattar piran jeer is what Govinda Dasar appar is going to become. 2. Govinda Dasar appar is the second of the dig gajam for Manavala maamuni, the first being 1.Vanamaamalai jeer. Para vasthu directly refers to perumal himself. Next is 3. Thiruvengada jeer. He is the third of the 8 ashta dig gajam. After this 4. Koil Kandhaadai Annan jeer is the fourth. 5. Apillai jeer is fifth, 6. Appilaar jeer is sixth, 7. Erumbiappa jeer is seventh and 8. Prathivaadhi bayankaram anna jeer is the eighth. These eight jeers are important to be remembered as these are the present day jeers apponinted after the 74 simhasanaadhi padhigal by Ramanujar.

We have already seen a little about charithram of Vaanamaamalai jeer. Now let us see about Govinda raja dasar appar/para vasthu bhattar piran jeer: He joins Manavala maamuni.

Before that varalaru of Thirumanjanappa (swami who used to be shadowing Manavala maamuni):

Manavala maamuni who used to be doing kalakshepam and attending to perumal kaingaryam, on a PLC's thiru nakshathram (aippasi thiruvonam), does prathishtai of Rangarajar in Pallavaraaya madam for his daily thiruaradhanam. Manavala maamuni not only gets back all the uthsavams performed by Ramanujar in the Srirangam Koil but also increases them. Thus Srirangam was vibrant with a lot of uthsavams. People in thousands used to participate in these uthsavams and got blessed. He corrects the uninitiated and brings them into the fold of VSA. In those days the crowd which was behind Nampillai was only for listening to Kalakshepam but today this crowd participates in temple uthsavams with Manavala maamuni and also listens to his kalakshepam. The crowd as big as it used to be for Ramanujar.

How Appaitchi ammaal of Khandhaadai vamsam was responsible for Khandhadaiyaars to join Manavala Maamuni.

There is a Sitrannar who is younger brother of Kandhaadai Koil Annar. He marries Thirumanjanappa's daughter AppaAitchi. Aitchi is very devoted to Manavala maamuni. There is a vamsam clash. Kandhaadai amsam is directly Ramanujar's amsam. Manavala maamuni is from Thirukurugoor and not originally belonging to Srirangam. Thus the clash. How can a higher kulam Kandhadaiyaan vamsam daughter in law follow Manavala maamuni from another vamsam not originally from Srirangam? All the ordinary people are joining Manavala maamuni, but Acharya purushan belonging to Srirangam numbering to about 120 keep themselves away/aloof of Manavala maamuni. AppaAitchi ammal however looks at vidvath of Manavala maamuni and goes behind him.

4.31.12 How a lady from Khandhaadai vamsam becomes shishya of Manvala Maamuni which is the turning point for increase of shishyas of Manavala maamuni:

One day it was raining heavily in Srirangam. Manavala maamuni is returning from a kaingaryam some where away. It is dark and he is not able to walk further and hence he takes shelter in some house. He sits on the thinnai. He removes his foot wear and relaxes for some time on the thinnai. One lady approaches him from inside the house. The lady takes the dripping water from the foot wear and sprinkles it on her head – a respect given to Acharya purushan. She even dries the foot wear with her saree cloth. She goes on to drink a bit of the water from her wet portion of the cloth used for drying the foot wear – again a mark of extreme respect given to an acharyan. Now Manavala maamuni observes and wonders who is this lady showing so much of respect to him? Manavala maamuni with a lot of gentle concern and bother asks her who are you lady? She replies I am Thirumanjanam appa's daughter Appaaitchi. ஓ அப்பாட்சியாரா? Hearing this affectionate address, now the lady's devotion to Manavala maamuni increases even further. She is afterall Khandhaadaiyaar, she is not able to express. She doesn't have the rights to cross the floor and become a shishyai of Manavala maamuni. The problem of being given in marriage to higher vamsam.

One day AppaAitchi meets her father and tells that she wants to become shishyai of Manavala maamuni. She wants her to be joined to Manavala maamuni's group. The father replies you are married to a higher vamsam and how can you wish for this. The father tells her understand. The lady does not listen. She had afterall consumed the swami's sreepaadha theertham. She says I have taken him to be my acharyan in my heart. I can't deviate from that.

Now Thirumanjanam appa goes to Manavala maamuni and tells him that his daughter had met him on the rainy night outside her house, has taken the swami's sripaadha theertham and wants to be his shishyai but she is wedded into the higher kulam of Khandhaadaiyaars. Manavala maamuni says they the Khandhaadaiyaars have their own acharyan and she must go only to the acharyan of her

husband. Manavala maamuni says it is some leelai of periya perumal. All the vamsam people are seperated as higher and lower but looks like perumal wants this division to be broken. Manavala maamuni closes his eyes for some time and replies Thirumanjanam appa, “yes agreed. I will do something”. Now how does Manavala maamuni do pancha samskaram to AppaAitchi? If pancha samskaram is done it will be evident to the family as the marks will be there for some time. It can’t be hidden. So Thirumanjanam appa goes to Khandhaadaiyaar family directly and expresses the desire for his daughter AppaAitchi to be sent for some days to his home. The khandhaadaiyaars agree and send her. Thirumanjanam appa takes AppaAitchi directly to Manavala maamuni’s madam, gets pancha samskaram done by the maamuni and takes her back to his residence.

After a few days in Khadhaadaiyaars’ family there is some death of a relative. People are required for doing prasadam. So she is called back from Thirumanjanam appa’s house for that duty. She is tired of duties from the morning. Thadiaradhanai is about to begin. Koil Annan is sitting outside. Two people were with him. One Singar Aiyyar comes there to the house. He had come to pay respects to Manavala maamuni and on the way comes to this Khandhadayaars’ thirumaligai. Annan swami sees Singar Aiyyar and calls him and asks from which village he is from and for what he has come? He replies accordingly and Kandhaadai Koil Annar asks Singar aiyyar further, having completed your job are you leaving? He says I have been to the koil but have to go to Manavala maamuni and join his group by getting Samashneeyam done. Manavala Maamunigal is not there and I am waiting. I need a place to stay for the night. Kandhaadai Koil Annar suddenly asks there are so many Acharya purushas in Srirangam what is so special you find in Manavala maamuni that you want to join his group? Singar Aiyyar replies that is deva rahasyam. Kandhaadai Koil Annar says ok, ok. You can sleep in this thinnai for the night.

Meanwhile after completing the duties, appaAitchi ammal wants to take rest in the room inside the house. She says before sleeping utters Pillai Lokacharyar Thiruadigalae charanam bowing to her acharyan’s vamsam. Jeer thiruadigalae charanam, Ulagasiriyan thiruadigalae charanam. People outside hear this and wonder loudly how after being born or wedded to Khandhaadaiyaar’s vamsam can one pay respect to Pillai Lokacharyar’s vamsam. One of the two seated outside went directly inside calling மதனி, மதனி. It translates to sister in law, sister in law. Now Aitchi realizes what should have been told silently, she had told loudly and it has fallen into the ears of these brother in laws. She lies down and pretends to be sleeping. Annam swami comes there and tells don’t wake her up. She is tired of the work throughout the day and is resting.

Now Kandhaadai Koil Annar has seen two things. 1. Singar Aiyyar is going to Manavala maamuni even though there are so many Acharya purushan. When asked about the reason he said it is deva rahasyam. 2. Now the daughter in law of the house is telling Pillai Lokacharyar thiruadigalae charanam. She is telling periya jeer (Manavala maamuni) thiruadigalae charanam. Why is she telling jeer thiruadigalae charanam.

Kandhaadai Koil Annar tries to go to sleep but is not able to get sleep and comes to Singar Aiyyar. Even as Annar gets him into conversation, Annar asks Aiyyar, you told some deiva rahasyam can’t you tell me? OK says Aiyyar and takes a promise for Annar not to tell anyone and tells a story. Aiyyar tells, I have some acres of land in my village and I grow vegetables and I give the harvested ones to acharyars in Srirangam and I have given in your house too. Annan agrees yes yes you have given, I now remember. I give vegetables but I do not mention my name. One day I was bringing some very nice harvest and I saw one new swamy. He asked me where I was going and I said I am yet to decide where to give. Then he said give it in Pallavaraya madam. I went to that madam to give the vegetables and the swamy asked me whose fields are they from? Who has sowed the seeds? Who has tended the fields? He replied these are all done by bhagavathargal. They are all believing SN is their deivam, they have tended it. They have taken keen interest and have done this kaingaryam and hence you may please accept it. Ok said the swami and took the vegetables. Then Aiyyar goes to

perumal koil. Archgar asks Aiyyar where did you give the vegetables today? Aiyyar replies I gave it in Manavala maamuni's madam. The archagar replies oh oh maha prasadam, you are going to join a great group of religionist soon. That is you are going to get an appropriate acharyan soon. It is going to get you ujeevinam. Aiyyar did not understand. As he was walking there was no one but he heard a voice valaiththu pidi valaiththu pidi which means catch him, catch him let him not escape. He again comes to Manavala maamuni and prostrates before him and get up. He thinks he will take rest for some time and just then in his dreams the periya perumal comes in the dreams and shows his adiseshan by tapping it. Again he hears valaithu pidi, valaithu pidi. Now Aiyyar understands this is periya perumal's niyamanam. Manavala maamuni is adiseshan's avatharam. Now Aiyyar decided he will not go back tohis village till he becomes shishyan of Manavala maamuni. This happened yesterday and I (Aiyyar) am going to meet Manavala maamuni tomorrow and request him to take him into his fold.

4.31.13 How Khadhaadaiyaars become shishyas of Manavala maamuni:

Now Kandhaadai Koil Annar goes to sleep and in his dreams too sees adiseshan and it asks how can you do so much of abacharam to people from a great vamsam? He dreams that some from a good mattress comes down from a ladder and beats hime with a rope. (The soft mattress is adiseshan and beating with a rope is signifying his wrong doings – of not joining Manavala maamunigal). In the dreams another jeer with thri dhandam says enough, enough, don't beat him. You, Uththama Nambi why do you do so much of abacharam? Kandhaadai Koil Annar in the dreams sees Manavala maamunigal saying I am Sree Bashyakarar. He is Mudhali aandaan. (1.11) The adiseshan also told I am Manavala Maamunigal, come and join my fold. Koil Annar gets up suddenly and with great amazement. Next morning Koil annar goes to AppaAatchi and asks. She gets frightened. He tells her don't be afraid. He tells AppaAatchi I too got like this in my dreams and the lady started telling a lot. She says my father has been telling this for many days. He has been telling that we must become shishyas of that swamy Manavala Maamunigal. Now Kandhaadai Koil Annar says you be the purushakaram and take us to Manavala Maamunigal and get us to become his shishyas. This means that you be the recommending authority and take us to Manavala Maamunigal so that we can become his shishyas. Koil Annar says after you had become shishyai of Manavala Maamuni, you had served us the prasadam due to which our minds also have got changed. It has started seeing what is right.

Now Koil Annar goes to everyone early in the morning. He meets Uththama Nambi and tells him about his dreams. Uththama Nambi also agrees we should all be under one swami. After Ramanujar this is required. There is one Emba swami of Khandhaadai vamsam who has different views. Embaa was putting on his thiruman when he was called. Refusing and being in a hurry he ran inside with only one line of thiruman. Due to this gets the name one legged embaa. ஒத்த கால்/கொம்பு எம்பா. Embaa did not agree and gets angry and says how can we go under some one who has come from outside (of Srirangam) and become his shishya. Emba goes to the extent of stopping those who were going. Embaa even goes away to Thirumazhisai. However Koil Khandadai's words won and in one day 120 new shishyas approach Manavala Maamunigal. They send AppaAatchi ammaal ahead. Manavala Maamunigal is busy in koil work. She tells shishya outside that 120 Khandhaadaiyaars are coming. ஸ்வாமி கொஞ்சம் எழுந்தருள வேண்டும். There was mis communication by the shishya sitting outside and he went and told 120 Khandhaadaiyaars are coming to object to Manavala maamunigal. Manavala maamunigal did not understand and instead of going outside he went inside the madam in defense. Meanwhile Khandaadaiyaars arrive. They do not find Manavala Maamunigal. AppaAatchi is also confused and wonders if any abacharam has taken place. Just at that time Vaanamaamali jeer comes. Khandhaadai Annan himself speaks to Vaanamaamalai jeer and tells we have all come to become shishyas of Manvaala Maamunigal. Manavala maamunigal gets to hear from Vaanamaamalai jeer that 120 Khandhaadaiyaans who are vaadhoola kula desikargal have come to take ashrayam under him. Manavala maamunigal looks at the shishya who had created the confusion and calls him Asattu aachaan. This name sticks. Manavala

maamunigal comes out, speaks to Khandhaadaiyaars and speaks high of Khandhaadaiyaars. Manavala maamunigal says first Kalakshepam and then only samashneeyam. Kalkshepam continues for some days. Koil annan now comes and asks Manavala maamunigal please do pancha samskaram. Manavala maamunigal takes Kandhaadai Koil Annar aside and asks are you all satisfied and do you want to do pancha samskaram from me? Kandhaadai Koil Annar says yes it is periya perumal's niyamanam. Manavala maamunigal says wait some more people have to come and then we can have pancha samskaram. Manavala maamunigal fixes a date. Some more people from outside join by then. On the appointed day pancha samskaram is performed. Manavala maamunigal stops it in the middle and prays to Kandhaadai Koil Annar, swami adiyaen has got your sambandham. You may tell I am your acharyan but I feel proud that I got a sambandham in Khandhaadayaar's vamsam. The way Ramanujar was happy that he got Kooraththu alzhwan sambandham, like that I feel proud that I got Khandhaadaiyaars sambandham. Manavala maamunigal says I have a small request, amongst you who will become Vaanamaamalai jeer's shishyan? Kandhaadai Koil Annar says I can become shsihyan of Vaanamaamalai jeer too. Manavala maamunigal replies how can that be, as I have had the honour of having you as the shishyan, how can I leave that? Thirumanjanam appa's grandson and Appatchi's son Appatchiyaar Annan says if Manavala maamunigal swami permits, I will become Vaanamaamalai jeer's shishyan. It is okayed by Manavala maamunigal by expressing நம் அப்பைப்சியாருடைய அண்ணனோ. Manavala maamunigal gets up, makes Vaanamaamalai jeer to sit in his seat and do pancha samskaram/samashneeyam much to the embarrassment of the jeer. Appatchiyaar Annan's brother Daasarathai appai also joins and wants to be a shishyan of Vanamaamalai jeer. The jeer suddenly gets up and goes aside and prostrates before Manavala maamunigal. Koil Kandhhadai Appan the brother of Kandhaadai Koil Annar, the other family members sons, their families with their wives all amounting to 120 get samashneeyam done from Manavala maamunigal. Singar Aiyyar also joined the group to get samashneeyam done. All of them are asked then to prostrate before Emperuman, Thaayar, Emperumaanaar, alzhwar etc. It was like a mahothsavam. Thathiaradhanai was in Manavala maamunigal madam.

With this event of 120 people joining, whole of Srirangam was talking of Manavala maamunigal everywhere. Haareetha kulam is Kooraththu alzhwan vamsam.

Those who joined Kandhaadai Koil Annar are Sirupuliyur Annan, Sudhdha sathvam Annan and his brother, Thiruvaazhi alzhwar Pillai are some important people of the 120 who joined Kandhaadai Koil Annar. Aanda perumal also joins Manavala maamunigal. Alzhagiya Manavala Perumaal Naayanar/jeerNaayanaar is the grand son of Manavala maamunigal through his son Em aiyyan Ramanusan. In Srivilliboothoor another grand son is born. He is called Perialzhwar Aiyyar. Both these grandsons become shishyas of Manavala maamunigal.

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Charithram of Thiruvaazhi alzhwar Pillai: Kooraththu alzhwan was looking after the bhandaaram/libraray in Ramanujar's times. These days it was being looked after by Thiruvaazhi alzhwar Pillai. Manavala maamunigal called Thiruvaazhi alzhwar Pillai and got the granthangal renewed/refurbished for their proper maintenance. Manavala maamunigal's kalakshepams including eedu 36000 padi were also written down and these are also kept safely. Some additions were done to eedu 36000 padi. These additions by Manavala maamunigal are called Periya Jeer padi.

A note on Srirangam today: All these names told here exists even today. Their vamsam exists even after 700 odd years today. The sthalasthars 7 or 8 of them assemble before a procession on one side they stand and prostrate before perumal. Even the aged people do sashtaanga namaskaram to peumal today. Their permission is taken and then only the perumal purappadu/procession begins. Manavala maamunigal reinstates all the temple celebrations that got stopped due to Moghul invasion. Manavala maamunigal times were the golden times for our sampradayam in Srirangam.

Sudhdha Sathvam annan: This swami always used to be in the sree paadham of Kandhaadai Koil Annar even earlier. He was like Madhurakavi alzhwar to Nammalzhwar. Kandhaadai Koil Annar is asked to have him as his formal sishyan by doing Pancha samskaram. Another swami called Aanda perumal Jeer is also made Kandhaadai Koil Annar's shishyan.

Em aiyan eni Ramanusan: grandson of Manavala maamunigal. Son of Manavala maamunigal is Jeer Naayanaar and his son is Em aiyan eni Ramanusan, another son is Perialzhwar Aiyan having been born in Srivilli bothoor. Thus there are two grand sons for Manavala maamunigal. Both the grand sons become shishyans of their grandfather Manavala maamunigal. **Jeer Naayanaar was nominated by Manavala maamunigal as the next pravarthaga acharyar of VSA**. **He is Gomatam Jeer Naayanaar. Gomadaththaar comes from this. In this matam of Jeer Naayanaar all the kaingarya karthas are called Gomadaththaar**. Just as Naathamunigal asked his grandson Aalavandhaar to be pravarthaga acharyar, Manavala maamunigal asks his grandson Jeer Naayanaar to be next pravarthaka acharyar. Now Manavala maamunigal leaves for Alzhwar thirunagari after taking permission from Periya Perumal in Srirangam. Perumal says கடுக வாரும் means come back soon.

4.31.14 Manavala Maamunigal goes back to Alzhwar Thirunagari after becoming sanyasi:

He comes to Madurai. He goes to Kundavai. This name comes after kunthi nagara janmam. This is the avathara sthalam of his acharyar Thirvaimozhi pillai. He stays in his acharyan's thirumaligai for three nights.

Alzhwar Thirunagari perumal and their asanams

He comes to Thirunagari Nava thirupathi with many shishyars and he is a madadhipathi. வைகுண்ட நாத விஜயாஸன பூமி பாலான் தேவி ஸஹா பங்கஜ விலோசன சோர நாட்யன் நிக் ஷித்வ வித்தஹ மகராலய கர்ண பாசான் நாதம் நமாமி. வகுலா பரணே சார்தம். This song gives the nine divya desam names. This time Manavala maamunigal goes as a periya jeer and hence does mangalasaasanam to all the perumals. First he goes to Vaikunta Nathan (வைகுண்ட நாத) in Sri Vaikuntam. Kallar piran is the uthsavar perumal. Even as he is standing, adiseshan will be like an umbrella. Next is Vijayasanam – Sri vara guna mangai. Vijayasana (விஜயாஸன) perumal. One leg folded and other dropping down. Akwana hastham means calling come near me. He shows his thiruadi with the other hand. Next is (பூமி பாலான்) Thirupuliyingudi. Sayana thirukolam perumal is Bhoomi paalan. Sri devi, boo devi are with him. They are massaging his thiruadi. Kaisina vendhan is the uthsavar. Next is pankaja vilochana perumal (பங்கஜ விலோசன) Aravindha lochanan irattai thirupathi Tholai villi mangalam. Next is chora natyan (சோர நாட்யன்) Maaya Piran. Maaya kooththan. Thirukulandhai. Perun Kulam. Sreenivasa perumal. Next is (நிக் ஷித்வ வித்தஹ) Vaiththa maanidhi. Kannan perumal. Thirukolur. Madhura kavi alzhwar's avathara sthalam. Next is (மகராலய கர்ண பாசான்) Magara nedun kuzhai kaadhan/Nigaril mugil vannan is the uthsavar. Then Thiruperai. Next is adi naathan. (நாதம்) Thirukurugoor emperumaan. Ondrum devum pasuram. It is the birth place for Manavala maamunigal. Adhi piran has 5 thaayars here. புக்ககத்தில் என்றும் பிரந்த அகத்தில் போந்தது போல் தக்க புகழ் தென் அரங்கன் தன்னி நின்றும் மிக்க புகழ் மாறன் திருநகரி வந்தோம் அரங்கன் தன் பேரன்றோ நெஞ்சே இப்போது Ranganathar gave him permission to go to his home town. So Manavala maamunigal sings out of joy. (29.43). He says I was living in Srirangam like a newly wedded wife in her in laws house all these days, now I have come to my birth town, I have come to the famed town of Nammalzhwar's thirunagari. Everyone is taking care of me here like a bride coming back to her birt place first time. All the Acharya purushar, sthalasthar comes in groups after groups to bow to Manavala maamunigal. Manavala maamunigal goes and bows to bavishyad acharyar sannidhi. He goes to Thiruvaimozhi pillai thirumaligai and bows to his acharyar.

Ina vaayar Thalaivan perumal vigraham was given by Naaloor Aachaan Pillai who taught Thiruvaimozhi Pillai eedu 36000 padi. That vigraham is in Thiruvaimozh Pillai's thirumaligai. Manavala maamunigal bows to that vigraham. Manavala Maamunigal stays in Alzhwar Thirunagari for some days and does kalakshepam of 36000 padi.

Manavala maamunigal then was writing Vyakyanam for Acharya hridhayam. He gets a doubt at a place. The pleasure/boghyathvam from Seshathvam is nothing compared to that from Parathanthriyam is the choornigai. ஞயான சதுர்திக்கு மேலேயிரே ஆனந்த ஷஷ்டிக்கு உதயம். Maamunigal does not like the meaning he has thought of. Manavala maamunigal leaves for Melkote to get more detailed meaning. This quality is called arjavam not to be satisfied with oneself in a positive sense also to admit one's inability which is straight forwardness. Such a quality develops bakthi in oneself. Manavala maamunigal thinks Ayi Jananyachariyar in Melkote will be able to clarify the same and sets in that direction. Ayi Jananyachariyar upon being told by Ramanujar that have taken an avatharam as Manavala Maamunigal and I have a doubt which you can clarify and thus he starts and comes in the opposite direction. They meet (they say in Hosur at a temple) on the way and bow to each other. The shishyas tell that the scene is like Perya Nambi and Emperumanaar meeting at Mathuranthakam. They go now to Thirukurugoor. Manavala Maamunigal hears the kalakshepam of Acharya Hridhayam from Ayi Jananyachariyar also called Thiru Thaalzhvarai dasan. Manavala Maamunigal is so happy that he wrote a thaniyan on Ayi Jananyachariyar. Ayi swami is flattered and gives very less impotance to it and he sings a song: பூதூரில் வந்து உதித்த புண்ணியனோ? பூங்கமகிழும் தாதாரும் மகிழ் மார்பன் தான் இவனோ? தூதூர வந்த நெடுமாலோ? மணவாள மாமுனிவன் இவன் மூவரிலும் யார்? It means is he Ramanujar or Nammaazhvar or Krishnan who went as thoodhu? and do so many things together. You are an avathaara visaeshan declares Ayi Jananyachariyar about Manavala Maamunigal. Now Ayi Jananyachariyar leaves for Melkote.

In the meantime in Melkote, the local thought that Ayi Jananyachariyar has left for heavenly abode as he had not returned for a long time. The locals who were against him, wrote all his property to Selva Pillai. Now Ayi Jananyachariyar returns and finds that he has no place to stay. He says a beautiful line which means that: I (perumal) take away all the belongings of a person whom I want to do anugraham. Ayi Jananyachariyar says perumaalae I bow to your karunai. Leelai or karunai which do we want from perumal? Leelai is when he gives us wealth and karunai when he takes it away. The locals are astonished. Ayi Jananyachariyar wants only the Gyana piran vigraham (varaha perumal thirumoorthie) given by his acharyan. Ayi Jananyachariyar then continues to do mala kaingaryam to Sampath Kumaran.

Now Manavala Maamunigal hears of these having happened to Ayi Jananyachariyar and writes the thaniyan for Acharya Hridhayam.

In alzhwar Thirunagari Manavala Maamunigal continues his kalakshepams and all the people join him as shishyas, however he had some people who did not like him. Manavala Maamunigal was staying in a madam having straw made roof. These people who were against Manavala maamunigal set fire to his residence in the mid night. All the people collect up and yell periya jeer swamy, periya jeer swamy. Manavala maamunigal escapes from a corner not having fire taking adisesha avathaaram to be seen by the public. Manavala Maamunigal stands with the public. People cry snake, snake and then he changed back into human form. Manavala Maamunigal makes the people to forget what had just happened. The raja of the town only had set fire to the hut where Manavala Maamunigal stayed. The public wanted to punish him but Manavala Maamunigal told them about what sita piratti had told hanuman when he wanted to destroy the rakshasis who were troubling sita, "who has not done paapam, even I have done paapam" leave them alone says sita piratti. Manavala Maamunigal asks the public not to punish the raja. Correct him says Manavala

Maamunigal. Erumbiappa writes in vara vara muni sathakam, Manavala Maamunigal is full of pity and vathsalyam (குற்றத்தை குணமாக கொள்ளுவது வாத்சல்யம் - the wrong doing of others to be treated as their goodness as they will get corrected by this is vathsalyam) for the wrong doers. After a while such persons with ill thoughts got corrected and joined Manavala Maamunigal group.

Manavala Maamunigal does a lot for Alzhwar Thirunagari and Thirukurungudi divya desams. He sets things right in these koils and towns. The raja who got corrected is given the dasya naamam of Satagopa dasar. அத்ருஷ்டத்திலே முக்கால் கூரு ருசியும் அத்ருஷ்ட அணுகுணமான த்ருஷ்டத்திலே கால் கூரு ருசியும் பண்ணி கொண்டு போரும். Here adhrushtam means moksham as it is not seen. Be a mumukshu for that. For the remaining lead a life which is helpful to get moksham. Concentrate on bagawath/bagawatha kaingaryam in the remainder of your life. Learn in this life itself what has to be done after getting moksham. That is why it is said to be in Srirangam which is boolga vaikuntam and practice what is to be done after reaching the vaikuntam after this life. Satagopa dasar continues to practice what the acharyan Manavala Maamunigal told him. Manavala Maamunigal goes on further taking Satagopa Daasyar to Kalamega Thiru mantapam and asks him to set it right. The raja does that. Similarly, he sets the roads of the town right. He sets the boundary of his raajyam right. He gets the kaingaryams in Thirukurugoor done as approved by Manavala Maamunigal. He creates a Alzhagiya manavalan Thirumantapam. It is written in Thirukurugoor that these are Manavala Maamunigal's orders. In Thirukurugoor importance is first given to Bhavishyad acharyar/Udayavar and then to Nammalzhwar. In that town even Nammalzhwar tells Bhavishyad Acharyar/Udayavar to be in the front and conduct each of the uthsavam.

Next Manavala Maamunigal goes to Thirukurungudi. There he meets a swami by the name Thiruvengadamudayaan. He comes into the fold of Manavala Maamunigal and gets the daasya naamam of Thiruvengada daasyar. Manavala Maamunigal gets this daasyar to do kaingaryam in this koil. Nindra nambi, Kidandha Nambi, Irundha nambi, Parkadal nambi, Malaimel nambi are the five sthalams in and around the Thirukurungudi kshethram. Nambaduvaan charithram place. Thirumangai alzhwar went to paramapadam from here. Ramanujar got thiruman kaappu from perumal here. Varaha Puranam gives the Kaisiga mahathvam fully. Thirumazhisai alzhwar has sung about even the crows in the kshethram. Thiruvengada daasyar got separate koils made for the five Nambis.

4.31.15 Manavala Maamunigal returns to Srirangam:

Now Manavala Maamunigal gets reminded of the promise he had given to periya perumal to return early and returns to Srirangam. பிரந்தகத்தில் சீராட்டு பெற்றாலும் தன்னை சிரந்து ஒக்கும் ஸ்ரீகணவன் தன்னை மரந்து இருக்க போமோ? மணவாள பொன்னடியே விட்டு இருக்க லாகுமோ? கல்வி அறிந்தால்? A good chaste woman even if the greatest of the husbands sends her to her mother's place, she will not forget her great husband's place. Even if the lady got all the goddies when she went to her mother's house, Manavala Maamunigal was looked after in Thirunagari, he got everyone's respect, can the lady forget her divine husband, alzhagiya manavaalan, Namperumal. Can I, Manavala Maamunigal be away from Namperumal's golden lotus feet? If I know my lessons rightly.

Of the ashta dig gajangal four are nominated so far. They are Vanamaamalai jeer Thiruvengada jeer, Paravasthu piran Bhattar jeer, and Kandhaadai Koil Annar. The fifth will be Appillai, sixth Appilaan, seventh is Erumbi appa. Eighth is Ayi Jananyachariyar.

Of these Appillar is from North. He has won over people from Kaasi etc., he can do tharkam. He returned to Kancheepuram and was there after bowing to Varadhar. He then goes to Sholingar. Appillar comes to know about a village Erumbi and there is a Devarajan swami also called

Erumbiappa with whom one can have tharkam. There used to be Aiaigalappaa who when SB was being told fast to Manavala Maamunigal told how can he follow and asked the teacher to slow down who then showed the grasping power of Manavala Maamunigal by holding a recap class the next day when Manavala Maamunigal not only told all the points taught hitherto correctly but also gave new dimension to the explanation. This Aiaigalappa's son is Erumbiappa and the son learnt from the father and the son is a great vidhwan.

Thus Appillar comes to Erumbi to do vaadham with Erumbiappa. Appillar saw the ability of Erumbiappa and asked Erumbi appa to do kalakshepam which Appillar listened to for three days. After that Appillaar took leave and said he is going to meet Periya Jeer Manavalan in Srirangam. I want to do tharkam with him says Appillaar. Erumbiappa advices Appillaar against that and even asked his father Aiaigalappa to talk to Appillaar. Aiaigalappa tells even his acharyan Kidaambi Aachaan was mesmerized with Manavala Maamunigal's knowledge of SB and why do you want to have tharkam with him(Manavala Maamunigal). Appillar asks Aiaigalappa have you seen Manavala Maamunigal and bowed to him? No says Aiaigalappa but I have it in mind. Aiaigalappa advices Appillar instead of going for vaadham with Manavala Maamunigal go and surrender to him and become his shishyan.

Erumbiappa's original name is Devarajan. One srivaishnavar goes from Srirangam to Thirumalai. This srivaishnavar on the way stays with Erumbiappa who asks what is the news in Srirangam? The srivaishnavar tells do you know Kandhaadai Annan, Kandhaadai Appan, Sudhdha sathvam Annan? 120 people joined Manavala Maamunigal and beame his shishyargal. Periya Jeer's vaibhavam is spreading very fast with increasing speed. Erumbiappa wanted to hear the story in full. The srivaishnavar says I am in a hurry to Thiruvengadam. Erumbiappa says on your return come this way and I will join you to go to Srirangam. Aiaigalappa after the srivaishnavar left asks, looks like you are interested in joining Periya Jeer. Aiaigalappa says you can't do that no as you have already got Acharya samashneeyam done. Ok do one thing, go take his sreepaadha theertham, thaligai prasadham do prabaththi and come. That is do not do pancha samskaram. Now the srivaishnavar who had gone to Thirumalai returns to Erumbi. Both go to Srirangam. Erumbiappa knows only periya Khandhaadai Annan in the town. Erumbiappa goes to Khandhaadai Annan's thirumaligai and later both Kandhaadai Annan and Erumbiappa go to Manavala Maamunigal madam. Manavala Maamunigal recollects the happenings in Kancheepuram, learning SB, Aiaigalappa's words to go slow in teaching SB and hence decides Aiaigalappa and hence Erumbiappa his son will be a little proud of the knowledge of SB.

Erumbiappa starts off with Manavala Maamunigal swami I have heard that you give good kalakshepam can I hear one? Manavala Maamunigal all of a sudden starts kalakshepam of the first line of Thiruvaimozhi – uyar vara uyar nalam.. Fully with Sanskrit pramanam he explains that line for hours. Erumbiappa is stunned. பர்த்வத் ப்ரதிபாகமான உயர் வர உயர் நலம் ப்ர்வேஸத்தை உபன்யசித்து காட்டி அருள, அப்பா அது கேட்டு ஆச்சர்ய பட்டு ஜீயருக்கு தமிழ் ஒழிய ஸமஸ்க்ரிததில் மிகவும் பரிசயம் இல்லை என்று கேட்டுரிந்தோம் இவர் உபய வேதாந்தத்தில் மிக நிபுணராக இருக்கிரார் என்றும் போர ப்ரீதராய் இருக்க. The meaning of these lines is that when Erumbiappa went with an impression that Manavala Maamunigal is good only in Tamil, Manavala Maamunigal raeding his mind and when asked for a kalakshepam, starts suddenly kalakshepam of the first line of Thiruvimozhi for several hours giving plenty of Sanskrit quotes from vedhas and Upanishads, Erumbiappa feels very low for having had that impression earlier. Erumbiappa praises Manavala Maamunigal profusely and falls flat on Manavala Maamunigal's feet.

Manavala Maamunigal then takes Erumbiappa and asks him to take prasadam. Erumbiappa refused to take it. He quotes sasthra pramanam saying that he has had samashneeyam done from another acharyan. If one goes deep into Sanskrit pramaanams it is very difficult to get bakthi. One may get

vairagyam but not bakthi. You will not get that intimate feeling with baghavathargal. They will get hold of saamaanya dharmam and will let go visaesha dharmam. Erumbiappa even quotes a slokam which justifies his not eating madam prasaadham. He says he will not take sanyasi's prasadham. He will not take food cooked for sanyasis. He will not use the vessals used by sanyasis. He will not take food given by sanyasis. These are three aspects brought out in dharmam somewhere. If any of these are broken they have to do praayachiththam by doing chaandraaya thrayam. Khandhaadai Annan swami advices him why are you behaving like this when a periya Jeer swami is giving prasadam how can you refuse it? Erumbiappa gets angry when Khandhaadai Annan says this. Erumbiappa out of anger decides to leave Srirangam immediately and went to Erumbi.

In Erumbi, Erumbiappa's thiruaradhana deivam Ramar, that koil arai is closed at that time. One after returning is supposed to clean one's feet and then open koil arai and enquire with perumal if he is ok did he eat etc., Erumbiappa tried that but was not able to open the door even when he used several tools. Just like Loka Sarangar did apachaaram with Thirupaann alzhwar and Ranganathar ordered Loka sarangar to immediately bring Thirupaann alzhwar on Loka Saranga muni's shoulders, here Erumbiappa has had the apacharam of Manavala Maamunigal and hence the anger from his Koil alzhwar. Erumbiappa was sad and did not eat as he can eat only after offering to perumal. Perumal/Raman in this case comes in his dreams and tells Erumbiappa that Manavala Maamunigal who was a kaingarya shree was earlier Anantha Alzhwan/adi seshan. Then Adi seshan took avatharam as Lakshmanan, Balaraman, Ramanujar. Now he has taken avatharam as Manavala Maamunigal. Being my kaingarya barar (Raman's Kaingarya barar) he is guarding this house. Perumal says you, Erumbiappa has done apachaaram to Manavala Maamunigal an avatharam of adi seshan. A son of a prostitute ate remains of a bakthan every day. In the next birth he is born as Naradhar in recognition of baghavatha kaingaryam in the previous birth. Such is the impotance of eating a bhagavathan's remains. Till you (Erumbiappa) go to Manavala Maamunigal and fall at his feet and get kshamanam/forgival/pardon my doors will not open and I will not accept your Thiruaraadhana prasadam says perumal. Such were the storng words. Go immediately.

Now Erumbiappa comes to Manavala Maamunigal for asking for pardon. Manavala Maamunigal meanwhile is preparing to leave madam for going to perumal. Erumbiappa immediately falls at Manavala Maamunigal's feet and asks for forgiveness with tearful eyes. He does not tell what transpired. Manavala Maamunigal looks at Erumbiappa with his kind eyes and blesses him. There are two parts in Nithyanusandhanam uththara janachariya and poorva janachariya. First is what Manavala Maamunigal will do in the afternoon and the next is what he will do in the mornings. This is written by Erumbiappa. Thengalayaars have definitely got to say as we are in Manavala Maamunigal vamsam and even vadakalayaars are advised to tell. Erumbiappa her sings the dina charya on Manavala Maamunigal. Manavala Maamunigal decides that he must take Erumbiappa into his fold. Now Manavala Maamunigal sends Erumbiappa to bow to periya perumal with his other shishyars. Upon Erumbiappa's return Manavala Maamunigal asks is perumal wearing this vasthiram, this abaranam today and so on. Erumbiappa was stunned and says you did not come to koil still you know all these. Manavala Maamunigal says do I require to come to koil to know all this? All present were stunned by sarvangaya capability of Manavala Maamunigal. Know all capability like perumal himself. For Erumbiappa who has come with the hunger of lack of perumal krupai, Erumbiappa is enjoying Manavala Maamunigal's thaaraga, poeshaga, bogyangal looking at him intently. He is getting Jeer's divya mangala vigraha anugraham which is satiating his hunger.

4.31.16 Daily routine of Manvala maamunigal:

Daily routine of Manavala Maamunigal: Khandhaadai Annan swami gets up first. He comes to periya jeer Thirupalli arai (his sleeping chambers). They sing Thirupalliezhuchi for the jeer – the song we sing to wake perumal in the morning. It means though sun has come up my darkness inside (of non knowledge about perumal) is still there, the lotus flower though has bloomed, it has not bloomed in my heart and hence swamin, Manavala Maamuniyae please wake up. Please bless all your

followers. Then Manavala Maamunigal gets up, chants guruparampara slokams, chants rahasya thrayam – thirumanthiram, dwayam, charama slokam, with that he thinks of para, vyuha, vibhava, archai and antharyaami gunangal of perumal. Thirumanthiram shows us gunangal of para, vyuha, antharyami gunam. Charama slokam shows us vibhava soulabyaadhi gunangal. Dwayam shows to us archa avathara gunam of perumal. When Manavala Maamunigal goes for bathing he thinks of Ramanujar. He wears thiruman kaappu and does nithya anushtaanangal. He goes to his thiruaradhana perumal of Thiru Rangarajar in his Koil in the madam. This prathishtai was done on PLC birth star of Aippasiyil onam. He carries out all the karmas (including Koil administration) as laid down by Ramanujar and without any trace of that he has done that. Earlier the administration was free for all, now it is under one head. Now Erumbiappa puts in his plea of taking him into Manavala Maamunigal's fold by accepting as his shishyar after pancha samskaram. Erumbiappa pleads for the acharyan's thiruadi on his head which happens. Erumbiappa also listens to meanings of manthra thrayam. After this only they go to bow to Thiruaranga perumal. Enters via Nanmugan gopuram/Ranga Ranga gopuram. Manavala Maamunigal shows every sannidhi to Erumbiappa. After returning from the koil, all get sree paadha theertham of Manavala Maamunigal. Erumbiappa is a reformed person and is greatful to Manavala Maamunigal for that. In the after noon Manavala Maamunigal swami teaches Yathraja vimsadhi and SVB meanings to Erumbiappa and others. In the evening Manavala Maamunigal does the anushtaanams like Sandhya vandhanams, again he goes to sannidhi and chants thirupallandu, does thirumanjanam, and even when he goes to sleep, he does it with open door like his poorvacharyargal/guruparamparai of whom he thinks and does namaskaram to the shishyars who too go to their places of sleep. He thinks of a slokam sang by Erumbiappa. நாளிலே நாடேரும் ஸன்னிதியிலே கைங்கர்யம் பண்ணி கொண்டு செய்து கொண்டு அப்பா எழுந்தளூரி இருக்க, பின்பு உயர் வர வர முனி வர்யே பாத யுக்மம், வரதபுரரோ கர பல்லபத் த்வயேன ரஹஸிஸிமே நிதீய மானம் மனஸி திம்ய நிதானம் நவான் பவான் நமாமி. கந்தாடை அண்ணனுடைய இரு தன்னைர கைகளாலும் எகாந்ததில் அடியேனுடைய ஸிரஸில் வைக்கப்பட்ட மணவாள மாமுனிகளின் திருஅடி தாமரைகளை மனதில் வைத்து கொண்டு ஸத்தை பெற்றவனாய் ஆகுகிரேன். இவர் ரஷ்டாராம்படி தம் கூஷ்கூஷ்கூ ப்ரஸாதித்து. Manavala maamunigal after samashneeyam had asked Erumbiappa to go to his village and do kaingaryam with his father. Erumbiappa is extremely sad. He starts to go but the sagunam is not good and he returns and bows again to Manavala Maamunigal. Manavala Maamunigal stops him. Maamunigal thinks some thing extraordinary is going to happen. It is when Appillai and Appillaan come to Srirangam as decribed below.

It is when sabdha gothra avasthai cheidhiaruliyadhu. After Khandhaadai family joined Manavala Maamunigal also determine with whom they can have marital exchanges. This was done so as to protect sannidhi kaingaryam. Manavala maamunigal ruled that marital exchanges should be within sabdha gothram. This is after he saw an ill treatment of a woman in Khandhaadai family. This was publically announced to Khandhaadaiyaar in Thirumangai mannan mantapam.

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The next to come into the fold of Manavala Maamunigal are Appillai and Appillar. We saw the srivaishnavar who came to Erumbi village and had told the intensions to do tharkam with Manavala Maamunigal. He now comes to Srirangam with his associate. They are Appillai and Appillaar. They have a big sishya samooham with them. They went and bowed before Periya Perumal and hear about Manavala Maamunigal. This group thinks that he is some small person and settle near Cauvery banks. They do not care for Manavala Maamunigal. The two newly arrived to Srirangam ask the locals, the whole town is speaking about Jeer, Jeer, who is this jeer and what is his greatness? All the people tell all about his greatness. He is the biggest in Srirangam and all of the town are his shishyas.

The two also hear about Erumbiappa who has joined them. This news strikes them. The two say Erumbiappa is well versed in SB. He would not have joined Manavala Maamunigal say the two and get a doubt. Appullar goes with Appillai even while expressing a doubt about Erumbiappa joining Manavala Maamunigal to meet Manavala Maamunigal but Appullaar goes alone. He first sends some known person inside Manavala Maamunigal madam and tell Erumbiappa that Appullaar has come and waiting outside. The person tells Erumbiappa inside. Erumbiappa just replies it is very good and let his coming be for the good and comes out and bows to Appullaar. Appullaar is able to see chanku and chakram clearly on Erumbiappa's shoulders. These two sit and talk in the thinnai. Erumbiappa says I was also like you, you will not understand the greatness of Manavala Maamunigal. Erumbiappa tells his story of how he was and what all happened to him. Erumbiappa convinces Appullaar to join Manavala Maamunigal. Appullaar agrees and says I will bring Appillai also and the two of us will join with our whole ghoshti. Erumbiappa comes inside and tells Vanamaamalai jeer that Appillai and Appullaar with their ghoshti want to join Manavala Maamunigal. They were away in another sect as they had known the greatness of Manavala Maamunigal which they got to know now. It is good for VSA if they too join. Erumbiappa requests Vanamaamalai jeer to talk to Periya Jeer and make all the preparations and I will go talk to them convice them and bring them here. One good slokam is given in the grantham: ஈஸ்வரஸ்ய சௌஹார்தம் யெதுர்சா சுக்ருதம் விஷ்ணோர்கடாக்ஷம் அத்வேஷம் ஆபிமுக்யம் ஸாது ஸமாஹமம் ச சாத்விகைஹி ஸம்பாஷணம் சடேதானி. This slokam talks of the six steps which perumal takes they are 1. Easwarasya Sowhartham of perumal means his thinking good for all. 2. Yedurchaa sukrutham means that he gives the benefit of even that good act which we have not actually done but by chance are associated with it. 3. Vishnoer kataksham. His soothing and well meaning looks at us. 4. Adhvaesham:

Manavala Maamunigal says let Emperumaanaar's anugraham be on them. One of them will get Emperumaanaar's thirunaamam. He asks the group to be brought. Vaanamaamalai jeer goes with his goshti to invite them. Erumbiappa has gone and they agree and a sadhu samaham gets formed around Appullaar, Appillai. Appullaar and Appillai give a silken cloth and ask Vanamaamalai jeer and group to walk on that. Vaanamaamalai jeer is able to understand that the group has agreed and does as per their wish of walking on silken cloth. Appullaar and Appillai take the silken cloth and take from it the sand that gets stuck and sprinkles them on to their head as a mark of respect. Sri paadha dhooli removes the ahankaram with which they lived all these days. They first go to Thiru Kandhaadai Aandaan's thirumaligai who invites them with regard. With Erumbiappa, Vaanamaamalai jeer and Khandhaadai Annan as recommending authority Appullaar and Appillai join Manavala Maamunigal the Periya Jeer and get pancha samskaaram done. Manavala Maamunigal makes Appullaar and Appillai as antharangar in his group. Now Manavala Maamunigal again asks Erumbiappa to return to his village. Thus Appullaar and Appillai join as another two dig gajangal.

4.31.17 Periya perumal corrects Uthama Nambi to do Koil kaingaryam properly:

Uthama Nambi is the one who was not doing Koil Kaingaryam properly. Vaanamaamalai jeer wanted him to be replaces and so advices Manavala Maamunigal as seen earlier. Manavala Maamunigal in turn prays to Periya Perumal to correct him and others. Others ahd got corrected and were performing Koil duties correctly. Manavala Maamunigal being Adi seshan's avathaaram was very very white. Uthama Nambi had a dislike for Manavala Maamunigal. He thinks Manavala Maamunigal has some disease due to which he is white. One day Manavala Maamunigal is praying Periya Perumal in the Koil. Manavala Maamunigal takes a long time to finish. Uthama Nambi tells him to proceed as he has taken a lot of time. Manavala Maamunigal understood the reason behind this nudge. He concluded that it is due to the colour of his skin which Uthama Nambi thinks is due to some disease. Manavala Maamunigal does not speak anything back and asks to be pardoned and goes back to his madam. Uthama Nambi also reclined on a seat nearby after Koil tasks were over. Perumal comes in his dreams and touches Anantha Alzhwan and tells that the whiteness of Manavala Maamunigal is due to Anantha Alzhwan/adi seshan. When we see perumaal reclining on

adi seshan, the latter also gets the blackness due to the pitch black colour of Perumal, actually adi seshan is white. Uthama Nambi gets scared. Perumal tells him Manavala Maamunigal is adi seshan's avathaaram. Perumal tells him (Uthamam Nambi) to have faith in it. Uthama Nambi comes straight to Periya Jeer and falls at his feet and asks for excuse. நீர் தான் அவரோ? Asks Uthama Nambi. அனந்தா வரதாரர் வரயோஹி என்பது தென் அரங்கன் மணந்தால் அரியும் மற்றார் அரிவார்? This is what Uthama Nambi writes later. It means that Manavala Maamunigal is adi seshan avatharam and this fact was told to me by none other than Ranganathar himself.

With this not olny Telugus but also many from North India have become shishyas of Manavala Maamuni. Vaanamaamalai jeer's following is only after that. In Nepal there are many shsishyars of Manavala Maamuni. In North due to Manavala Maamuni many have become shishyars of Vaanamaamalai Mutt and Prathivaadhi bayangara Anna. Manavala Maamunigal does not go himself, he sends these two shishyars to all over India and the local God/diety in the Koil asks have you come having been sent by Manavala Maamunigal. That spread the the VSA/Sri Vaishnavam all over India.

4.31.18 Manavala maamunigal is seen in his swaroopam by a lady:

Satagopa Kotri was a lady having got highly moved by the Sri Vaishnavaite principles and she comes to Manavala Maamunigal. On some day after morning and day duties were over in the after noon, Manavala Maamunigal was in Thirumalai alzhwar Koodam(Kalakshepa koodam). He closed all the doors and was in dhyaanam. He was in his swaroopam of adi seshan. Satagopa Kotri was doing Kaingaryam in the mutt. She was sweeping and thought Manavala Maamunigal is not to be seen any where. She saw some light in the Thirumalai alzhwar Koodam. She peeped through the key hole. She at once fainted. Manavala Maamunigal meanwhile finished his dhyanam and sees that the lady has fallen unconscious. He calls ammai, ammai to wake her up from her unconscious state. She opens her eyes and is afraid. He says: அப்போது கதவு புரையில் ஸேவிக்கும் அளவில் ஆயிரம் பைந்தலை ஆயின திருஅனந்த அழ்வானாக ஸேவை ஸாதிக்க கண்டு திடுபுற்றிக்க ஜீயர் அத்தை கண்டு திருகாப்பு நீக்கிக்கொண்டு புறப்பட்டு வந்து சிரத்து அருளி அம்மையாரை நடந்தபடியென் என்று கேட்டருள அவள் அப்போது ஸேவித்த படியே விண்ணப்பம் செய்ய, ஆகில் ஒருவர்க்கும் சோல்லாதே கொள் என்று நியமித்து அருளினார். Even today the place from where the lady saw is there in the matam.

Periya Jeer continues to write vyakyaanam. The important ones are: Mumukshupadi, SVB, thathvathrayam(explanation of chith, achith and easwaran), Peri alzhwar thirumozhi – the missing parts in the spoilt portion of palm leaf writings of the original writing of Periya Vaachaan Pillai. He also wrote vyakyanam for Ramanuja nootrandhaadhi. Gyana Saram, Pramaeya saram vyakyaanangal. Manavala Maamunigal was also giving Kalakshepam of aruli cheyal. Even as he was giving these kalakshepam, his shishyas ask him can you please do some thing for Thiruvaimozhi. Then he conceives Thiruvaimozhi nootrandhaadhi prabandham. Each of the 100 pasurangal give the meaning of the pasurams in that Thiruvaimozhi. Pramaanams of Thathva thrayam and eedu are taken out and given in Prammana Thirattu by Manavala Maamunigal. He wrote Upadesa Rathinamalai. 73 pasurams. Venpa pasurangal. Venpa is the easiest of all the Tamil poetry. Upadesa rathinalmalai describes the contents of Guruparamparai. Manavala Maamunigal insists that we should not misrepresent any given subject, if one does that he is a fool. Pasuram #71.

முன்னோர் மொழிந்த * முறை தப்பாமல் கேட்டு *
பின்னோர்ந்து தாம் அதனை பேசாதே ** - தம் நெஞ்சில்
தோற்றினதே சொல்லி * இது சுத்த உபதேசவர
வாற்றதென்பர் * மூர்கராவார்

He also wrote thiruaradhana kramam.

Two srivaishnavars were seen to be fighting in front of Manavala Maamunigal's madam. Each one was saying I am higher in stature than you. It goes to the extent of fist fight. They did not even reduce when they see Manavala Maamunigal there. He also saw 2 dogs barking. நீங்களும் இவர்களை போலே ஸ்ரீ வசன பூஷனாதிகாரிகளோ? Manavala Maamunigal told loudly (so that those vaishnavars could also hear) to the dogs are you also like these men authorities of Sree Vachana Booshanam?

Some vaishnavargal with just thiruman kaappu from North India (with no other credential) come here to Srirangam and meet Manavala Maamunigal. They bring a lot of money which later came to be seen as earned by unfair means. Manavala Maamunigal requested them to take the money and leave. Such a money should not be used for bagawath, bagavatha uses.

On another occasion in his big madam he saw that one portion had just then been cleaned with cow dung. It looked like someone had eaten. Those around said we cleaned this place as some srivaishnavars from outside had made food here and they have just now left and hence the place has been purified. It was night still Manavala Maamunigal called people and made them to write that the place where the srivaishnavargal have eaten be given to Koil and that all can come and eat there. This note was deposited in Sri Bhandaram in the night itself. Manavala Maamunigal made his madam space to be smaller and denoted it to Koil.

One night after Manavala Maamunigal had come from some koil, he finds an old woman lying on the thinnai of the madam. Manavala Maamunigal wanted that woman to get up and find another place. The people said afterall she is old nothing will happen due to her. Manavala Maamunigal in reply says கிழட்டு அணில் ஆனாலும் மரம் ஏர வல்லதன்றோ? No lady should come to the jeer madam in the night that too stay there. உகவாதார் அபவாதம் சொல்ல இது போருமே.

பிணம் எழுந்து கடிக்கிரதோ என்று அதிஸங்கையும் போர நிற்க. சிலருக்கு ஸ்வரூப ஷிகூஷ. Some people are doing kaingaryam in his madam. Some do cooking. Brahmmachaaris. For cutting vegetables, there are some ladies. One bhagavathar brings fresh greens and asks that to be served as prasadam for swami. This lady threw away the greens and some thing else was served that day. The same srivaishnavargal were standing when the food was served. They sign to the lady how come the greens were not prepared? Manavala Maamunigal notices and asks what? The srivaishnavars do not want to make it a big issue and say nothing, nothing. Manavala Maamunigal insisted and the truth came out. The truth was found out and the lady was stopped from further work in the madam. You bave not got bhava sudhdhi and you may leave. He said that she shall not work for six months. She pleaded and was made to seek pardon from the srivaishnavars in front of him. It happened. She was thus reformed.

4.31.19 Ten advices of Manavala Maamunigal.

1. one day one swami Varan Tharum Perumal Pillai came. He came alone to bow to Periya Jeer. The jeer got angry with him for coming alone. Srivaishnavars should go in groups and not alone. Saadhu samahamam is to happen. We must always with adiyaar kuzhangal. He asks the person to be alone in thinnai for six months.

2. If we take poison it is only the udal which dies. But this sambandham of udal with others can spoil everything. Jeevathma will get spoilt just by seeing and touching. The udal will die only if it consumes poison whereas athma will die just by seeing and touching. So don't have have too much of attachment to sareeram. Be with adiyars and remove the me from one's life. If you are in a group you will think of athma but when alone you will think of your udal. Swa abimanam is the reason for our doing wrong acts. SVB has a choornigai on this. You get anger, desire when alone.

3. Material wealth is the reason for desires. மொஹம் நரஹேது ஆகிரது. Moham/desire becomes the path to hell.

4. Way to live is by treating that one is dasan/follower of srivaishnavars. இருப்பிடம் வைகுண்டம் வேங்கடம். Treat that where you are at present to be the Venkatam which means don't keep having desires that one must get this or that, be self satisfied. This pasuram of RN also says that be followers of thondars/bakthas of perumal. We must follow what the dasars tell/decide upon. We must be a commodity to the srivaishnavars which gives them the freedom to use us in the way they want to.

5. Those sathpurushas with us how should we look after them. We should treat them like an acharyan/devadai/mother/father. They become the object of trust, have desire for them not material things.

6. Perumal will not tolerate even a bit of abachaaram to such sathpurushas and baghavathargal. எம்பெருமான் பண்ண யானை தொழில்கள் எல்லாம் பாகவத அபசாரம் பொறாமையாலே. Perumal taking vibhava avathaaram does extraordinary things (killing rakshasas including ravanan, rakshasis like boothanai, rakshasa pakshi/bird, rakshasa calf, kamsan, finally kauravas), as he can't tolerate bhagavatha abachaaram commoners,rishis in rama avatharam, of commoners, pandavas in Krishna avatharam. Perumal says even if you don't do good acts and become eligible for grace of perumal, don't do such bad acts that you earn the anger of perumal. When one does small acts of injustice like stealing, not worshipping etc., perumal does not care as you are in prakrithi and that your karma will take care of it but if you do baghavatha/sathpurushar abacharam perumal is very angry. If by any chance you do that then go back to the baghavathar ask for pardon and then be kind to him and serve him thereon.

7. One vidhwan from North of India and has heard of Manavala Maamunigal and his great glory and sends a palm leaf message for the Maamunigal. He asks, ஸகல சாஸ்த்ர தாத்பர்யங்களையும் ஸங்க்ரஹ ரூபேண அனுஷ்டேயமாய் இருப்பது எப்படி?. Meaning is how should one conduct oneself as per sasthras? Manavala Maamunigal's reply is long but short form of it is be adiyaar's adiyavan. It means respect all the perumal's bakthas and serve under them. Be parathanthran of adiyaars. Parathanthran means do what will please the adiyaar rather than doing what you think the adiyaar will like. Be with the view that Ramanujar's Thiruadigalae thanjam. Be subservient always to Ramanujar. Be with sadhu samaham. Be always chanting alzhwar pasurams.

8. One archgar swami in Srirangam[37] of the second type, complains to Manavala Maamunigal that his shishyars are not behaving in a pleasant manner with me. Manavala Maamunigal calls them and asks why are you not bowing to that archagar? This group in turn tells about the terse behavior of the archagar and say we do not get the mood to bow to him. Manavala Maamunigal says think of perumal and piratti inside him and bow to him. Thus even if a person has shortcoming but he is a bhagavathar, then he can be corrected only by your behaving well with him. Let him be of whatever gunam or kulam or any personality, if he is doing kaingaryam either directly to perumal or adiyar, we must become adiyavar to him. Learn this from Khandhaadai annan as he was from a high kulam he has become shishyan of Manavala Maamunigal and also helped in making others also shishyan of Manavala Maamunigal.

9. Now one argumentative person comes from North India. He was deeply involved in Boudha madham at that time. He was once a srivaishnavan. Vedalappai was a swami in Khandai vamsam

[37] Some archagars are very pleasing both to Perumal and adiyars and some are pleasing to perumal but are terse with adiyars and the third category are terse with both perumal and adiyars.

whose shishyan is this argumentative and wrongly interpreting person having come from North. This is the reason why they say one has to be with one's community. If you go far away you become astray. You start to speak louder and confuse the one who has always been within the community. This is the reason Manavala Maamunigal does not go for debate, the other party will speak louder, be a kudurshti/argumentative loud mouthed mis intrepretor. It is also called vidhanda vaadham in tamil. He wants to win over Manavala Maamunigal and has come to Srirangam. They call for Vedalappai swami who comes and is told about his shishyan's misbehavior. Vedalappai spots his shishyan who stopped his dhyanam and comes and prostrates before Vedalappai. Vedalappai asks the shishyan what are you doing here? (The shishyan became as scared as a snake having spotted a garudan/eagle as they are born enemies) The reply is no swami I have come to do tharkam. With whom? With Manavala Maamunigal is the reply. Now the shishyan understood and left Srirangam as he can't win over Vedalappan and what chance will he have with Manavala Maamunigal.

4.31.20 Prathivaadhi Bayankaram Anna joins Manvala Maamuni as shishya:

Now at this stage of Manavala Maamunigal's life the seventh of the eight Dig gajangal viz., Prathivaadhi Bayankaram anna. He is called Hasthigiri Naadhar Anna. In the present days Prathivaadhi Bayankaram Annangara Chariyar swami from the same vamsam (ப்ரதிவாதி பயங்கரம் அண்ணங்கராசாரி ஸ்வாமி) in Kancheepuram used to be a very famous scholar having got medal from The President of India for his knowledge in Sanskrit. He is a very famous upanyasakar and Dr VenkataKrishnan swami of Triplicane was under his tutelage. He is of the era of Velukudi Varadhachariyar, Velukudi Krishnan swami's revered father. The other being Karpangadu Swami. Prathivaadhi Bayankaram Annangara Chariyar swami was so adept in doing kalakshepam, giving pramaanam from vedhas and Upanishads, ithihasam, puranam with stunning memory and accuracy and everyone in mid 1950s had great respect for him. Even in his 90-95 years he was doing kalakshepam. He had a deep voice which used to reverberate across the hall. He used to be called a lion in this field.

Coming back, Prathivaadhi Bayankaram anna was the one who wrote Venkateswara Suprabadham when Manavala Maamunigal had gone to Thirumala. He wrote the four sthothrams for Vengadamudayaan. Venkateswara Suprabhadham (Kousalya supraja), Venkatesa sthothram (Kamalkucha), Venkatesa Prabaththi and Venkatesa Mangalam. Recall that Manavala Maamunigal declined to compose a song for Perumal just as Madhura kavi alzhwar declined to sing on anyone other than his acharyan. Manavala Maamunigal said he will not sing on any one other than on Ramanujar whom he considered as his first acharyan. Manavala Maamunigal's point was that many have sung on perumal but for Kaliyugam we must know the importance of acharyan and their paramparai and thus he said he will sing only about them. It is important that even more than perumal, we must be regardful of adiyavargal. This is the nishtai (principled objective) of Manavala Maamunigal. Prathivaadhi Bayankaram anna ends suprabadham with ramyajamatharam munim which translates to Alzhagiya manavala maamuni whom we fondly call Manavala Maamunigal.

Prathivaadhi Bayankaram anna's vamsam later had Annamaachariyar who was his shishyan. He has sung songs in Telugu and is famous in Andhra. Prathivaadhi Bayankaram anna had a great gift of debating and he won over all those who to come to debate with him. He makes his opponent to become afraid and he debates very very intently/bayankarama. Thus his name. His name at birth was Hasthigiri Naadhar Anna. They had 3 sons. After some years he went with his family to Thiruvengadam for doing kaingaryam. There one Thirumalai thozhappar was already doing kaingaryam in the temple. Thirumalai thozhappar met Prathivaadhi Bayankaram anna and gave him the kaingaryam of bringing water for thirumanjanam in a silver pot. He was to add the scent materials like cloves, cardamom, camphor etc. these are called parimala podi. Parimalam in Sanskrit means good scent. One srivaishnavr from srirangam comes to Thirumala. Prathivaadhi Bayankaram anna asks him about what is happening in Srirangam. This vaishnavar leaves out Perumal in Srirangam and talks only about Manavala Maamunigal and his glory. Even while Prathivaadhi

Bayankaram anna was intently listening to Manavala Maamunigal glory, the vaishnavar takes away the silver kudam of perumal and gives to archgar. Then Prathivaadhi Bayankaram anna runs behind him(the srivaishnavr) to say parimalam has not been yet added, however archgar exclaims that the theertham is very highly scented that day. Prathivaadhi Bayankaram anna realizes that it is due to perumal anugraham which he did even while listening to the srivaishnavar speaking about the glory of Manavala Maamunigal. Now Prathivaadhi Bayankaram anna comes back and tells the srivaishnavr that if your **just telling about glory of Manavala Maamunigal** was so good to the ears of Perumal listening to which he (the perumal) added the scented materials to the theertham, how much more glorious the real Manavala Maamunigal must be.

One day Malayappa swami/Thiruvengadamudayaan tells Prathivaadhi Bayankaram anna what are you doing here go and join Manavala Maamunigal. Now again Prathivaadhi Bayankaram anna goes with his entire family and falls at the feet of Manavala Maamunigal and pleads to him to take them into his fold. Seeing this Manavala Maamunigal gets reminded of the Vedalappai incident and thinks that he must have someone to debate with others like the boudhist shishyan of Vedalappan. Kooraththu alzhwan was like that for Ramanujar. Like Mudhali Aandaan was to Ramanujar, Koil Khandhaadai Annan is for Manavala Maamunigal. Ramanujar madam is in the side of Thaayar sannidhi in Srirangam while Manavala Maamunigal's madam is in the direction of Perumal behind Ramanujar. This is the place where Ramanujar's thirumeni had been (பள்ளி படுத்தின இடம்) put to rest after he reached paramapadham. Thus there is perumal, Ramanujar is behind Thaayar for her purushakaram and Manavala Maamunigal is behing Ramanujar his first acharyan. This the way we must approach perumal not directly but through acharyan, thaayar etc.

When Prathivaadhi Bayankaram anna swami comes to Manavala Maamunigal madam, the periya jeer was in the temple giving Klakshepam of Thiruvaimozhi. He was telling about ondrum devum ulagum…He was telling the pravesam which is introductory remarks of this 4.10 thiruvaimozhi. These pasurams talk about parathvam of perumal. Prathivaadhi Bayankaram anna joins Kalakshepam. Anna had come with the opinion that Manavala Maamunigal had known only about Tamil pasurams of alzhwar. When Manavala Maamunigal was quoting pramaanams from Vedhams, Vedhantham about to establish bagawan indeed is paramathma the srishtikartha, Prathivaadhi Bayankaram anna was stunned hearing so many pramaanangal and Manavala Maamunigal's deep knowledge in vedic matters. After the kalakshepam, Prathivaadhi Bayankaram anna who had not met Manavala Maamunigal swamigal ealier falls at his feet at does not get up. Manavala Maamunigal calls him Prathivaadhi Bayankarar anna as though he had known him for some time and says I have heard about you for a long time. Only today I got a chance to bow to you says Manavala Maamunigal and bows to him. Prathivaadhi Bayankaram anna tells unless we get swami's (Manavala Maamunigal's) thiruadi sambandham we will not get to know all these meanings of Alzhwar pasurams. Prathivaadhi Bayankaram anna goes with Manavala Maamunigal to the madam. He sees Vanamaamalai jeer, Koil Khandhaadai Annan. All were happy for this union. Prathivaadhi Bayankaram anna then goes to Koil Khandhaadai Annan and requests them to do purushakaram to Prathivaadhi Bayankaram anna's family to become shishyan of Manavala Maamunigal. Prathivaadhi Bayankaram anna's first son is Kumaarar Emperumaanaar appan, second is Aanadayyan appai, the third is Thiruvaimozhi Pillai Naayanaar.

4.31.21 Manavala maamunigal goes to Thiruvengadam, Madurai alzhagar koil, Thirunaangoor kshethrams:

Now Manavala Maamunigal goes again to Thiruvengadam and does mangalasaasanam to the perumal. Goes to Kancheepuram on the way. He meets Erumbiappa who was sent back but Erumbiappa is unable to live without acharayan just like Vaduga Nambi. Erumbiappa in fact had come to Kancheepuram when he heard that Manavala Maamunigal had come there. When he met the mamunigal, Erumbiappa was already not well and falls fainted. Somebody is required here in Kancheepuram to spread Alzhwar pasurams. Appaichiar is called to do the duities. Manavala

Maamunigal goes to thirukadigai/Sholangipuram. Goes to Erumbi and then to Thiruvengadam. Prathivaadhi Bayankaram anna was all this time with Manavala Maamunigal. There was a jeer Periya Kaelvi appan jeer in Thirumala. He is called pedhdha jeer even today and controls all the assests of Thirumala Koil. He was appointed by Ramanujar and has Hanuman's mudhirai modhiram/ring. It was difficult for him to control the temple in Thirupathi and hence another jeer swami is nominated. He appoints Koil Kelvi Thiruvengada jeer for this. He is chinna jeer. He has Ramanujar mudhirai modhiram/ring. Now Manavala Maamunigal comes to Thillai nagar Thiru Chithirakoodam (now Chidambaram). Sayana thirukolam. Govindaraja Perumal. In 1135, (2 years before Ramanujar paramapadam) this temple was broken down (by Saiva maharaja) and moolavar thrown into seas and uthsavar alone was there. A moolvar was made and the uthsavar taken to Thirupathi and established as Govindharaja perumal koil by Ramanujar. Manavala Maamunigal goes to that koil and thinks of the previous history and becomes sad. Manavala Maamunigal expressed his desire that a sannadhi be built for Govindhraja Perumal in Chidambaram too. In some years after Manavala Maamunigal a Doddaiachaariaar swami who used have a vigraham of chakraththu alzhwar (weapon of Krishnar) fought with Saivaites and did prathishtapanam of Govindaraja perumal in Chidhambaram again.

Manavala Maamunigal goes to Thiru Evvul, Thiruvallikeni, mathuranthakam, idhuvo kiliaaru. The stream there is called Kiliaaru. Periya Nambi did dwayam upadesam to Ramanujar here. Goes toThirunaangur 11 divyadesams. Comes to Thiruvaali Thirunagari (as against Alzhwar Thirunagari of Nammalzhwar). Sees Thirumangai alzhwar vadivazhagu. Manavala Maamunigal sings a choornigai on Thirumangai alzhwar. (hear 1.26.50 of GP 103 for the song). Most beautiful thirumeni amongst alzhwars is that of Thirumangai alzhwar. உறை ஒளித்த வாளை ஒத்த விழி மடந்தை...His eyes are as sharp as a sword just taken out of its case. Such a king makes the ladies there to fall for him. The alzhwar sings siriya thirumadal and periya to challenge perumal that if he does not give him kaatchi then, he will go about destroying the name of the perumal. This alzhwar had stopped Perumal and thaayar who came as newly wed couple and looted their ornaments. After perumal showed himself, the alzhwar melts and his thighs sag in. kazal, thirumudi and neck all of them curve in seeing perumal thus. It can be seen in Thiruvaali thirunagari. His manasu also melts. He is speechless. The Thirumangai alzhwar's mouth is like as though he is just them spelling Thirumanthiram Om Namo Naarayanaaya. He has very sharp nose. His face is full of joy. His eyes are wide open. His curly black hairlock, beautiful bangles he wears, beautiful ears, beautiful neck, wide chest, beautiful shoulders, back (vertebra portion)….He also sings a vaazhi thirunaamam for the alzhwar. Thirumanan Kollai in Thiruvali Thirunagari where the waylaying of perumal and thaayaar who come as a newly wed is an open ground with one arasa maram (peepal tree) where Vedupari uthsavam is held every year to mark the 10 odd day long festivities for Thirumangai alzhwar. It is on the previous night of Panguni uthiram. Thirumangai alzhwar comes on his adalma horse with a huge ohhh sound to rob perumal and piratti. Manavala Maamunigal says eedhoo thiruarasu? (the arasa maram) eedhoo manangollai? (is this the spot where perumal was robbed by Thirumangai alzhwar?)eedhoo ezhilaali? (Is this the Thiruvaali town?)eedho thaan vettum kaliyan? Is this Kaliyan (Thirumangai mannan) who chops off the heads of people? Kaliyan threatened Perumal to get the manthiram for removal of the small toe ring which alone he was not able to remove from the body of Perumal. At that time Perumal tells him and gives him a bigger manthiram – the thirumanthiram. Thirunaangur is the place for 11 garuda sevai that is perumal from the 11 keshthram of Thirumangai assemble and uthsavam takes place in Thirunaangoor. In all these places festivities happen exactly as per Manavala Maamunigal niyamanam (order). For all the 11 perumals, Thirumangai alzhwar comes as pradakshinam after which, Manavala Maamunigal comes as pradakshinm of Thirumangai alzhwar. When each of the 11 perumal come Thirumangai alzhwar and Manavala Maamunigal accompany them. Similary in Alzhwar thirunagari, Nammazhwar and Madhurakavi accompany the 9 perumals and they meet up in Alzhwar Thirunagari.

He then sends Appaichi annan to Koil and do kaingaryam. Now Manavala Maamunigal gives Acharya simhasanam to the mudhaligal. Prathivaadhi Bayankaram anna is given the responsibility of teaching Sree bashyam to his prominent shishyas starting with Kandhaadai annan. He is called Sreebashyacharyar (not sreebashyad acharyar/sreebashyakaarar which is Ramnujar). He is the simhasanaadhipadhi for Sree Bashyam.

Khandhaadai Annan is given the resposibilty of teaching Bhagavath vishayam to some of his prominent shishyas. He is called Bhagavathsambandachaaryaar.

Sudhdha sathvam anna is given the title Thiruvaimozhiacharyar. He is asked to bring out bagavath vishayam in Sanskrit.

Erumbiappa is called to the koil and asks him to look after him (Manavala Maamunigal) in regards of his daily activities.

4.31.22 Perumal orders Manavala Maamunigal to do kalakshepam of Thiruvaimozhi from all the 5 granthams for one year. Perumal gives the podhu thaniyan.

Manavala maamuni does thiruvaimozhi kalakshepam for une year in Srirangam on perumal's suggestion

Like this all the activities were happening nicely. One day, the periya Perumal gets a thought. The perumal wants to end the guruparamparai. Perumal wants to have Manavala Maamunigal as his acharyan. During a pavithrothsavam in the koil, periya perumal heard the kalakshepam of Manavala Maamunigal and archaka mukhaena tells from tomorrow for the next one year you shall conduct grantha kalakshepam of Nammazhwar's thiruvaimozhi using the five vyakyanams that have come out do the grantha kalakshepam. நான் செவி சாய்க்க ஆசை படுகிரேன். It means I, (Perumal) want to hear the kalakshepam. Manavala Maamunigal says Naayandhae Naayandhae it means I will do, I will do. To a question of the uthsavams meanwhile, Namperumal clearly says stop uthsavams for one year. I am going to hear like a srotha. From this it is clear that it is more impotant to listen than even to tell. When I was Raman Viswamithrar(who gets angry soon) was my guru. As krishnar, Sandeepani (who asked as guru dakshina for his lost son to be found) was guru. Perumal thinks I want a very great acharyan. He chose Manavala Maamunigal as acharyan as he has all the santham that perumal likes. Manavala Maamunigal has been able to correct so many shishyas and bring them together. He has shown Acharya abimaanamae uththaragam. Faith in acharyan is the best quality needed for upliftment of one's athma. Vareethaabi (Bhadhadeedhaabi) varusham 31st day of aavani month, swathi nakshathram, sukla paksham, chathurthi thithi, Friday. In the English year September 1432. He invited everyone. It happened in Garuda mantapam near chandhana mantapam.(1.39.37) Alzhwar acharyar vigrahams were brought in, sthalasthars and sthanasthars, adiyars, shishyars joined. Manavala Maamunigal at the start expresses who am I to give kalakshepam to Perumal. Will anyone get the permission to do it in such a big thirumantapam which is generally reserved for perumal uthsavams. Namperumal participated every day. Just as Ramar heard Ramayanam from Lava, Kuchar, Namperumal heard, from Manavala Maamunigal, thiruvaimozhi klakshepam which talks of perumal's perumai in addition to describing Nammalzhwar's feelings of happiness (samslesham) when perumal is seen by him in his mind and sadness (vislesham) when perumal goes away. Namperumal heard with ubaya natchimargal whereas that day Raman heard it alone/without Sita. Manavala Maamunigal gave the kalakshepam bringing out clearly from all the five vyakyanagal of Thiruvaimozhi, also brought out what has been told about this in sruthi, what has been told about this in sree bashyam, this is from sthrutha prakasika, this is from geetha bashyam by Ramanujar, this is from pancha rathra prakriyai, this is from sri Ramayanam, this is from mahabaratham, this is from Vishnu puranam, this is from maha baghavatham, this is padhartham, this is vakyartham, this is mahavakyartham, this

samabibyavaaraartham, this is dwanyartham, this is artha rasam, this is bava rasam, this is on porul - ஒண் பொருள். This is ut porul - உட் பொருள்.

Srisailesa thaniyan

One year passed thus for the enjoyment of Namperumal and all those who heard. After this a pavithrothsavam is performed as a culmination function of the kalakshepam and also as no uthsavams were done for one full year. This is satrumurai day. Pramadeecha Ananda varusham has set in. Ani masam, Sunday, pournami, moola nakshathram (that of Manavala Maamunigal). All the plate full of flowers, fruits, dry fruits, vasthram, dravyam, vetrilai, paakku. All brought by many bakthas. Manavala Maamunigal is just finishing the kalkshepam just then one boy comes running and says he is the son of Alzhagiya Manavalam bhattaraana archagar. He says he is 5 years old. His name is Ranganayakam. He comes in between sambavanai plates and Namperumal. Everyone thinks this some miracle not any ordinary thing. The boy is asked why are you standing there? The boy folds his hands and without fear says, ஸ்ரீசைலேச தயா பாத்ரம், தீபக்தியாதி குணார்னவம், யதீன்ற ப்ரவணம் வந்தே, ரம்ய ஜாமாதரம் முனிம், and runs away. Then the boy says I did not tell anything. I don't know anything. The boy runs into periya perumal sannidhi and disappears. அந்தர்பாவம் ஆகி போக. The elders write this and keep it on Namperumal's thiruadi and read it aloud. Hearing this perumal says call Apillai. He asks apillai to tell one vaazhi thirunamam for Manavala Maamunigal. வாழி திருவாய்மொழி பிள்ளை மாதகவால் வாழும் மணவாள மாமுனிவன் வாழியவன் மாறன் திருவாய்மொழி பொருளை மாநிலத்தோர் தேரும் படி உறைக்கும் சீர். செய்ய தாமரை தாளிணை வாழியே, சேலை வாழி திரு நாபி வாழியே, துய்ய மார்பும் புரி நூலும் வாழியே, சுந்தர திரு தோளிணை வாழியே, கையுமேந்திய முக்கோலும் வாழியே, கருணை பொங்கிய கண்ணிணை வாழியே, பொய்யில்லாத மணவாள மாமுனி புந்தி வாழி புகழ் வாழி வாழியே. அடியார்கள் வாழ, அரங்கநகர் வாழ, சடகோபன் தண்டமிழ் நூல் வாழ, கடல் சூழ்ந்த, மன்னுலகம் வாழ, மணவாள மாமுனியே இன்னும் ஒரு நூற்றாண்டு இரும். This vaazhi thirunaamam is sung every day in thiruaraadhanam. Perumaal orders each one by pointing let this vaazhi thirunaamam be taken by you to Thirumalai and you take it to Thirumalirncholai and tell everyone that this vaazhi thirunaamam be chanted in all koils every time that alzhwar pasurangal are chanted once before starting to chant divya prabandham. Even today in all the sannidhis as Namperumal's orders we start with srisailesa.. the meaning of this huge and given earlier in the book. There are three dwayams: Satagopa dwayam, Raamanuja dwayam, Manavala Maamunigal dwayam. Srimath satagpath charanou charanam prabathyae, srimathae satagopaaya namaha; Srimath ramanujasya charanou charanam prabathyae, srimathae ramanujaya namaha; ஸ்ரீசைலேச தயா பாத்ரம், தீபக்தியாதி குணார்னவம், யதீன்ற ப்ரவணம் வந்தே, ரம்ய ஜாமாதரம் முனிம். People after this heavenly happening discuss what happened. Manavala Maamunigal tells there is the meaning of Pranavam in that. Srisailaesan is Thiruvengadamudayaan. Manavala Maamunigal is daya pathram of Thiruvengadamudayaan. Akaara, ukaara and makaaram are there in it and hence pranavam is in it.

This thaniyan getting formed that day is one red lettered day for Srivaishnava sampradaayam. Manavala Maamunigal gets the title 36000 perukkar. Thiruvengadamudayaan and Thirumalirncholai emperumaan accept this thaniyan. This thaniyan is desired to be sent to North India also but Manavala Maamunigal being unwell is not able to go. Just then one dasar comes from North and undertakes to chant this thaniyan in North also. Kumandu Ilayavalli swami is also sent. In every koil of North where this thaniyan is taken, the perumal there asks have you been sent by Manavala Maamunigal. All the perumals are done mangalasaasanam.

Manavala Maamunigal establishes the ashta dig gajangal and with them carries out the administration of VSA very well. We won't talk of parama praapthi of Manavala Maamunigal. We still consider him to be amongst us. Manavala Maamunigal gives directions of what is to be done in the divya kshethrams. Mahabali vaananaadhar and thirumalai thandhaar thozhappar were asked to look after Thirumaliruncholai. With them Alzhagar kaingaryam has been taken care of. Ramanujar dasar was asked look after many thirupalli with the help of raajas for the money required. Manavala Maamunigal once again sees if Perialzhwar thirumozhi vyakyanams have been correctly done.

பாராரு மங்கை திருவெங்கடமுடையான் பட்டர்பிரான் ஆராமம் சூழ்ந்த கோயில் க்ந்தாடை அண்ணன் எரும்பியப்பா ஏராரும் பிள்ளை அப்பிள்ளார் வாதி பயங்கரர் என்ன போரார்ந்த திக்கஜங்கள் சூழ் பரயோகி சிந்தியுமே

Manavala Maamunigal in his 73rd year fell ill and thought he has done what is needed for the world and kept telling vaazhi ethiraasan, vaazhi ethiraasan, vaazhi ethiraasan vazhthuvaar, thaalinaiyil thaazhthuvaar, pinnoer thalai. He chants arthi prabandham in the end. Innum eththanai naal ivvudambudan ingae iruppadhu tells Manavala Maamunigal. Manavala Maamunigal's plea for him to be taken to parama padham was accepted by perumal and gives a date and on that day he sits with dhyanam and in that state he went to paramapadham for doing kaingaryam. He asked the shishyas to chant thiruvaimozhi at his last stages. Manavala Maamunigal while leaving went in his swaroopam of adi seshan. Manavala maamuni's thiruarasu is by the side of Aalavandhar's thiruarasu. The place where he was palli paduththa idam.

Summary:

What a journey we have been through to be able to read all these history and know about alzhwars, poorvacharyars which has given us such divine view of what Visishtadhvaitham means. First of all I have to place on record all our sincere pranams to Shri Vagulabaranan Swami's kalakshepam during the tough Covid times which is the basis of this whole text. It is his book. Adiyaen has only tried to do convery tamil spoken text into English written text to the best of my ability. All the shortcomings are my responsibility and what we enjoy are all due to Sriman Vagulabaranan Swami's efforts.

It is very difficult to imagine that how there can be anyone not being a follower of Manavala Maamunigal who summarises all the alzhwars and acharyars and clearly points us to Ramanujar, Thaayaar and Perumal. I am being continuously dragged back to deny those who say that our sanathana dharma does not have history atleast the recorded one. I am of the firm opinion that there need to be no other proof than this text which has clear pointers to all the written documents on this topic dating back to at least 1225 years. This text again captures what had been sung from Mudhal alzhwars' times which takes to 5300 years back. The alzhwars themselves have composed their hymns based on Vedhas and Upanishads which are timeless means there is no date on its beginning as it has always exited and hence this whole text also is timeless.

A quick recap of what we have written in this compilation. We have given the brief introduction to Sanathana dharma and have given a quick brief outline of it. We then have captured the dates when the alzhwars have taken avatharam. We have given a tabule summarizing this text running into 40+ pages which is a rapid reading of the whole text and also pointer to brief of what each Acharya purushan and some prominent shishyas have done. It is a quick reminder for the entire guru paramparai.

We then have described the avatharam of mudhal alzhwars their works with meanings of select pasurams only to bring some enthusiasm into the reder to get to know the entire works and then their meanings. We have done the same for Thirumazhisai piran, Kulasekara perumal, perialzhwar. In the case of perialzhwar who is such a big Krishnar bakthan reading his entire prabandham will develop interest in us to be a Krishna bakthan. Towards that meanings of select pasurams of Perialzhwar Thirumozhi given here will be a catalyst. Andal daughter of Perialzhwar and her works given next is a melting point for bakthi.

Thondaradipodi alzhwar has a very evoking life right from his avatharam. Reading that is a must and so are his works which serve as a whip for us to be awakened to be righteous in our lives. Thiruppaan alzhwar from the very low caste whose history is given next is an inspiration for us to correct our social behavior and develop bakthi.

Thirumangai alzhwar is a very aggressive and man of the world king who was tamed in no time by perumal and his history and the meanings of his works is a true inspiration for us.

Nammazhwar whose history is given next is the most important of all the alzhwars. He is the epicenter of VSA. His works especially Thiruvaimozhi drives the bakthi in us at all times including today. Thus a detailed wrting on his pasurams both that of Vagulabaranan swami and my father in law Dr TS Ramaswamy finds its place here. Madhurakavi alzhwar is true follower of Nammalzwar and his charithram/history is also given here.

Now starts the text on our acharya paramparai and two thirds of the book if not more is about them.

Nathamunigal heads them and he got us the 4000 odd hyms of Divya prabandham from Nammalzhwar which was lost to the humanity for over 2000 years. He also got physical

thirumeni/statues of both Nammazhwar who lived well before his times and Ramanujar who is going to take avatharam much later. He got the 4000 verses written in palm leaves, got them to be sung in Koils and also composed rhythmic singing of these verses. His son, shishyas continued this work. Kurugaikavalappan, Thirukannamangai Aandaan, Uyyakkondaar shishyas of Nathamuni also are important in this context as described. Mankkaal Nambi shishya of Uyyakondaar is a central figure in correcting the grand son Yamunai Thuraivan/Aalavandhaar and giving him the statue of Ramanujar and asking him to spot Ramanujar and give him to the world. Charithram of Yamunai Thuraivan/Aalavandhaar is given next. Aalavandhaar is the guru of Ramanujar who wanted to meet him, but never got to meet and has three folded fingers which unfold even after his death when Ramanujar guesses what would have been in his (Aalavandhaar's) mind which are the tasks to be accomplished by Ramnujar in his life.

Raamanujar's charithram begins here. Very detailed description of Ilaya alzhwan (later ramnujar) covering his first teacher of Yadhava Prakasar, going to Banares saving by Govinda Perumal, Ramanujar's cousin; back to Kanchee, time with Thirukatchi Nambi, his marriage, getting 6 vaarthais from Arulaala Perumaal, pointing out of ramnujar by Aalavandhaar, getting samashneeyam by Periya nambigal in mathranthakam, going to Sreerangam, learning Thiruvaimozhi, does saranagathi to thaayaar by writing Gadhya thrayam, Kongil piratti (a lady comes to see ramanujar in the street taking uchi vruthi) in Srirangam, Kidambi aachaan shishyar of Ramanujar was making food after Thirukoshtiyur Nambi hot sand test and attempted poisoning of Ramanujar, Anantha Alzhwaan volunteers to serve in Thirumala and does garden formation, crowbar incident, Thirukatchi Nambi seeks acharyan, Maaranaer nambi a low caste person with Aalavandhaar who took acharyan's noi, looked after by Periya Nambi and after effects, Vaadham with Yagnyamoorthie for 18 days Ramanujar uses Aalavandhar's sthothram to win, does thiruvaimozhi kalakshepam, Paruththi kollai ammaiyaar who serves food for Ramanujar gets padukai, goes to Thiruvengadam learns Ramayanam, correction of Govinda Perumal, planning SB, gets Govinda Perumal, visit to Kashmir with kooraththu alzhwan, memorizing of Brahmma Suthram of Bodhayanar, granthangal of Ramanujar, his digvijayam perumal leelais in Thiruananthapuram and Puri Jagannaath, Bhattar vaibhavam, Mudhali aandaan, kirimi ganta chozhan's troubles, Kooraththu alzhwan and Mudhali aandaan loosing eyes, Ramanujar to thondanur, Melokote, Thiru Narayanan Koil, uthsavar from thulukka natchiyar, return of Ramanujar to Srirangam, nooru thada uthsavam, vaduga nambi vaibhavam, Kooraththu alzhwan's teachings, Ramanujar's praises by perumal and all shishyas and previous acharyas, last 7 days of Ramanujar, Ramanujar's advices to us, six commandments of Ramanujar, last journey of Ramanujar.

Pillai urangavillidasar vaibhavam, 10 advices of Ramanujar to Mudhali Aandaan, vaarthalabam between Kooraththu alzhwan and Mudhali Aandaan(both being great men worth reading it), Govinda perumal/Embar's charithram, Advice of Ramanujar to Embar, embar's final days, his 9 advices for us, Parasara Bhattar's vaibhavam, Bhattar's vaadham with Vaedhanthi/Madhavacharyar(Nanjeer later), 45 advices of Bhattar to us. Ramar and Krishnar compared, Kaisiga mahathyam, Nanjeer vaibhavam, 9000 padi told by Nanjeer and written by Varadhachariyar/Nampillai, 35 vaarthalabams between Nanjeer and Nampillai, Charithram of Periya Vaachaan pillai and 11 incidents, eedu paramparai, Vadakku Thiruveedhi pillai and 24000 padi, Vaedhaantha desikanar vaibhavam, his works(115 granthams largely Sanskrit), his miracles, titles conferred on him.

Pillai Lokacharyar vaibhavam, Pillai lokacharyar granthangal, short summary of SVB and meanings of some choornigais rescue of Namperumal by PLC from Moghuls, Yathrai of Namperumal and Nammazhwar vigrahams to Kozhikode and then to ThiruKannaambi and their return, Thirumalai alzhwan vaibhavam and his young days, PLC in his final days and advice to his shishyas what each should do to teach Thiruvaimozhi Pillai/Thirumalai alzhwan. Thiruvaimozhi Pillai vaibhavam. Koora kuloththamam dasar teaching Thirumalai alzhwan and his reformation, his learning 36000 padi due

to karunai of Devaraja perumal, Vilan cholai pillai avatharam and his teaching Thiruvaimozhi pillai. Avathaaram of Manavala Maamunigal with reasons, his meeting Thiruvaimozhi Pillai and learning, his tasks specified, PLC and Thiruvaimozhi Pillai's significant achievements.

Alzhagiya Manavala Naayanar's young days and learning from Thiruvaimozhi Pillai, Alzhagiya Manavala Naayanar leaving for Srirangam, description of Srirangam Koil and how to properly visit a temple, how he establishes himself in Srirangam with Gomadththaar connections, leaving for Thirumalai, learns SB from Kidambi Naayanaar, returns to Srirangam takes sanyasam and gets the title Manavala maamuni, a lady Khandhaadayaar becomes shihyai of Manvala maamunigal which is the turning point of increase of shishyas for Manavala maamuni, how Khandaadayaars join Manavala maamuni, how Manavala maamuni's swaroopam of adi seshan is seen by a lady, goes back to alzhwar thirunagari and reforms the town, attempt on his life and he escapes taking his form of Adi seshan, returns to Srirangam, 10 advices of Manavala maamuni, perumal orders Manavala maamuni to do one year kalakshepam of Thiruvaimozhi from all the 5 granthams, in satrumurai one young boy gives the podhu thaniyan of divya prabandham.

Thus truly we are all blessed finally due to Manvala Maamunigal for showing us the entire Guruparamparai and most importantle showing us that Ramanujar Thiruadigale thanjam amd Manavala Maamuniyae innum oru noortrandu irum (May Manavala maamuni live for another 100 yers we keep chanting every day).

Sirmathae Rmanujaaya Namaha

List of abbreviations

AMN: Alzhagiya Manavala Naayanaar birth name of Manavala Maamunigal

EMP: Eunni Madhava Perumaal

GP: Guru Paramparai

ISKCON: International Society on Krishna Consciousness

JK: Jagath karanan

KA: Kooraththu Alzhwan

MA: Mudhali Aandaan

NTP: Naduvil Thiruveedhi Pillai

PLC: Pillai Lokacharyar
PP: Poorva pakshi
PSK: PS Krishnan (Adiyaen)
PT: Periya Thirumozhi (Thirumangai Alzhwar)
PTN: Periya Thirumalai Nambi
PVP: Periya Vaachaan Pillai

R&D: Research and Development
RN: Ramanuja Nootrandhaadhi

SB: Sree Bashyam
SC: Scehduled Caste
SN: Sriman Narayanan
ST: Scheduled Tribe
SVB: Sree Vachana Bosshanam

TPA: Thondaradipodi alzhwar
TPNA: Thirupaan alzhwar
TN: Thirukoshtiyur Nambi
TSR: TS Ramaswamy (adiyaen's father in law)
TV: Thiruchandha Viruththam

UR: Upadesa Rathinamaalai
U Ve: Ubaya Vedhantha (a title given to those who are well versed in Tamil and Sanskrit)

VSA: Visistadhvaitham
VTP: Vadakku Thiru Veedhi Pillai

YP: Yadava Prakasar

Meanings of Sampradhaaya words (அநுஸந்தேயம்) used in the document

Sampradhaaya word tamil/sanskrit	Meaning
aabathpandava	a trait of Krishnar. Pandavas think of Krishnar only at their time of danger to them. (abaththu = danger). Thus the name
aadhi	early, first, long long ago
aai	perumal
aala maram	banyan tree
aanai	promise/oath
aarjwa gunam	Aarjawam means to think of good for others. Perumaal is too very keen to show his mercy on us. He does not treat himself to be big which will shy us away from him instead he lowers himself and attracts us.
aasanam	sitting posture or even the seat on which one sits
aatraamai	despair of seperation after being together with perumal
aavaesa avatharam	spontaneous avatharam of perumal such as that of Narasimhar
Aazhi	it is the spinning firebrand weapon which SN holds in his fingers and uses it to kill his enemies. It is always on and gets guided to find the neck of enemy which it chops off. Ponnazhi is golden aazhi
abaekshitham	viruppam/desire of a great person like perumal.
Abaharanam	stealing.
abaranam	ornament/jewel
abathsagathvam	HE is abathsagayan who will help when we are in danger/abaththu
achith	the substances that can't think on their own lifeless forms.
Achitvath parathanthriyam	It is to do what boss likes without any thinking just like a slave does to a master or a soldier does to his superior or what Alzhwar asks perumal of to be able to whatever perumal likes without questioning like Barathan did to Ramar.
achyutha	Perumal who will never go back on his promises by quoting some excuse or the other.

Acithvath parathanthriyam	parathanthriyam is to do that service which God will like. Achithvath means having characteristics of lifeless objects as only these will not think what is there in it for me (gains such as money, power or even moksham) in this duty that I will do to God. It means we should not think of returns and do kaingaryam which God likes. We must fall at the feet of perumal or baghavathars just like a wooden stick which is a achith object.
adhimanishya	An act which is beyond the capability of man (and even devars. Can be done only by Perumal.
Adhipravanyam:	Higher level service we do to God.
Adhyavathsam	Service we do to God to please him.
adichiy	female of adiyaen meaning a female follower of say Ramanujar
Adiseshan:	The snake on which perumal reclines
adwaesham	exhibit kindness towards others. Dwaesham is to hate
agam	sampradyaya word for house
agamanams	rules to be followed in construction of a temple, conduct of pujas including how to get sannithyam to theperumal inside, rules to be followed in administration of the koil including uthsavams
agiyum, akkiyum, kaakum	destroys by eating and keeping it in him, creates, protects
ahamagyamaana	bad act performed due to one's ignorance
ahankaram:	individual pride which overrides care for others.
Aikkiyam:	one Joining with perumal, Andal in this case. She went into the Sannidhi of Ranganatjhar and never returned which means she has joined perumal - aikkiyam with him.
Aikkiyam:	joining with: such as athma becomes aikkiyam with paramathma in pralayam
Aiswaryaarthi:	Those humans who have interest only in multiplying their wealth and have no interest in Godly matters
akila haeya prathyaneegathvam	Characteristic of perumal due to which he does not get any paapams due to prakrithi sambandham in vibhava avatharam, antharyamithvam and archa avatharam
Akinchanyam:	This is told by a baktha to God/Acharya that he has nothing to offer.
Ali	transgender person; this word also has another meaning - it is thigh portion of the body

alinganam	embrace
alogam	lack of gyanam as that of animals. See Thiruvaimozhi 2.9.1
alpam	mean/object of low value
amalan	refers to perumal and he is blemishless. Perumal takes all who are worthy into his fold. This guna perumal gets due to akila haeya prathyaneegathvam of his.
amarar	those residing in Vaikuntam other than SN
amawasai	new moon day
Amsam:	Part of usually of Perumal. Alzhwars, acharyas have been born as amsam of perumal. They also have that power of that part of which they are a part. For eg Adi seshan which is an amsam of perumal and Manavala Maamunigal took avatharam of this amsam. This acharyan could transform himself into Adiseshan when he desired so.
amudham	the elixir which was got out of churning of Thirupparkadal.
amudhu	cooked rice. It is offered to perumal in daily thiruaradhanam
anadhi	countless/large amounts
anadhyaayana kalam	this is the period in dec-jan even upto feb which starts with karthgai nakshathram of Karthigai month and ends in Hastham nakshathram of thai masam. In this period we are not supposed to chant/do adhyaayanam of divya prabandham at home that is observe anadhyaayanam. in the rest of the period in the year we can chant prabandham at homes. In this period there are a lot of festivities in koils including kalakshepams in koil which we are to attend and this chanting at home should not come in the way for attending kalakshepams.
Anandamayan:	eternal unfathomable happiness of perumal which he always possesses
anandham	happiness/contentment;sathva, Rajo, thamasa gunams: blissful; killer instinct of a warrior; lazy laid-back attitude of take it easy type of persons qualities respectively. Saathvika is a state of behaviour which is blissful behaviour.
Ananya Gadhithvam	Having no other recourse to take. Such as us on earth we have no recourse than to ask for the lotus feet of Perumal.

Ananya gadhithvam	Baghavatha expresses to God/Acharyan, I have no other go for upliftment to be able to reach Vaikuntam other than to hold on to your Lotus feet
Ananyaraga saeshathvam:	Loyalty only to one usually to perumal and refusal to others.
andhaadhi	Verses which start from the letter/word of the last verse
andhanar	brahmin
anjali	to fold one's hand so as to bow before God or respected person or to a formal crowd. This is the alternate to shaking hands or embracing followed in other religions
anna dhaanam	Feast or even daily lunch given to the needy can even be daily just as in Koils.
anthar baviththal	disapperance of perumal after his advice to alzhwar
antharathma	inner voice; what your athma advices you iro going in righteous path whereas it is your mind which drags you out of it. Thus keep your mind on your soul as westerners also say.
antharbavithvam	means joining with perumal even one is alive. It happened to Andal and TPNA. You are seen till you join in flesh and blodd and after the event you are not seen at all.
Antharyaami:	SN resides inside all of us as a very very small subatomic part duding us in all our actions and approving both good and bad actions that we decide jointly between our manasu and athma. He tries to advice us to do right action but if we do not listen, he allows us our freedom.
anthima	in the end
Anthima samskaram	Last rites. There are 16 rites for an athma to be born till its death. The last of them is what we do upon a person’s death.
anubavam	experience
anubavam	experience/feeling

Anugraham:	Blessings (of perumal)
anukoolam	towards our intensions
anusandhanam	to chant periodically
anyatha gyanam	quality due to which we envy perumal having all those qualities
anyonya	behaviour of one which is not that of ordinary person
anyopadesam	explicit/outer/overall meaning of a pasuram
apraakritha	Formation which does not belong to the known universe. Way perumal or even athmas will look in places such as Vaikuntam. Prakritha substance or living being means that as we see in universe.
apsaras	faireys
araamudhan	Name of Perumal in Kumbakonam and it means that amudham which one got by churning thiruparkadal which when consumed forever gives incrasing amounts of pleasure/joy
aradhanam	the act of offering flowers, theertham,dhoopam, deepam and chanting pasurams in praise of God
aram	dharmam/righteousness
Aranaa kayaru	In the olden days, men used to tie a black thread around the stomach as Drishti and it used to serve the purpose to tuck loin cloth to hide inner parts during bathing which used happen in public.
araperiyan	Perumal. He is highest in following dharma.
arasa maram	peepal tree
aravu	It is the snake (python)on which perumal relies as it is soft like a mattress. That snake is called Adiseshan and it has 1000 heads. Aravanai is mattress bed from the snake.

arayar	Set of people who sing prabandham in koils with gaanam/raagam/melodiously even while dancing to the tune
arayars	name of set of people who sing prabandham in Koil with ragam, thaalam and also enact dance forms with it. They carry musical instruments such as dol.
archgar	Priest in the koil
arivu	knowledge but in dharmic context it means knowledge about thathvam/SN
arjwam	A gunam of perumal which shows the keenness to keep giving more and more to bakthas. For ordinary persons, this gunam will enthuse them to learn more and more.
artha	ordinary acts to grow our body such as earning to buy food and pleasures
arthiharathvam	HE helps those who pray/do arthi to him. He is more keen to help us than the interest we sho in him, like a mother to her child.
arthikkaradhu	to pray to God for some thing
Artru neer	river water
aru அரு	athma as in thiruvaimozhi 1-1-1
aruvam	a+uruvam means lack of shape/shapeless
aruvum, uruvum	achith and chith
ashcharyan	one who makes you to wonder

Ashtanga yoga	Yoga consists of of yamam (control of outer indriyangal), niyamam (control of manasu by controlling indriyangal inside the body), asanam (control of physical parts of body), pranayamam (control of one's breath), prathyagaram (to bring all feelings and keep it in manasu), dharanam (focus on the prolonged control of all the above), dhyanam, Samadhi (last yogam in which highest step is achieved and one can keep in this posture for long long time even without food). This is called ashtanga yoga maha sidhdhi. Objective of all the yogam is to attain paramathma.
Asrayam	to follow one. Be dependant on one such as athma is asrayam to udal. It is used for perumal. We are asrayam to perumal.
asthigar	Follower of vedas and those believe in God
asthiram	not lasting or lasting for very less time/will get spent away/leave one soon.
Asuran/rakshasan/arakkan	a variety of creation who are born to do damage to the humanity. They want to annihilate humans, win over Devars and finally defeat SN and say they are the rulers of universe.
athala, vithala, paathala lokas	the three worlds refrred in many places nithya, leela and paathala?
athma	Soul in the body. Central concept of Sanathana dharma. Jeevathma is one inside living beings.Paramathma is perumal himself
atru	leave out (desires) such as patru atru means leave out worldy desires

Avathaarigai	is the introduction portion of a Grantham describing the circumstances why and how the Grantham is written.
avayavangal	parts of the body like limbs
avayavi	body
avidhya	mind not knowing about perumal but could have been filled with matters to earn money and enjoy vishayandhrangal in life
avirbaviththal	is to take sudden avatharam or to very suddenly mix with perumal. Also referred when perumal enters alzhwar such as Nammaalzhwar. Avir is to come out whereas anthar is to go inside
avunnan	Demon/rakshasan
Avyavangal	parts of the body such as limbs, chest, face head etc.
avyayam	main part of the body athma
avyayangal	avyayangal are parts of the body whereas avyayam in singular is athma.
ayan	Brahmma
Ayarpadi:	It is Brindavan town near Mathura where cowherders used to live. Aayars are cowherds.
ayarvu	thought of second gradedness opposite of uyarvu
ayudham	weapon
azhiththal	destruction
Bagaballabarthy:	Those humans who do only bakthi and have least interest in worldly things. Their sole aim to get Mukthi from life and reach Vaikuntam.
Bagawan	also perumal, the supreme one, Sriman Narayanan also called parabrahmmam
Bagawthanubhava janitha preethikarika kainkaryam	What we do after attaining moksham. We perform those kaingaryams which pleases perumal

Baghavthoethamar	baghavathan - one who follows God intensely. Uthamar - Distinguished. Thus this word means the distinguished person who is fully devoted to God.
Baghyam	one's fortune. Usage: it is my baghyam that you came - told to an important person having come to one's house.
baghyam	god given luck
bandham	tie. Tie which keeps to take rebirths
bartha/baarya	husband/wife
bava sudhdhi	purity in thoughts
bavanathvam	It is the quality of perumal using which Perumal cures others' misery.
Bhagavatha seshathvam	To do service to Bhagavathas
bhavam	trait
bhavanai	Alzhwar is enacting personality of another person even in the sung verse
Bikshai/Ucha vriththi:	Begging at houses of brahmins for daily food. They give grains which the Jeer/rishi/munivar begs for
boghya	Eating for the sake of taste. Take beetle leaves and araca nut after a good meal
boghyathvam	The quality of anything which will keep you attracted to the referred object for ever defeating the law of diminishing returns. In this case it refers to that of Perumal
Bootham/pey	ghost
brahmma kapalam	skull of brahmma the father of sivan

Brahmmagathi dhoesham	Brahmma had 5 heads initially and was proud of it. His son sivan did not like the ahankaram of Brahmma and peeled off one of his heads. It stuck to his hands which he did not like and asked for help from all. None could solve this problem. Only SN came to his recue and goit it reomed and the head fell in Badrinath in a place called Brahmma kapalam. This sapam to Sivan is called Brahmmagathi dhoesham
budhi	intellect
chaeshtidhangal	play acts of Perumal same as leelais
chakram/aazhi	The spinning weapon spitting fire which perumal has in his hand ever ready to kill enemies.
chandhanam	scented powder made from sandal wood.
chandiran	moon
cheyyul	stanza of a poem/pasuram. Some times/very few there can be only one cheyyl/pasuram/stanza in the entire prabandham. Usually a set of 10/11 pasurams/stanzas is one thirumozhi having a given title which mostly is the starting word of first pasuram of that thirumozhi. Longest prabandham has 1300+ pasurams/stanzas (Periya Thirumozhi by Thirumangai alzhwar) next is 1102 pasurams in Nammalzhwar's Thiruvaimozhi. for eg., Thiruvaimozhi has ten "paththu" and each paththu has 10 thirumozhis and each thirumozhi has 10/11/12/13 pasurams or stanzas.
Chik ena pidithaen	To catch hold of a person suddenly just as in Kabaddi
chith	the life form which can think

Chitrarasan	King of a small township who is under a Bigger king means the lower king has to pay taxes to the bigger king.
chitrinbam	worldly pleasures
chutru	prakaram/circumferential corridor around garbha graham
deerga	in depth or full or complete or taking a long time such as for bath to completely cleanse oneself
degam	body
desam	kingdom
deva/devars	Devars residing in Indira loam. They are above humans in respect of puny karmas. They have however chosen this life and not preferred to try harder and get moksham. They are enjoying the power bestowed on them. They will not have any rebirth and will stay thus till pralayam. Devathais are female gender of Deaths. They are extremely beautiful.
dhaamam	thin rope
dhaanam	charity
dhaarmeekan	one who follows dharma/righteousness
dhanush	bow
dharagan	dharam means to bear, dharagan means protector, dharagam means the act of protection
dharaka	To eat only for survival(not to loose life). Say if one just drinks water
Dharshan	to see; applies to God as in temples
Dheerga saranagathi:	To surrender to the God once and for all for ever.
dhoothan	messenger sent by kings to get replies from the kings of other kingdom. Diplomats.
dhosham	dont's; another meaning is if you do this you will increase your sin.

dhrogi	one who lets down a nation or society by doing selfish acts to gain money or fame for oneself
divya desam	the place of the 106 srivaishnavaite temples for which alzhwars have sung their pasurams largely on the residing diety there
divya yathra	Yaathra or pilgrimage to divya kshethram 106 of them on earth
Dravida	Tamilian
dravida vaedham	tamil vaedham - divya prabandham.
dravyam	wealth
Easwarathvam	ability to do srishti
edhiri	enemy
ekanthamaana	lonely place worthy of doing penance
elimai/eliyavan	literal meaning is simple. But when one talks of this quality of God it means he is so simple that he mixes with anyone and everyone. It also means that perumal is so simple that he accepts whatever we offer for praying to him including a garland of clay flowers
emaatram/yaematram	deceit
Emperuman	SN
erudhu	bull
gadha	blunt mace weapon of perumal
gandham	feeling of smell
Garudan	SN's carrier bird a huge eagle. The bird the official carrier of perumal likened to all the vedas and called veda purushan
Ghoshti	The group of people belonging to a temple who chant Divya Prabandham or vedham.
ghoshti	Group of people attached to a Koil and who engage in chanting pasurams in praise of God.
giri	hillock

golusu	sounding ornament bracelet like but worn on legs. Used by dancers to make sound when they thump their feet.
gopuram	pyramidical or otherwise shaped covering structure for a koil. Differences in gopuram shapes can be seen between koils of south India, orissa, karnataka, north india.
graham	house
gunahaanee	do's. if you miss doing this it is bad but not as bad as doing the don'ts
gyanakkaedu	bad gyanam/improper knowledge
Gyanenedriyam	are 5 parts of the body viz., eyes, ear, tongue, skin, nose
gyayananudhaayam	quality due to which we envy perumal having all those qualities
Hithopadesam	Good advice
homam	it is a ritual performed to satiate a deva and seek riches or health etc.
idaichi	cattle tenderer lady
iduppu	side portion of stomach level on which they used to carry children in those days.
ilamai	youth
Inaivan	one who unites such as perumal himself unites us with him.
inbam	pleasure
indrium:	parts of body 24 of them which get born and die when person dies. Athma 25th does not die and paramathma 26th not only does not die but it is also never born.
Indriyangal	parts of the body such as hands, legs etc.,
irakkam, இரக்கம்	pity
irappu	to die
irundhaan	sat(told only for perumal) - Thiruneermalai and many other koils

ishta praapthi anishta nivruthi	Do what is asked of you to do and leave out what is asked of you to leave. Of this the latter is more important to strictly adhere to for instance injuring others is definitely to be avoided even if you are not going to temple as asked to be done.
jaathi	sect and varnam in which one is born
jagath	universe
Jagath Karana Boothan:	Creater of the universe - SN
Janmam	life
Jayamana kala kataksham	the blessing of perumal due to which one is full of sathva gunam
jithendriyars	those who have won over their indriyangal.
kaadhal	love and affection colloquially used amongst lovers but alzhwars use it with SN.
kaama	pleasures of life
kaanal	sea shore
kaappu	it is a protection to perumal or even a human. It is a covering on the body of sandalwood paste or turmeric or even soap nut powder. The protection is also done by bangle golden bangle. Kappaathudhal is the act of protection from an enemy by fighting him away.
kaarium	work/job
kaayam	deed
kadal	seas
kaimai	using kapada vaarthai means hurting words
Kaingaryam	The joyous acts that we do for the happiness of bagawan

Kaivalyaarthy	These humans are adept in Vedas but do not do bath. They introspect a lot and get their knowledge from enjoying their own athma which has as much Gyana as God himself.
Kalakshepam	Discourse on philosophical topic following strictly a Grantham/book on that topic. It is a rigid rendering.
kalandhu	being mixed such as alzhwar being with perumal
kalasam	Vessal round shapes with a narrow neck like a round pot. Such shaped vessals are also found on the peak portion of a temple called kumbam.
kalavu	stealing.
kalvan	thief
Kann Echil	also called Drishti is jealousy of others due to one's good qualities such as beauty by which one will get affected by others' looks and thoughts.
Kannaavaan	One such as Perumal who does rakshanai or protection
kara thala malagam aakki kaattinaar	perumaal showed all his attributes without having to search for it here and there
Karananthu dyaeyaha	Pray to the creator of the universe SN
Karanathvam	ability to create universe
karma	duties to be performed in this life - classified as good and bad. Good gets us puny and bad gets us paapams
karma chandalan	Lowering oneself in one's varna by not doing what is meant to do according to his varna. Chandalan is the 4th varna person.
Karmaendrium	5 of the parts of body mouth, hands, legs, frontal exit for urine and rear exit for excreta

karthvathvam, sarva	ability of perumal to accomplish any task that ke takes
karu mugil	dark hairs
Karunyagathvam	showing mercy to all including his enemies
Kataksham	blessing by God or a very revered acharyan
katchi or Kaatchi	Showing oneself done by perumal to deep rooted bakthas like alzhwars.
katkili	Perumal whom we can't see with these normal eyes.
kavi	poet
kazhal	perumal thiruadi
keerthanam	song of karnatic music
kezhal	pig. Perumal in varaha avatharam became a kezhal.
kidandhaan	lying posture of perumal - Ranganathar in many koils
kidangu	A very big container used in Koils to store grains to be used for making prasadams
kinaru	well
kizhi	Prize money bounty kept on a long pole so that everyone can see. The bag is filled with Gold coins.
kodiyaen	one who has done paapams
koil kaappoen	Security guards for the temple known especially in Srirangam
Kollungol	Believe it as said by Alzhwar to us. Believe in SN and his acts.
kooru	a group of plants. These groups must be seperated otherwise they won't grow.
krayam	price of an article. Nammalzhwar uses it as the price he pays for getting perumal's attention - expressing akinchanyam.
kreedam	crown
kripai	kindness, mercy
krudhishti	aruguer for the sake of argument and has no substance to argue
kshaamam	patience

kshaya rogam	a kind of disease
Kshethradam	visiting the 106 divya kshethrams
kshethram	place of living such as a town. Usually used as a good place to socialise including for bakthi.
kshuthra	comes from Sudhran who is a person from 4th varnam. Thus this manthiram refred as Kshuthra manthiram are of low class.
kudam	a metallic pot used to store water
kudhirshti	Person/s who argues about bagawath matters for the sake of arguments without any substance
kudimi	tuft
kulam	clan
kulam/sects	Vedas classified humans into 4 kulams viz., Brahmana, Kshathriya, vaisya, shuudra according to the trade they were engaged on which are learning and practicing and teaching vedas, rulers of the land, tradesmen, workers having less mental abilities doing service jobs.
kurumbu	general meaning is mischief but thiruvaimozhi 1.1.8 it is a part of akasam or empty space, as is visumbu
kutram	blemish
kutreval	service to God
leelais	play acts of Perumal
lobams	mistakes during conduct of a homam
maadangal	these are the circumferential pathways around the garbagraham/sanctun sanctorum. For instance Srirangam has seven madangal around grabagraham may be the highest of all koils.
maalai	garland

maaveedu thandhoem, emmaveedu thandhoem	Perumal says this to Nammalzhwar I give you moksham which alzhwar refuses then perumal says emma veedu thandhoem which means I will give my place of residence even that is refused by alzhwar.
madal oodhal	Alzhwars have sung pasurams threatening perumal that they will tell ill about the perumal if he does not immediately show up before them.
madapalli	It is the quarters inside a koil where food is cooked for perumal presented to him before distributing amongst bakthas
madham/madam	it is a religion. Followers of different God were of different religion. Sivan, SN, Budhhar, Mahaveer etc.
madhi	mind
magimai	popularity due to special attributes/greatness
mahanubhavar	very learned person
mahathvam	greatness
maidanam	field
Malam, muthram	excretas solid and liquid of a living person/animal.
mamakaram	to care for one self one's family its welfare all the time and not having time to serving God.
manam	though it is manasu our thinking component here it means thoughts
manasu	the part of the body which does thinking for us - brain. But manasu is considered to be in the chest portion.
manasu	mind
manasu	Our thoughts are due to this part of the body. These thoughts are moulded by nenjam or athma before ordering action by limbs.
manasu, vaakku, karmam	thoughts word and deed
Mangalasaasanam	To sing in praise of Perumal

manikkam	a jewllery precious stone
Manikkamae, kanmaniyae	words used for showing affection to children.
manisha jaathi	human clan
mannan	king
mannoer மண்ணோர்	Those who live on earth where there is mann/mud
mantabam	It is the place inside or outside a koil where events such as kalakshepam and even marriages are performed whereas sannidhi is the place inside the koil where God's idol is kept.
marai	ariyamai/not knowing/unaware of; also referred to for Vedas
marana gandam	bad time in one's life with chances of dieing too.
marudhuga	golden
marupatta	different object of the same variety such as blue shirt, white shirt etc.,
mayai:	Deceptful powers usually only dears have some times even perumal uses it correct us.
mayarvu	doubts/confusion
mei	colloquial meaning is truth, but it could mean athma in sampradayam context
menmai	greatness
mettu	a property of a song, ragam, thaalam being others
moodevi	A lowly considered lady looking at whom will bring all bad lucks to the house
moolam	source/important
moortchai	to fall unconscious
mounam	To be quiet
mudhumai, mooppu	old age
mudi	hair or even the head
Mukhtar	Those who have attained salvation and in Vaikuntam but may be relegated to life after pralayam.
Mukthi:	Relief from the bondage of repeated births

munir	three types of waters
munis	refer sanyasis
muram	a flat plate like tool used for removing chaf from the grain by throwing the whole mass up. The heavire grains will go to the lower end and at the back while chaf will float to the front. The chaf is blown away manually. Used a lot at homes till 50 years back. This is one method of filteration studied in Chemistry.
mutrina	means matured such as gyanam mutrina bakthi means bakthi having got matured due to bakthi
mutrina	deep, ripen
naal	day
Naanaedhaan naayiduga	a phrase from Thiruppaavai meaning take the blame on one self when we go to perumal even if it is not yours.
Naasthigar	non beleivers of God
naatrukkaal	plant saplings which are mormally planted in a pot/land away from the nursery where they were grown intitially
nadandhaan	walking posture of perumal - Ramar
nadoo naadu	mid town of a state
nagam	serpant
naitchiyam bhaviththal	Lowering oneself in the esteem of God. Understate about yourself to God.
nalivu	urugi povadhu. Means to melt in one's heart realising the qualities of perumal.
nama	name of God
natchimargal	the three consorts of SN
nayagan, nayagi	leader/main character/hero; nayagi is heroine
nedumbu	thiruvaimozhi 1.1.8 it is part of akasam or empty space
neerattam	a part of Thiruaradanam to perumal where in we bathe him.

neermai	quality of perumal which shows his utmost concern for us
nei	Ghee/molten butter that is solidified
nenjam	Used in many places to mean athma
nilais	states of existance of perumal or alzhwar. There are 5 nilais for perumal in vaikuntam-para nilai, thiruparkadal vyuha nilai, as Rama or Krishna in avatharam - vibhava nilai, as perumal in temples archa nilai, as antharyami inside us. For alzhwar bakthi nilai, yoga nilai etc.
nimalan	quality of God who gives even without one asking for a thing such as God taking Thirupaan alzhwar even without his asking for it. God did this to all of us in Vamana avatharam when he kept his foot on all of us even without our asking for it.
Nindraan	stood(perumal) - Thiruvengadam
ninmalan	Quality of God who after giving does not boast about it.
niraharam	to refuse to take say prize money.
nirai	protect one who is correct let others go
niraindha	filled with
nirbadhiga sambandham	the relationship which bagawan has to us which is irrespective of our kulam etc.
nirgunam	not having any gunas - adwaithies say this about SN
Nirhethuka Kripai/kataksham	The service as blessing that God does to us without expecting anything in return.
nithyar	Those in Vaikuntam who do not have any change even during pralayam
Nithyathvam	permanance such as that of athma, paramathma
nivrithi	to diminish - die and we don't achieve our objectives

niyamagam	the act of being controlled such as our athma is controlled by paramathma
Niyantha/naayanaar	Director
Niyanthrathvam	ability to be unmatched controller
noi	illness
oedhuvaar	those who chant pasuram
ohm	First word of ohm namoe narayanaaya - thirumanthiram
Ollai	quickly. see Thmozhi 2.9.1 to understand the application
oor	town
oor	small town
oortru neer	water from a spring
oppila	one which does not have any equal - exemplory. Refered to Oppila Appan perumal near Kumbakonam
paadam	Feet lotus feet of perumal
paadhangal	Lotus feet of Perumal or those of great acharyas
Paancha rathria agamanam	This is another way of doing rituals in a koil compared to Vikaana agamanam, as precribed by God in the acts HE did in five nights. Some Vaishnavaite koils follow these practices. Koils in South India follow this practice.
paanchya channiyam	the sanku/conch held by God white in colour
paapam	sins
paathaalam	the land mass/lokas below earth there are seven of them. As against this there are six lokas above earth - Bhu, bhuvaha, suvaha, mahaha, janaha, thapaha, sathyam. The seventh Sathya Logan is one where Brahmma resides. Bhu being the earth.
padhigam	set of nearly 10 pasurams: 1 thiruvaimozhi.
padinoru	eleven
paeraasai	Greed In the case of Andaal it is for attaining Perumal to marry him.

paeru	the gift/result/upliftment that we get out of the anugraham of Perumal
paetica vaibhavam	classification of the contents of the grantham.
pala sruthi	Last pasuram of a thiruvaimozhi in which the alzhwar gives his name and also the benefits of singing these pasurams.
pallakku	palanquin
pan	it is a type of song resembling prabandham verses
Pancha boothangal	It is believed that whole of living and non living matter on earth/universe is made of five elements viz., akasam, or empty space a material also in space, Vayu or a medium like air to carry sound, Agni or fire -can even be Agni inside body, aapaha - neer (water), Prithvi which is mud and its elements/compounds
Pancha pathram	Five cups used for Thiruaradhanam - offering food to perumal daily. Pancha is five pathram is cup
panchabdhi	the five stages which the athma goes through and stays for some time to be reborn: narakam,swargam, clouds, man, woman
Panchikaranam	Mixing process like done for dough.
Parabakthi, paragyanam, paramabakthi:	bakthi on paran/God starting phase of bakthi, then get to know of him is paragyanam and experience him is the third phase
parama	main/important
parama	extremely high
Paramapadham/vaikuntam	Abode of SN which is where one goes on attaining moksham
Paranasalai	hutment for sages made in those days.

Parankusa Nayaki	An imaginary girl in Krishnar's days, a gopika who was madly in love with Kannan. Nammalzhwar in many of his pasurams has imagined himself to be Parankusa Nayaki or her mother or her lady friends
parathanthriya thondu	service as the acceptor likes. Seller customer relationship
Parathvam	Perumal’s qualities that he exhibits in Vaikuntam. Mudhal alzhwars sing about it.
parathvam	quality which makes perumal (SN) above all humans, devars, nithya soories and achith porul
parigaram	act of getting one's ills removed by doing a homam or by offering to a perumal or doing pradakshinam of a koil which we have promised to God that one will do.
parikaaram	as in Drishti parikaram done for young children by showing lit camphor taking it in a circle in front of them and then throwing the burning camphor out of the house and out of the sight of the children. The belief is that if any ghost has entered them it will be shooed away and will reduce the distress of the person. Drishti is supposed to be caused by others who are jealous of the progress of this individual and they caste their eyes on this individual. I have read about this phenomenon even in English novels in my childhood.
parimaanam	measure of weight, volume, quantity etc.
parinaamam	changes
paripoornikar	a person who is self contained in being able to grow and gain knowledge without any external aids.

pasuram	one verse of prabandham
pasuram	a stanza
Pathivratha dharmam	being devoted only to one's husband and no one else
paththudai	those who have bakthi
patru	liking just as our desire to be only with worldly matters and not go towards God
Pattaththu	adjective meaning belonging to the empire such as the king, queen, crown prince, even elephant.
pattayam	leaflet having details to be read
pattoelai	In those days kings used to send messages written in silken cloth. Here Alzhwar's songs are written in palm leaves. That is pattoelai.
perumai	praise/credit
perumal/piran/bagawan/naathan/paadhan/odhan/vedhan	God
pidivaadham	child's pranks in being steadfast to get something. Crankiness
pindam	refers to dead part or whole of a body such as a dead child while at birth and even food offered to dead.
pirazha	open, like flowers blooming
pirindhu	seperated after being together such as in the case of Nammalzhwar with perumal.
pirivatraamai	despair of seperation after being together with perumal
pizhai	shortcomings in us
poi பொய்	lie
poli	deception
poliga poliga	same as varthathaam abi varthathaam means may your tribe grow, have long life
Poochoodal	Decorate one with flowers
poorthi	completeness
poorva	previous
poorvaasram	The place of stay in the previous phase of life such as family life before becoming sanyasi.

pori	our indriyangal
porukkum	to let go or to excuse perumal does it for our paapams
poshaka/boshaka	To eat for your body to grow. Say consume milk
pothri	a lady
potti	competition
praanan	The air we breathe gets divided into 5 parts called pranan which service the 5 important systems of the body. We meet with death when our pranan goes upon which our athma leaves.
praapagam/paeru/upaeyam	all mean same and is the goal to be achieved (moksham/perumaal)
praapthi	what we are destined to get
praapyam/aaru/upaayam	all mean same and is path to reach the goal (moksham)
Prabandham	A set of verses on a topic by the alzhwars. The 4000 verses are classified into 24 prabandhams.
prachaaram	broadcast a matter (usually falsehood) even by word of mouth.
pradhanam	main/important/quotation/example quoted to illustrate a point
prakaari, prakaram	perumal, temple
Prakarangal:	circumferential corridors around sanctum sanctorum. Srirangam temple has 7 prakarangal. Each prakaram is built by a king or alzhwar.
pralaya jalam	Palayam is catostrphic destruction of earth. In this case it is due to water submerging the whole earth. Such catastrophes happen periodically in the cycle of yugas.
pralayam	destruction of universe like annihilation of universe
pramanam	reference literature
Pranavam	is the first word of thirumanthiram(Om NamoNarayanaya) which is Om
Prapangnyam	Universe

prapannargal	those who are desirous of getting moksham and seek action towards that
prapya bogam	
prarabdha karma	paapams accumulated in this life that too after one's samashneeyam. As against this sanchitha karma are the accumulated paapams over all the previous births. Athma accumulates them and brings it to this birth for the person to get rid of.
prarathanai	beloved request
prathikoolam	against our intensions
pravanyam	ஆழ்ந்த ஈடுபாடு; excessive devotion
praveesam	to make an entry
pravrithi	to grow - we achieve our objectives be born and act
prayachiththam	Vedas have given different homams along with the benefits they give. If these homams are not done properly one invies dhosham whose ill effects can be overcome by a prayachiththam act prescribed therein.
prayachiththam	a recourse for correcting one's mistake
premam	love and affection
pulambal	complaining in agony for eg dasarathan was doing this after Rama went to forest
Pulangal	parts of the body such as hands, legs etc.,
pulavar	poets
pundarigam	perumal's eyes being like lotus flower

purappaadu	Procession for perumal on a uthsavam day. On an average there will be one uthsavam or the other every week even in Thiruvallikeni. In Srirangam the average could even be twice a week.
purohithor	One who conducts the rituals such as marriages, homam etc for us to follow his instructions and offer the right substances to the homam fire by which we get the aspired benefits.
purushakaram	mercy which piratti/concert of SN has for us makes us recomment us for Vaikuntam to SN in spite of our faults just as a mother protects the children from the scolding of the father.
Purushartha nishkarsham	
purushartham	That we achieve by devoting ourselves to God.
purushartham	ultimate expectations from prayers to SN - vaikuntam and service therein to SN
pushpam	flower
ragam	group of musical notes which produce a sequence sound which is used in a song. There are many ragas and each song is sung usually in one or sometimes in multiple ragas.
rahasyam	secret
rahasyam	secret
raksha, rakshiga	saviour and saved being
rakshagan	protector
rasa	taste feeling
roopa	figure form
roopam	shape
ruchi	ciommon meaning is taste but in sampradaya it is desire to pray to God

Saadhya	one's efforts to go to moksham. They consider that by one's efforts one can reach moksham. They are karma yogis
saameepya moksham	it is going near the abode of SN - stage 2 VL
Saamya Bakthi:	It is a demanding type of bakthi in which the person is so well immersed in bakthi for Perumal that he/she keeps asking for everything which perumal has.
saandhu	red paste applied on fore head by ladies
saapams	curses of enemies and rishis whom one displeases
Saareera Sambandam:	What we get due to bodily relationships such as siblings, relations as against that what we get due to athma Sambandam of being in a society of like minded bakthas. The former including monetary gains or gains due to position will die with one's death but the later will lead to good which gets carried for future births
saarngam	bow of perumal
Saaroopya moksham	to keep seeing the perumal/SN without batting an eyelid Stage 3 VL
saasudham	that which will stay in the end, permanent resident such as athma. Our body, mind will all die but athma will have to bear the results of all our ill doings accumulated birth after birth. Only way to get rid of these ills is bakthi. Permanent releif is to get salvation or to reach vaikuntam
Saayujya moksham	attained by Andaal after she demanded all the jewellery on the perumal, all his astharm
sabai	court of a king/assembly

sabdha	refers to sound. In vedic terms sabdham itself means vedham script
sada pashyanthi	attaining some thing forever
sadangugal	These are the customs passed on from Vedams and refined in each family and not necessarily part of Bakthi but form an important constituent of Karmas
sadh gunangal	exemplory traits of SN
saerthie	Union. Usually of Perumal and Natchiyar/bride for perumal
sagavasam	friendship into a group. It can be of good or bad type
sagavasam	association
sahathvam	ability to put up with a bad act of others
sahavasam	relationship with people around such as family members, friends etc.,
sakshasu/chaksashu	special eyes to see perumal
sakthithvam	SN having immense sakthi to be able to defeat all enemies when they choose to fight and to be able to exhibit all the qualities of perumal which requires it
salokya moksham	it is entering vaikuntam - stage 1 Vijayalakshmi mami
samastha athma kotigal	samastha means complete. The phrase means complete set of athmas
Sambandham	relationship
samith	dried grass used in all offering to God such as homam done with fire in which ghee/melted butter and dried twigs are offered
samith	dharbam, holy dried grass used in homam etc
samrakshanam	protection
samsaris	Those humans who lead this life as commoners for eg family life.
samslaesham	happiness due to being with perumal

samugam	society
samyabakthi moksham	athma gets 8 qualities from brahmmam in the ultimate state to become its equal in these qualities. This happens in vaikuntam. Athma does not become aikyam with brahmmam. Vakula Baranan swami.
Sanatahana Dharma	It is a way of life based on Vedic principles which is common throughout the universe
sandhi	conjunction also used for denoting the intervening period between yugas
Sandhya vandhanam:	A ritual performed three times a day evoking all the deaths including Sun God.
Sangraham	meanings of anything in short
sanku	conch shell of perumal
sannithan	one, God who gives saanithyam or power to a koil
sanyasis/munis	Those who have renounced the family life and taken on to meditation. Sanyasam is the act of renouncing worldly life.
sapalam	goal
sapthapadhi	the seven steps taken by a man and woman in the marriage each swearing that they will be loyal to other and also other qualities. Each step depicts one oath for one quality.
sarama slogam	it is the last of the slogams of that sequence
Saranagathi:	It is the state of a human where he surrenders to SN saying that it is for you to give moksham and continues to do acts in this life which will please perumal such as singing in his praise and doing helpful acts to his bakthas and acharyas.

Saranagathi:	it is done by us to God wherein we tell God I have fallen at your feet as you alone can rescue me from this despair of life by giving moksham but I have nothing to offer in return
sareeram	body
Sarnayathvam	HE is worthy of doing saranagathi to by helping all saranagathars.
sarvagnyan	a trait of perumal which makes him know all
sarvam	everywhere/all
sastaanga pranamam	To fall down completely so athat all the eight parts of the body touch the ground in prostration shape. To prostrate properly.
satam	quality describing want of worldly things for which right from childhood we make a hue and cry. This includes milk, food as a child. Nammalzhwar was devoid of satam.
satam/jatam vayu	the vayu which makes the athma forget all about the past.
satari	this is the crown shaped dome kept on one's head after holy water/theertham is given in koils. Perumal's holy feet or that of Nammalzhwar's feet are embossed on the top portion of the crown. This is symbolic of either perumal/Nammalzhwar keeping his heet on our head which brings us their blessings.
sathjans	bakthas who are righteous
sathvikyay	sathvika lady
sathya kamathvam	never ever retracting from the promises he makes including the ordinary riches/kamam that we desire
Sathyakaman:	It is a trait of perumal by which he has all the qualities that make him worthy of being worshipped

sathyam	truth
savasanam/sahavasanam	It means to leave the relationship permanently. In those days they used to say I don't want your sahavasanam to those whom they feel are hurting their ability to achieve their goals.
sayujya moksham	getting pleasure by asking for and getting perumal's abaranangal and enjoying them after getting to see it. Andal in thiruppaavai asked for this pleasure.
sayujya moksham	to get mixed with peruml/SN stage 4 VL
seelam	mercy/consideration
seelam	sathvikam, gentle mannered
seermai	greatness
Seetramiladhan	refers to perumal who does not get angry
selvam	wealth
sesham	part or left over part.
seshan	follower of God
Seshathvam/seshan	Being a part of Normally referred to athmas being part of Perumal. Seshathwam to bagawan means doing tasks as one thinks fit for perumal such as Lakshmanan did for Ramar.
seshi	God - one whom we follow as seshan
seshi	being subjugated to: athma is seshi to paramathma who is seshan the controller.
sevai	the act done by the grace of perumal to show himself to us
shabdham	word
shrotha	devotee
Sidhdha:	Those who leave it to God’s will to give moksham and continue their bakthi and do saranagathi
sidhdhars and munivars	those who seek moksham by their own efforts such as very difficult tapas.

sidhopadhyam	is that act done by a person with the feeling of I have done it with the sole purpose of getting moksham. Some of them are karma yogam, bakthi yogam. Garudan thought he was bearing perumal and taking him to all places. Perumal corrects those thoughts.
sigamani	one of the greatest in the field could even be the leader
slogam	a poem on SN. There are many slogams on SN and piratti/Lakshmi devi
soodhu	cheating
Sookshma	small. Atomic sized
Soonyam/sunyam	Nothingness. World is soonyam means the world has nothing. All that we see around are maayai/magical/not real.
soththu	personal wealth also referred for perumal
Soundharyam	beauty
Sowhartham	of Perumal means thinking of good for all
Sowkumaryam	grace
Sowlabyan:	Character of perumal. He mixes with all very easily. He comes down to the level of bakthas. DemiGods can't go to Vaikuntam and hence they go to his vyuha nilai in Thirupparkadal. We can't go there too and hence he is in this earth in archa nilai in Divya kshethrams due to his soulabya quality.

Sowseelyan	Perumal mixes easily with bakthas. He is easily approachable by greats and ordinary. DemiGods can't go to Vaikuntam and hence they go to his vyuha inlay in Thirupparkadal. We can't go there too and hence he is in this earth in archa nilai in Divya kshethrams due to his souseelya quality
sparisha	touch feeling
sreepaadha theertham	This is the theertham/holy water residue of washing acharyan's thiruadi and of course that of Perumal after thirumanjanam. This water is consumes as it is holy. This is the holy water given in Koils after satari
Sreeyappidhiyay:	This word describing SN denotes he is controller of Sree/thaayar who always resides in his chest.
Srishti	creation of universe by perumal
sriyappadi padhi	These are sentences that describe the greatness of Sriman Narayanan and are told at the start of a kalakshepam series of say Thiruvaimozhi. Then avatharigai is told. There are three padhigal and avatharigai for Thiruvaimozhi as the start had to be done on three days as more and more people were joining the Kalakshepam.
sthalam	Holy place of the Koil especially the 106 koils. Place of stay of the perumal on this earth
Sundara paandiyan	A task given in Srirangam koil maybe to decorate the perumal
sutchi	It is not deception, it is a strategy. Perumal used it to help pandavas.
suzhal	means near. Perumal was near to Nammalzhwar
Swabhavam	One's inherent quality be it how one is seen or how one behaves like with anger or very soft

Swamithvam	Character of being swami/controller of universe
swapadesam	it is the inner meaning which usually is advise to us.
swaroopam	innate quality ofa person or even God, can even refer to one's habit or even how a thing looks
Swathanthran, parathanthran	swathanthran is one who is permitted to decide for himself. Parathanthran is one whose decision is governed by that of paran/paramathma/parathvam/bagawan Our athma is not permitted to decide for itself. It is bound by paramathma.
Thaai	mother
thaal	lock
thaanaana thanmai	such as for alzhwar singing pasurams as himself not imitating a lover or her mother etc.,
thagudhi	to be empowered
thai	a month of the year comes around 15 jan
thalaivan	Head of a clan/group
thalangal	cup shaped instrument used for clapping when someone sings bajanai. Thalam is beats one makes with hand on one's thighs while squatting to be in sync with the singer
thalarchi	lack of energy and speed of a person due to getting old
thamar	follower
than paravai	small water body
thananvan/asuras/rakshasas	demonish people
thandagam	it is one type of tamil poem others being venpa, andhaadhi etc.
thandhoem	is the word uttered by perumal to a wish of an adiyaar which means I give

thaniyan	It is a few liner verse preceding a set of poems of 10/100/1000 verses or a part. This is usually a summary of what is to follow written by a junior in praise of his guru.
thanmai	quality or trait
Thanmathriyangal	Gunas or prominent property/gunas usually of the pacha boothangal
Thanthuzhai	than means cool. Thuzhai is Tulasi leaves. Thanthuzhai marban is one who adores Thanthuzhai garland on him which is SN
thappu	wrong; thappaamal means without any mistake
tharaka, poshaka	tharaka is to support bakthas - bagawan does this to us; poshaka is one who brings us up/nourishes and safeguards us. God does this to us
tharum	that which gives
thathasthu	agreed your wish is granted.
Thathiaradhanam	offering a grand feast to thathiyars or worshippers of God
thathvam	the basic constituent of all the chit and achith things in this universe. There are 24 of them, 25th is athma and 26th is paramathma.
thavam	penance
thavaram/sthavaram	plant kingdom which stays at one place
Thazhambu:	It is a nice smelling flower having light yellow leaf like structure. Ladies adorn this flower. Perumal likes this flower a lot
theemaigal	troubles that arise out of an action
Theerthaamadudhal	Sampradaya word for taaking a bath. Very commonly used even today.

theertham	water, drinking water is called by this name in iyengar homes, it is also perumal's thirumanjanam water
theevinaigal	bad acts of ours
Therku, merku	south, north
thinnai	An open elevated resting place made in the front portion of the house for travellers to take rest without disturbing the inmates of the house.
thirishnai	bakthi which keeps growing
thiru	it is an adjective used to signify godly respect
thiruananthaalzhwan	ananthan/aravam/adiseshan/serpant(python) on which perumal reclines. Its soft white body is the mattress for the God.
Thiruandhaadhi:	a part of Divya parabandhaham
thiruarasu	It is the sacred arasa maram/peepal tree in Thirumannankollai where thirumangai alzhwar robbed perumal of all riches and got upadesam of thirumanthiram.
Thirukaraga kaiyael	those who guard Karagam of perumal in Srirangam. They bring it for the big festivities
Thirumanjanam	act of doing Pooja daily in which lamp is lit, perumal is bathed, offered scented sandalwood paste, dhoop sticks, flowers, Divya prabandham and other slogans are told, food is , flowers
thirumeni	meni means face, thiru is added being perumal's face.
thirunaama sangeerthanam	Praying to God which leads to Karma Yogam, Gyana yogam, Bakthi yogam, Prabathi yogam. This is Thirunama Vaibhavam.

Thirupaadham thaangigal	Set of people who hold the palanquin on which perumal and the archakar standing on it are taken in procession.
Thirupallaandu:	name of a prabandham sung by Perialzhwar. Some of others of total 24 are Thiruvaimozhi, Perialzhwar thirumozhi, Thirumaalai, Thiruppaavai etc. All the 24 are sung by the 12 alzhwars
Thiruparkadal:	It is well above the seven looks but before Vaikuntam. It is the seas of milk where Vishnu always lies on Adiseshan and ever thinking of protecting humans, dears etc.
Thiruthuzhai	tulasi/basil leaves. Perumal wears tulasi maalai always
tholvi	is loss in a tussle. Thotra means to lose.
thondu	service to God, thondar is one who does service to God.
thoon	A pillar. Hiranya Kashyap's palce pillar
thozhi	friend/female mate of a woman. Thozhan is a male friend
thozhi	friend of woman gender
thozhu	to bend to SN just as the grass plants do in floods
thridhandam	three sticks held to gether by ropes and held by a sanyasi having belief in VSA. The three sticks represent chith, achith and easwaran.
Thriyak	animals including insects. Thri means to wander. Whereas thavaram does not move.
thunbam	displeasure, misery
Thyagam	sacrifice
thyajjiyam	can be forgone for better end like purushartham
uadayavar	A name for Ramanujar and the literal meaning of the word is to possess

ubaya natchimar	perumal's two natchimars. Sridevi, boodevi. He goes on procession with ubaya natchimars that is with both natchimars.
Udharam	Belley button.
udharam	stomach
Ujjevanam:	For the good/upliftment of one's life
Ulagalandha Perumal	Thrivikraman who went as Vaamanan (small brahmachaari) and asked Mahabali for place on earth of just his three feet. After Mahabali agreed the Thrivikraman/Ulagaalandha Perumal (main diety of Thirukovalur) expanded himself so big that he kept one foot on edge of this andam beyond Sathya loam, another on pathaala loam and asked where shoaled he keep the third. Indirectly he asked for the whole andam which belonged to Mahabali. Mahabali realised and asked the third foot to be kept on his head so that Mahabali will get Perumal's anugraham.
ulogam	gyanam See Thmozhi 2.9.1
unarvu	sensing capabilities of our five sense organs
undhi/naabhi kamalam	Belley button.
undiyal	Box or some other gadget used for donors to submit their donations to a koil.
Upaadhaana karanam:	The one who created universe SN
upaayam	the way to attain our goal
upaeyam	that we desire to attain/goal by praying to God - moksham
upangam	upangam of vedas are extension of vedas - describing a special topic such as shiksha, jyothisham etc.,

Upanyasam	is also a rendering talk on philosophical topic but mixed with humour too. It need not follow a rigid rule
ural	grinding stone of different forms and shapes in the days when mixies were not invented
uru உரு	achith as in 1-1-1 thiruvaimozhi
uruvam	shape
uthaagara bandhu	friend belonging to inner circle
uthsavar	uthsavam means a festival. The perumal in the koil goes around the town/koil in a palanquin or chariot depending the bigger or smaller uthsavam to enable even those who can't come such as disabled/aged to the koil to see him and get blessings. For this a vighraham of the perumal is made and it is called uthsava moorthieor uthsavar. It is made out of brass.
vaakku	one's words
vaakku	words
vaal	sword used by perumal
vaasal	door step of a house; outside of a house; a doorway
vaasanai	colloquial meaning is smell but sampradaya meaning is attraction to bad acts due to previous birth deeds (their smell) pulling us again to bd acts
Vaathsalyam:	to treat the wrong doings of others as their positives like seethe did for the raakshasis who were troubling her in Ashoka vanam. குற்றத்தை குணமாக கொள்வது வாத்ஸல்யம்.
Vaayil kaappoen	Security guards who restrict the entry to the koils in those days can be seen in Srirangam Koil even today
Vaazhi:	live long

vaelayam pidithael	Set of people who hold the weapons such as a sword to scare away people who dare to come near perumal during procession. Can be seen in Srirangam koil
vaerupatta	an object which is different in character than one with which comparison is made. For eg. Bagawan is vaerupattavan compared to us. Athma is vaerupattadhu to sareeram.
vahanam	vehicle. It is usually referred for the vehicle used by God. SN uses garudan, Murugan uses peacock.
vahanam	vehicle. It is used in sampradayam as the chariot of God.
Vaikuntam:	The ultimate goal of human to reach where if you go there is no return in this cycle of formation of this universe.
vailakshyangal	Lakshyangal are just description of all the traits whereas vailakshayangal are visaesha lakshanangal/traits of perumal
Vairagyam	A quality by which we ignore worldly things of lesser importance and with steadfast mind keep thinking of how to attain God. It can be called colloquially as focussed mind.
valayal	bangles
vallamai	capability
valzhkai	life, family life
vanam	forest
vandhar	came
vanjan	a person who revenges the bad that had happened in the past
varanam	elephant
Varnasmara dharmangal:	Set of rules to be followed in leading life as per each varnam/class of the person - brahmin/kshathriyan/vysyan/sudhran

vasam	live such as in a town
vaseegaram	to attract
vasthiram	clothing of Perumal
vathsalyam	of God is mercy of God to true bakthas.
Vazhivila adimai	to do service without any break and all kinds of service and with parathanthriyam meaning to do what will please God.
vedhartham	meanings of vedas
vedupari	way laying people to steal from them. Thirumangai alzhwar used to do this.
veedhi	street
veedu	moksham
veenai	stringed musical instrument popular in South India.
vemkatam	It is the name of Thirumala a telugu word and it means all your sins will be burnt off
veppam	heat such as steaming. God gives us the right amount of veppam to safeguard us
verpu	a hill
veruppu	our dislikes in life
vetru neer	water from a well
vibareetha gyanam	quality due to which we envy perumal having all those qualities
vibhava	on this earth - vibhava avataram is perumal taking life form on this earth
viboothi	aishwaryams of Perumal. Forms of perumal. Perumal in Nithya viboothi (Vaikuntam), leela viboothi which is earth (as he did his leelais here). Others are archai (in Koils on earth only), antharyamai, vyuham (in thiruparkadal)
vidhi vazhi	one's destiny
vidhwan	a learned person
vidhwath	a competition amongst Vidwans.

vidya/gyana	knowledge avidhya is lack of it. Generally in Sanskrit the letter a is added to negate a noun.
vighraham	idol of a God or saintly person
vigraham	idol, shape of that adhwaithies do not agree to this
Vikaana aagamanam	The way to do rituals in a koil as prescribed by Vaikaana Maharishi. This way is followed in some vaishnava temples even today
vilakshanan	visaesha lakshanan means one having exemplery qualities and he is perumal
vimalan	denotes the quality of God who enables bakthas to get into the company of other bakthas/adiyars. Also this quality he has got due to akilahaeya prathyaneegathvam quality of his
Vimochanam	to get rid of
vimukargal	humans who behave as per societal norms.
vinayam	humility
vinnavar kon	kon is king, vinnavar விண்ணோர் is/are those residing in vaikuntam vinnavars are also called nithya soories
virat purushan	Non chalant observer
virodhi	it is the quality in us which prevents us from doing bakthi to God. As a common word it means enemy
virthadhigal	?? Are these the persons carrying perumal in a palanquin
viruppu	things which we likein life
visaesham	exceptional, most desired thing to do
vishaya pravanar	person liking only worldly pleasures
Vishaya pravanar:	A person interested in worldly pleasures only.
Vishayandharangal	day to day matters such as eating, pleasures of life, accumulating wealth

vislaesham	sadness due to being seperated (from perumal)
Viththagan	refered for perumal; one who is not easily seen and one who is full of surprises.
vizha	festival/clebration
Vridhdhaantham:	History of perumal
Vyapagan	spread all around used for perumal. Like smell spreads all around, perumal so does including in space
Vyapagathvam	spread all over universe as antharyami
yaakkai	our body
yaekkam	longing to do, to see etc.
yagnyopaveetham	poonal/sacred thread which men wear given to them by the acharyan for life at upanayanam
yathrai	jouney; usually refered for visit to distamt temples 106 ones; it is also passage of life
yeman/eman/naman	King and controller of hell/narakam

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20 Charmopaya Nirnayam

21 Yadavachala Mahathymayam

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Note: While references 2 to 13, 20 to 23 were used by Sriman Vagulabaranan swami in his kalakshepam others have been used by adiyaen in forming this text

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